A STUDY OF CAMPING AND ITS EDUCATIONAL VALUES

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WHAT IS CAMP

We might say that camp is a "place." We would covet for every camper green woods, lakes, bird calls, quiet sunsets—that his young heart may be warmly aware of a Creator who has made "all things beautiful in their time." But camp is more than a place . . . . .

We might say that camp is a "plan." We would covet for every camper a program which . . . at every step, (fits his interests and abilities,) which is not too crowded for comfort, yet which abounds in opportunities for zestful endeavor all through each day. Yet camp is more than a plan . . . . .

Camp is what happens to the campers—what they take home with them in their memories, in their new purposes, in their improved or newly acquired skills, in their friendships, in their appreciations, in their awareness of God and of His way for the world. That's what a camp is.

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[1]Frank L. Irwin, The Theory of Camping, New York: A. S. Barnes and Co., 1950, XIII.

CHAPTER I

INTRODUCTION

Many school authorities are recognizing that camping provides a vital means of meeting many of the objectives of education. It is their contention that the achievement of these objectives is a function of the meaningful situations in which learning at camp takes place, situations in which learning and doing are one. They also claim that the values of practical democracy can be acquired by our growing citizens more realistically and dynamically in a camping background than anywhere else. These important claims constitute a challenge to educators. A number of school systems in the United States have incorporated camping into their programs. The scientifically minded educator seeks proof of the educational value of camping as a part of the regular school program. This report attempts to present the history of organized camping, and to evaluate the educational contribution of camping in the school program.

PURPOSE OF THE STUDY

This study was an attempt to provide an extensive view of the history of organized camping, its nature, its contributions to the participants, its role in the school program, and to assemble this information in a form that would have significant meaning and value to such persons as camp directors, school administrators, teachers, or other persons responsible for developing and organizing camps. The writer has selected material and information from different state, county, and city system programs that should be of interest to his own county school board for its camping program.

OUTLINE OF THE REPORT

This report has five chapters. The first chapter presents the introduction, purpose, outline, and procedure of the report. The second chapter presents the history of organized camping and the different types of camps. The third chapter presents the educational contributions of camping. The fourth chapter presents camping in the school program. The fifth and final chapter contains the summary and recommendations made by the writer.

PROCEDURE

After formulating the basic outline, the following steps were taken by the writer:

1. Data concerning the sources and educational values were obtained in the Appalachian State Teachers College Library, Cleveland Public Library, and Charlotte Public Library.
2. Camp programs were selected from ten state, ten county, and ten city systems from different sections of the country.
3. Visitations were made to seven camps and interviews were held with the camp directors.
4. The writer has corresponded with authorities of the American Camping Association, Life Camps, Outdoor Education Association, Kellogg and Ford Foundations, National Council of The Young Men's Christian Association, and Boys Scouts of America.
5. Data on camping in the school program were also obtained from federal bulletins and from camping magazines.

CHAPTER II

REVIEW OF THE LITERATURE ON ORGANIZED CAMPING

I. THE FIRST CAMPS

The history of the organized camping movement is largely the history of persons, men and women, possessing the pioneer spirit and the vision of bringing back into our highly civilized, and in many respects artificial methods of living, those values which come from living in the great out-of-doors. Since the time of Moses people have camped out along the banks of streams, by the shores of lakes, and in the mountains. But camping as an organized cooperative way of living is a comparatively recent movement and is distinctively American in its origin.

Although the organized camping idea is approximately one hundred ten years old, very little material concerning its origin has been collected. It was Eugene H. Lehman, who, in his search for material and data for an article for the Encyclopedia Brittannica, discovered that camping as an organized, educational project was undertaken by Frederick William Gunn in 1849.[1]

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[1] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (January, 1936), 13-14.

The Gunnery Camp-- The First School Camp.

The Gunnery, a home school for boys, was founded in the fall of 1849 by Frederick William Gunn and his wife, Abigail Brinsmade, in Washington, Connecticut. They began with ten boys, the number gradually increasing to seventy boarders, with a large number of day pupils.

The school year was divided in two parts -- the summer term from the middle of May to the end of September, and the winter term from the middle of November to the end of March.

When the Civil War began, the boys were eager to be soldiers, to march, and especially to sleep out in tents. They were given the opportunity to roll up in blankets and to sleep outdoors on the ground; sometimes the whole school would camp for a night or two in this way at a lovely lake near by. In the summer of 1861, Mr. and Mrs. Gunn took the whole school on a hike, or gypsy trip as it was called, about four miles to Milford, on the Sound, near New Haven. This trip took two days by carriages and donkeys. Camp was established on the beach at Welch's Point and named Camp Comfort. Here two happy weeks were spent boating, sailing, fishing, and tramping. This was such a delightful experience that Mr. Gunn repeated it in 1863 and 1865.[2]

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[2] A. Viola Mitchell and Ida B. Crawford, Camp Counseling, Philadelphia: W. B. Saunders Company, 1950, p. 7.

The honor of being called "Father of the Organized Camp" is therefore often ascribed to Frederick William Gunn, who in 1861, ninety-eight years ago, established Camp Gunnery.

The Dr. Rothrock Camp - 1876 - The First Private Camp

Dr. Joseph Trimble Rothrock established the "North Mountain School of Physical Culture" in 1876.

> In 1876 I had the happy idea of taking weakly boys in summer out into camp life in the woods and under competent instruction, mingled exercises and study, so that pursuit of health could be combined with acquisition of practical knowledges outside the visual academic lines. I founded the school on North Mountain, Luzerne County, Pennsylvania, and designated it a School of Physical Culture. There had been, I think but a single attempt to do this work at an earlier period. The multitude of such camps now shows that the seed fell into good ground.[3]

The campers were twelve years of age or older and came mostly from Philadelphia and Wilkes-Barre. The camp opened on June 15 and closed on October 15. The tuition was probably two hundred dollars for the four months. There were twenty campers and five teachers at this first camp.

The 1876 camp did not pay expenses; so Dr. Rothrock spent the next year in an Alaskan exploration. In 1877 Mr.

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[3] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (January, 1936), 15.

Lewis H. Taylor carried on the camp in a small way. In 1878 Mr. Kelley, of Johns Hopkins Medical School in Baltimore, joined Mr. Taylor and conducted the camp. There were about twenty boys, and the bills were paid off leaving no profit.[4]

The First Church Camp - 1880

Rev. George W. Hinchley, in 1880, when he was pastor of a church in West Hartford, Connecticut, conceived the idea of taking the boys of his parish on a camping trip. He established his camp on Gardner's Island, Wakefield, Rhode Island. In his party were seven boys including three Chinese high school boys who were being educated in America.

Mr. Hinchley later founded the Good Will Farm for boys. This farm located at Hinchley, Maine, where the Good Will Camp was held for many years, has become a famous institution.

Each of these men—Frederick William Gunn, educator, Dr. Joseph Trimble Rothrock, physician, and Rev. George W. Hinchley, clergyman—recognized the need for bettering boy life through rational, healthful living out of doors. By living this simple life, and by developing the rugged virtues

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[4]Helen K. Mackintosh, Camping and Outdoor Education in the School Program, Washington, D. C.: U. S. Office of Education, Federal Security Agency, 1947, p. 26.

which were characteristic of the early pioneers, they proceeded to make real their ideal. The contribution which these three men made to the organized camping movement is of greater significance than is usually recognized at the present time.[5]

Camp Chocorna - 1881 - Ernest Balch

In June, 1881, Ernest Balch landed on Burnt Island in New Hampshire. It was a perfect island for a boys' camp. The island was purchased for forty dollars and named Chocorna because it offered a superb view of Chocorna Mountain. From an enrollment of five boys in 1881, the camp increased to twenty-five boys in 1885; five men were on the faculty. The boys slept in thoroughly ventilated, wooden buildings, and either curled up in army blankets or on mattresses placed on the floor. The camp uniforms were gray flannel shirts, short trousers, and scarlet caps. These camp uniforms were a part of the required equipment as early as 1881. This camp lasted until 1889.[6]

Camp Harvard - 1882 - William Ford Nichols

This camp was conducted by two students of the

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[5] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (January, 1936), 26-27.

[6] Ibid., pp. 18-19.

Cambridge Theological Seminary. William Ford Nichols wrote to Mr. Balch, of Camp Chocorna, for information about Camp Chocorna. It was through this correspondence that Mr. Nichols was led to start his camp in 1882, at Stow, Massachusetts.

Camp Harvard was taken over by Dr. Winthrop T. Talbot, a son of the dean of Boston University's Medical School. In 1884 he moved the camp to Lake Asquam and renamed it Camp Asquam. It was through Dr. Talbot's effort and because of his enthusiasm that the first Camp Conderence and Leadership Institute was held in Boston, April 15--17, 1903.[7]

Camp Algonquin - 1886

One of the many outstanding leaders in camping which New England, the birthplace of the organized camping movement, has contributed is Edwin DeMeritte. In 1886, he founded Camp Algonquin which continued under his directorship until 1929. It was at that time the oldest existing private camp for boys. The camp was closed in 1929. Camp Algonquin emphasized the study of nature and was well equipped with a nature library, microscopes, a museum, and a fine flower garden. Dr. DeMeritte said, "A camp should

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[7]H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (February, 1935), 26.

be educational not only in the development of character, but also in a close study of all that God created for our enjoyment."[8]

II. ESTABLISHMENT OF INSTITUTIONAL CAMPS

Ever on the alert to take advantage of an opportunity for development of the mind, body, and spirit, the Young Men's Christian Association saw that this adaptation of life in the open to organized community outdoor living was a new way of approach to character building, a way which was alive with great possibilities.

In the summer of 1885, Sumner F. Dudley, manufacturer of surgical instruments and summer resident of East Orange, New Jersey, borrowed a tent, hired a boat, and took seven members of the Young Men's Christian Association for a camping trip to Pine Point on Orange Lake. To this meager equipment, however, were added his genial personality, his unbounded enthusiasm, his ardent love for outdoor life, and the keen receptivity and impressionability of the boys—the essential elements for a successful camping trip. Mr. Dudley went on this camping trip at the suggestion of George A. Sanford, General Secretary of the Young Men's Christian Association. The camp was named "Bald Head" because most

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[8]H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (February, 1935), 26.

of the boys had their hair closely cropped.[9]

The second summer, Mr. Dudley's camping party numbered twenty-three boys and was located on Lake Wawayanda, New Jersey. In 1891 the number of campers was increased to eighty-three, and a new location was found on Lake Champlain near Westport, New York. Mr. Dudley's camping experience evidently influenced him to give up business and enter the work of the Young Men's Christian Association.

Mr. Dudley never married. Summer after summer he gave his efforts to his camp. At his death he left the entire camp equipment to the New York State Young Men's Christian Association Committee. The camp was named Camp Dudley in his honor. It has been in continuous operation for sixty-four years and is the first and oldest existing organized camp in America.

From a seed planted by this man in 1885 has grown a world-wide camping movement which reaches many thousands of boys through Young Men's Christian Association camps located all over the world.[10]

SPREAD OF THE MOVEMENT AMONG OTHER ORGANIZATIONS

It was not until 1890 that the organized camp idea

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[9] Mackintosh, op. cit., p. 9.

[10] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (February, 1935), 18-19.

caught the imagination of leaders of boy life. There were a few associations that conducted short-term camps or, more strictly speaking, nomadic camps or camping trips.

Camp Shand

In 1894, H. W. Gibson took a party of fifteen boy members of the Lancaster Young Men's Christian Association on a camping trip to Schiebley's Grove, along the Conestoga Creek, near Lancaster, Pennsylvania. He spent two weeks in carrying out a regular camp schedule. Later the camp was moved to Mt. Gretua, Pennsylvania, and the name was changed to Camp Shand in honor of the president of the Association. The camp has been maintained without a break in its existence since 1894 and is, next to Dudley and Wawayanda, the third oldest Association Camp.[11]

Boy's Club Camps

The first Boy's Club to conduct an organized camp was the Salem, Massachusetts, Fraternity. This was in 1900. During July and August of that year seventy-six boys were members of a seven-week camp held at Rawley, Massachusetts, and Hampton Falls, New Hampshire. Mr. Herbert L. Farwell,

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[11] H. W. Gibson, "The History of Organized Camping." Camping Magazine, VIII (March, 1935), 20.

superintendent of the Fraternity, was the leader of the camp.[12]

Boy Scout Camps

Scouting was first looked upon as an activity program. Scout-craft was introduced as an activity in Camp Becket in the summer of 1909, one year before the Boy Scouts were organized in America.

Scout-craft soon became a tremendous organized force with centralized control, and today has one of the most thoroughly organized camping departments in existence.

The Chicago Camp, Owasippi, at Whitehall, Michigan, is the oldest of the permanent Council Camps operating under council supervision on its own permanent camp-site. This camp was established in 1911. Boston, New York, Columbus, and other councils were operating in the same year and have carried on continuously an organized camping program since that time.

Girl Scouts

Camps have always been recognized as an essential part of the Girl Scout Program since its organization in

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[12] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (March, 1935), 20.

1912. The first camp was held in 1912 by the Savannah, Georgia, Girl Scouts. It was called Camp Lowland and was established by Juliette Low, founder of Girl Scouting.

Camp Fire Girls

The work and ideals of the Camp Fire Girls had their direct origin in the home and, later, in the private camp of Mr. Luther Halsey Gulick, Springfield College on Lake Sebago, Maine. Here, in order to meet the needs of her own daughters, Mrs. Gulick worked out the ritual and form of the Camp Fire Girls. The name of Mrs. Gulick's camp was "Wohelo". She formed this from the first two letters of each of the words, work, health, and love. This became the watchword of the new organization. On March 17, 1912, the manual which had been prepared was given to the public. This marked the birthday of the Camp Fire Girls. Poetry, music, ceremony and ritual, color, and drama are used to express their ideas and ideals. Fire is the symbol of the organization for around it the first homes were built. The Camp Fire Girls' Camp program has in it the appeal of romance, beauty, and adventure in everyday life.

Young Women's Christian Association Camps

The first Young Women's Christian Association camp

was organized in 1879 by the Philadelphia Association. The camp, President Ulysses S. Grant, was opened seventy-four years ago for girls who were earning their own living.

Within the next ten years other vacation projects for young women were opened by the Young Women's Christian Association in Providence, Rhode Island, Louisville, Kentucky, and Milwaukee, Wisconsin.

It is only recently that the Young Women's Christian Association has given attention to high school girls through an organization known as the Girl Reserves.[13]

A Camp School for Boys

The earliest record we find of a camp school for boys is that of the Boston Young Men's Christian Association in 1909. Tents were pitched on Commonwealth Avenue Boulevard from July 7 to August 25. Sessions were held from 9 a. m. to 12:30 p. m. daily, except Saturday and Sunday. The afternoons were spent in games, sports, and athletics. The boys returned to their homes for the night. William L. Phinney was Principal of the school and the camp features were under the supervision of Don S. Gates. Saturdays were

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[13] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (March, 1935), 26-28.

devoted to hikes, trips to historical places, and field day.[14]

The Young Men's Hebrew Association started a camp program in 1921; but additional information on this program, the Knights of Columbus program, and the Mason's program is not available.

III. THE PRIVATE CAMPS

The private camp came into being because of two groups of people -- educators and parents -- who sensed a need for something to counteract the unwholesome tendencies of social changes which were affecting the natural growth of boys and girls during the vacation period. Educators such as Mr. and Mrs. Gunn, Ernest Balch, Edwin DeMerritte, George Hinchley, and Sumner Dudley endeavored to meet this need by supplying during the school vacation an outdoor environment where energy could be turned into constructive occupation.

Parents who believed that man biologically was a product of the open and that camping was the most natural as well as the oldest way of living formed the second group. The enjoyable experiences of the Gulicks at their camps on

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[14]H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (March, 1935), 26.

the Thamen River, Conn., in 1888, and at Springfield College on Lake Sebago, Maine, became known to others, with the result that children of other parents soon were included in the happy cooperative group.

The private camp, which is defined as a camp conducted by an individual or by a group of individuals as a private project and having no organic relationship with any institution or organization, did not exist in large numbers until after the beginning of the twentieth century.

The first private camp in New York State was established in 1890 by Professor Albert L. Fontaine, head of the Department of Science of the Rochester Free Academy, at Lichenor's Point on Canandaigua Lake. It was attended by forty boys. The second year, 1891, a separate girl's camp was conducted; it continued for five seasons.

John M. Dick, who served as Young Men's Christian Association secretary at Olympton, gave up his position in Association work and established in 1891 Camp Idlewood at Silver Lake, Massachusetts; then in 1894 he moved the camp to Lake Winniesankee, New Hampshire. In 1921 the camp was purchased by C. A Boys of the Leela-Wooket Camps. It has been in continuous existance longer than any other private camp for boys.

The First Catholic camp for boys was established in

1892 by the Marist Brothers of Saint Ann's Academy, New York City, and was called Saint Ann's on Lake Champlain.[15]

Camp Arey at Arey, New York was established in 1891 by Professor Arey of Rochester as a Natural Science Camp. In 1912 Camp Arey was taken over by Mr. and Mrs. Andre C. Fontaine and was conducted exclusively for girls.

Judge A. S. Gregg Clarke, who established the Keewaydin Camps in 1893, had been a pupil at the Gunnery School and got his inspiration for camping there. The Keewaydin Camps had no headquarters nor permanent camp until 1897 when Camp Kahkou was established at Cancomgom Lake, some forty miles north of Moosehead Lake, Maine. It was first of a series of permanent camps known as the Keewaydin Camps which are now conducted by Mr. John H. Rush.

In 1895, Dr. Roland J. Mulford, formerly headmaster of the Ridgefield School, started Camp Choconut in the mountains of northern Pennsylvania. This camp is now conducted by Mrs. George L. Winlock and her son, George L. Winlock, Jr.

The first salt-water camp for boys, Pine Bluff Camp, was established the same year on Long Island, New York, by D. Henry S. Pettit of Brooklyn who conducted it until his

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[15] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (April, 1935), 16.

death in 1932.

The second salt-water camp was established in 1896 by the State Young Men's Christian Association Committee of Massachusetts and Rhode Island on Crotch Island, Friendship, Maine, and was named Camp Durrell in honor of the chairman of the Committee, Oliver H. Durrell of Cambridge, Massachusetts. This camp continues as a private camp, Camp Wapello.

In 1895 Dr. Edward S. Wilson, who received his training and inspiration in camp work under Dr. Talbot, established Camp Pasquaney on Neusound Lake, New Hampshire. It is still a successful camp. Upon the death of Dr. Wilson in 1933, E. W. C. Jackson became the director of Pasquaney.[16]

Professor Loui Rouillion of Columbia University established Camp Penacork at Sutton, New Hampshire, in 1895.

In 1898, Dr. W. A. Keyes established Norway Pines at West Point, Maine, the pioneer private salt-water camp on the Maine Coast. Greenbrier, the first camp in the South, was established in 1896 by D. Walter Hulleben and is today one of the largest camps in the Southland. It is located at Alderson, West Virginia.

During the decade from 1900 to 1910, seventy-five

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[16] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (April, 1935), 18-19.

private camps were established for boys and thirty-one camps for girls making a total of 106 private camps, 73 of which were still in operation in 1936. In 1915 there was a total of 211 camps. One hundred eighteen were for boys and ninety-three were for girls. In 1933 there were 3485 private and organizational camps listed.[17]

IV. CAMP CONFERENCES

The need for an organization through which the camps could cooperate in a democratic manner, correlate existing situations, gather and distribute information, establish standards as well as safeguard the principles in camping developed by the pioneer camp directors, and also afford a fellowship, became apparent as the number of camps increased. This need was brought to the attention of camp-minded men by Dr. Winthrop M. Talbot, director of Camp Asquam.

Under Dr. Talbot's leadership, the first camp conference of which there is a record, was held in Boston, April 15-17, 1903.[18]

At this conference a rather loose organization, known

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[17] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (April, 1935), 30-32.

[18] Ibid., p. 18.

as the General Camp Association was formed. To this Association were referred several motions for further consideration. In the Private Camp Sectional meeting, there was considerable discussion given to the advisability of forming an organization for private camps as a part of the general organization. This matter was laid to rest until the general organization was sufficiently strengthened to permit separate sections.

This little acorn of conferences planted in 1903 has grown to a mighty oak spreading its branches over every part of America and even to foreign lands.

First Camp Directors Association

Camps had multiplied so rapidly by 1910 that the camping movement attracted nationwide attention. Alan S. Williams, publicity manager of the Sportsman's Show held in the Old Madison Square Garden, New York City, called together at the 1910 show, directors of organization camps and of private camps to discuss the taking of a forward step in camping. This identifies Alan S. Williams as the "father" of the Camp Directors Association.[19]

The Association was organized to promote friendly

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[19] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (April, 1935), 19.

social relations between the directors of summer camps, and the improvement of camping in general, by discussions and interchange of experience.

The active membership was open to any male director of a recognized private camp and the associate membership to anyone who was interested in some official and responsible capacity with the camping movement. Honorary memberships were granted to individuals rendering services of exceptional value to camping. The dues were three dollars.

National Association of Directors of Girl Camp

In 1916, at a meeting held at Columbia University, New York City, the National Association of Directors of Girls' Camps was founded by Mrs. Charlotte V. Gulick who was its first president.[20]

Provision was made for the organization of sections. The annual fee was fifty cents. The object was to promote a closer union among New England Camp Directors by means of social intercourse and friendly cooperation, and to maintain the highest standards and ideals in camps. Many such sections sprang up.

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[20]H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (April, 1935), 20.

The Amalgamation of Associations

With so many different organized groups of camp directors at work, the need for better cooperation through consolidation was recognized by many of the leaders in all groups. In 1924 a meeting was called for that purpose and resulted in the amalgamation of the Camp Directors Association of America, the National Association of Directors of Girls' Camps, and the Midwest Camp Directors Association.[21]

Through Miss Laura I. Mattoon's suggestion, a National Office of the Association was opened in Boston in 1931 and moved to New York City in 1932.

The office was moved to Ann Arbor, Michigan, and the name was changed to Camp Directors Association of America. In 1935 it was changed to the American Camping Association, Inc.

The difficulty in securing accurate historical data has revealed the need for the American Camping Association to appoint a historian to gather information on the progress of the camping movement so that it can be historically recorded.[22]

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[21] H. W. Gibson, "The History of Organized Camping," Camping Magazine, VIII (May, 1936), 23.

[22] Ibid., p.26.

V. COMMUNITY CAMPS

The Lake Clear Camp in Michigan was started as a community school camp program in 1940 by the Kellogg Foundation in direct cooperation with three Michigan communities. They figured that camping should be an integral part of the community and school program. The children spent two weeks at camp with their teachers and engaged in a program with four chief emphases: work experience, healthful living, time for leisure pursuits, and solving problems of social living. The managing of the trading post by the children enabled them to become acquainted with the various kinds of work necessary in a small business. The campers served as clerks, planned and bought in the wholesale market, did the bookkeeping connected with the articles purchased, and made inventories and audits. These tasks give real experience in the field of functional mathematics. In addition they got experience in handling the camper's mail. As a part of healthful living, the children had an opportunity to participate in planning a balanced diet, planning a regime of personal cleanliness, and had a daily camp rest period of seventy-five minutes which included everyone in camp. Leisure time activities were many. In social living all the incidents of the day were made the basis of discussion which led to better methods of living and working together.

The care of public and private property was a genuine problem in the camp situation. At the close of the camping venture, the group evaluate the results of their experience. In this way educational values were emphasized, and the group attempted to take stock of the values received. Since the war the program has changed so that a child can stay two weeks at camp for five dollars per week, the school providing the transportation. No child is kept away because of the lack of funds since these are provided for by community groups interested in camping as an educational experience.[23]

The San Diego City-County Camp Commission during 1946 turned over to the school-age children in the public schools the facilities of Camp Cuyamaca, in the state park of the same name. Since many acres are to be available for year-round camping, various camp units in mountain, beach, and desert areas throughout the country will be developed. Every child at Camp Cuyamaca between the ages of five and twelve has an opportunity to spend one or more weeks at the camp during the school year.[24]

In other parts of the country efforts are being made

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[23]Helen K. Mackintosh, Camping and Outdoor Experiences in the School Program, Federal Security Agency, Washington, D. C., U. S. Office of Education, 1947, p. 19.

[24]Ibid., p. 22.

by county, city, and village school systems to develop camp programs for school children by the utilization of facilities made available through the disposal of war assets. Such camps will serve as demonstration centers of camping as a part of every day living, on a year-round basis including the summer months.

VI. SPECIAL CAMPS

There are many types of special camps in operation. These include aquatic camps, nature study camps, dancing camps, health camps, riding camps, speech camps, retarded camps, military camps, naval camps, language camps, music camps, conservation camps, camps for the crippled, religious camps, football camps, and baseball camps.

It should be remembered that the types of camps mentioned in the preceding paragraph specialize in their various fields, but that they do not confine their activities just to their specialty. Many of the common camping activities mentioned in the following chapter are also included in their programs. Most camps follow similar daily schedules with the exception that more time is devoted to the specialties of the camps than is devoted to the other activities. Several examples of the many types of camps will be discussed in the paragraphs that follow.

One of the most important camps organized for the

purpose of conservation was the Civilian Conservation Corps. This type of camping came into operation in the 1930's under the auspices of the United States Government. Civilians were paid approximately sixty dollars a month to plant trees and to clear brush. Most of the people employed in this movement were teen aged boys. Some authorities claim that this plan was the greatest single force available for conservational improvement.[25]

Another type of special camp is the musical camp. The National High School Orchestra and Band Camp is conducted at Interlocken, Michigan by a Joseph Moddy. This camp is similar to the Eastern Music Camp which was mentioned in the preceding section.

There are many health camps for under-nourished children. Only a limited amount of school work is conducted daily and much time is spent on the development of health. These types of camps are common in the state of New York.

There is also the religious camp where religion is stressed much more than in other camps. Some of the better-known camps are sponsored by the Young Men's Christian Association, the Young Women's Christian Association, and

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[25]Albert Pullings, "Conservational Opportunities for Organized Camps," Camping Magazine, IX (May, 1936), 13.

the Young Men's Hebrew Association. These camps are national and are spread all over the United States. The Camp Cardinal Newman, a Catholic camp, is located in Center Harbor, New Hampshire.

The Admiral Farragut Naval Camp is located at Toms River, New Jersey. It is a summer naval camp. It has cutters, sloops, catboats, and other water craft. This camp provides the campers with a thrilling summer on Toms River and with training in Navy customs and drills.

Camp Culver is a beautiful military camp located at Camp Culver, Indiana. It provides all the camping activities desired, with the accent on military activities. This includes army drilling, rules, and regulations.

Another type of camp is the vocational interest camp. Such a camp is located at Honesdale, Pennsylvania. It is the Camp Skycrest and features shop programs in radio, photography, auto-mechanics, wood and metal work.[26]

The Oakland Cavalry Camp is a riding camp located at Oakland, New Jersey. Here the campers learn to shoot, ride, and swim, and to play many sports. Expert tutoring in all activities is available.

Camp Rondax is a camp that emphasizes the creative

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[26]Allen L. Ross, Directory of Camps in America, American Camping Association, 1940, pp. 7-8.

arts. Its program consists of all sports and physical education activities plus an unregimented program of creative arts: musical, dramatic, and artistic.

MacArthur Camp is a summer theater camp located in Waitsfield, Vermont. It gives splendid summer stock experience, playing six cities and towns in Vermont. Acting, play production, music, singing, dancing, and playwriting are included in its program.

Tower Hill House is a language camp. This camp specializes in the study of French, Latin, and English; the instructors are graduates of French and American Universities.

June Camp, located on a farm near Poughkeepsie, New York, is a unique camp. It features gardening, animal care, and nature study in addition to arts and crafts. It is for a small group of children ranging from five to eight years of age.

The camps mentioned are only a few of the many types of special camps. Other types of special camps have not been mentioned either because the information was too limited or because it was not available to the writer.

DISTRIBUTION OF RESIDENCE CHILDREN'S CAMPS IN THE UNITED STATES

Sponsoring agency	Number of camps	Estimated number of campers	Camper-weeks
Private camps.....	2,000	150,000	1,050,000
Organization camps:			
YMCA	641	245,000	490,000
YWCA	200	75,000	150,000
Boy Scouts	831	313,000	626,000
Girl Scouts	678	100,000	200,000
Boys' Clubs	80	27,000	54,000
Camp Fire Girls	165	50,000	100,000
Churches (Baptist, Salvation Army, Methodist, United Brethren, Presbyterian, Lutheran, Catholic, and others)	1,000	350,000	525,000
Others, such as neighborhood houses, police athletic leagues, camps for handicapped children, welfare association, Jewish community centers	500	175,000	350,000
Public camps:			
Municipal departments	75	15,500	31,000
4-H Clubs	200	60,000	60,000
Schools (colleges and public schools)	80	15,000	15,000
State, county, and Federal parks	50	10,000	20,000
Totals.....	6,500	1,585,500	3,671,000

CHAPTER III

EDUCATIONAL CONTRIBUTIONS THROUGH CAMPING

Camping offers educational contributions that are obtained in no other way. Some of the educational leaders who have indicated agreement with this point are Kilpatrick,[1] Studebaker,[2] Melby,[3] Sharp,[4] and Mitchell.[5]

Camping as outdoor education is now quite generally recognized as one of our most potent sources for furthering the all-round development of boys and girls. We know that its outdoor environment, its relatively simple life, and its rich variety of possible activities can be effective antidotes for our highly organized, intensified, urbanized living. We are learning how to use the resources of the out-of-doors to contribute not only to the physical vitality and well being of children, but to their social and [illegible]

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[1]Hedley S. Dimock, Camping and Character (New York: Association Press 1950), p. 11.

[2]John W. Studebaker, "Why Not A Year-Round Educational Program?" Journal of Educational Sociology, XIII (January, 1948), p. 271.

[3]George W. Donaldson, School Camping (New York: Association Press, 1952), p. 7.

[4]Lloyd B. Sharp, "Why Outdoor and Camping Education?" Journal of Educational Sociology, XII (January, 1948), 314.

[5]Elmer D. Mitchell and Bernard S. Mason, The Theory of Play (New York: A. S. Barnes and Co., 1934), p. 413.

intellectual maturity.

Camping has a vital role to play in modern civilization. This significant role is suggested in an editorial by Walter Lippman:

> All over the world, but most particularly in countries where civilization is supposed to be most advanced, there are collected in great cities high masses of people who have lost their roots in the earth beneath them and their knowledge of the fixed stars in the heavens above them.
>
> They are the people who eat, but no longer know their food is grown, who work but no longer see what they help produce, who hear all the latest news and all the latest opinions, but have no philosophy by which they can distinguish the true from the false, the credible from the incredible. They are the crowds that drift with all the winds that blow, and are caught up at last in the great hurricane.[6]

Camping can help provide elemental, fundamental experience with the realities of life. It has resources to help counteract and to help interpret the pressures and tensions and artificialities of modern life.

It is more sensible to study a thing in its natural setting. Biologists have been doing that for years.

> Camping has a very valuable educational contribution to make, a contribution I think almost it alone can make as to method and as to content. That is in the flexible and small group area, in which camping has always done so well. When you think of the size of the group and the flexibility of your schedule, you realize that there is a very solid contribution that camping can make.

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[6] Frank L. Irwin, The Theory of Camping, (New York: A. S. Barnes and Co., 1950), pp. 21-22.

Camping should be an integral part of education.[7]

This statement was made by Dr. McCluskey of the University of Michigan.

Dr. Charles W. Eliot, President Emeritus of Harvard, in a speech delivered to the National Association of Directors of Girl Camps said:

> The organized camp is the most important step in education that America has given the world. One of the most valuable contributions of camp life is the training of the powers of concentration and of accurate inference. One of the greatest and most lamentable defects in the educational system is the lack of training that forms habits of seeing straight, describing straight, and current inference. Camping can overcome this defect.[8]

I. THE CAMP AS A DEMOCRATIC EXPERIENCE

The camping program can contribute to democracy even though that democracy is limited because the number of campers is not large and because experience in the camp for most individuals is for only a part of the summer. In spite of these limitations there are two kings of experiences that it is possible to give. First, it can provide a practical demonstration of the meaning of democracy. Second, it can

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[7] Dr. C. Y. McClusky, "Camping Comes of Age." Camping Magazine, XX (January, 1948), 14.

[8] H. W. Gibson, "History of Organized Camping," Camping Magazine, VIII (May, 1936), 21.

help enlist youth in the cause of democracy as an adventurous, pioneering enterprise worthy of their loyal and creative endeavor.

The camp is excellent as a laboratory in democratic living. Let us examine how the camp functions as a democratic community on the basis of the analysis of democracy as an ideal and as a method of living.

The democratic ideal stresses the supreme worth of persons as the highest of all values. Perhaps today the family is the only institution where the person and his needs and developments are given the right of way over other considerations. In business and industry profits are primary and persons are subordinated to profit to a large extent. Churches practice to a limited degree the principle of the supreme value of persons - persons are likely to be subordinated to the authority of the church or to the scripture of theology. Even schools whose chief purpose ostensibly is the development of persons frequently violate this principle by being more interested in order and comformity in behavior than in stimulating creative and inventive capacity in persons and by being more devoted to the perpetration of a subject-centered curriculum than in helping persons to live more fully and significantly in the contemporary world.[9]

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[9] H. S. Dimock, "The Contributions of the Camp to Democracy," Camping Magazine, XI (April, 1939), 5.

In the camp, persons are occasionally subordinated to other factors, but to a large extent the needs and interests of the camper come first and the facilities of the camp are subordinated to them. Sometimes campers are coerced by tradition, by custom, or by personal authority. Some camp directors may try to force the campers to conform to certain standards that have been set up before the campers arrived. This may result in the submerging of camper needs and interests. We need to examine every aspect of camp life with rigor and regularity to make sure we are embodying in our practices the idea of the supreme worth of the camper as a unique personality.

The democratic ideal implies a method or way of living with others in which all share in the responsibilities as well as in the privileges of organized social life. Underlying this way of living should be the desire and the ability to meet all situations in life in such a way that the greatest good for this greatest number of persons will result. The camp furnishes an ideal setting for practice in this democratic or cooperative way of life. It contains most of the elements of the normal community in simplified form. Here may be found the functions of government, home, medical supervision and care, employment, recreation, and religion. Here may be found the different racial, religious, national, social, and economic groups.

Because of the simplicity of the camp life, these basic functions of the community can be completely visualized and understood by the campers. The contacts with representatives of the different races, religions, vocations, social and economic levels are direct and personal. It is easy to see the manual laborer, the Jew, the Catholic, the Protestant as a person whose needs and welfare are as important as one's own.

In such situations campers may learn through contact as well as through the interpretation of the leaders the meaning of wholeness of community life and the social responsibility that should accompany social benefits. If camp is to be effective as a laboratory in democratic living, campers must face a wide variety of problems that are real to them. Some of this experience will be in the selection and planning of program activities; some of it will be related to the conduct of the camp, dealing with such problems as the care of canoes, punctuality at meals, and the treatment of camp visitors; some of it will deal with more basic matters of program policy and content for the camper.

The one inescapable fact of which one must be kept constantly aware is this: Every time a counselor, instructor, or camp director makes a decision or formulates a plan without giving the campers a chance to share in that

decision or plan, he is depriving them of the opportunity to grow in personality and in responsible citizenship. The degree in which campers share in planning, managing, and making decisions will vary with their age and ability. Care must be taken not to underestimate the campers' ability to develop habits of self-direction and cooperative participation.[10]

There are some factors that lie outside the range of camper participation. The camp functions within public laws that can be altered only by or through citizens. There are problems and activities for which the camp administration is wholly responsible. Regulation for health and safety must measure up to the standards set by specialists in this field. These conditions are most valuable for education because they are the "real stuff" of life. Campers may learn very directly about the nature of law, regulation, and tradition and how these social institutions can be changed. They should also learn how to use the expert in areas where specialized knowledge is desirable.

In thinking about the camp as a laboratory for practice in democratic living, we need to recognize that learning is specific. It is possible that campers who have had

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[10] H. S. Dimock, "The Contributions of the Camp to Democracy," Camping Magazine, XI (April, 1939), 23-24.

experience in democracy in camp will not recognize democracy elsewhere. This means that the basic factors in the democratic way of living as it is experienced in the camp should be made clear through interpretation to the campers. Edward Lindeman has told us that those who believe in democracy are those who have had experience in it.[11] We should expect our camps to contribute to the number of those persons who believe in democracy because they have experienced it.

The camp can help to enlist the youth in the cause of democracy. This task should be shared with other educational agencies. The camp should accept some responsibility for the preparation of youth to live effectively in a democracy or abandon its claim to being an important educational agency.

II. GROUP WORK

American life is a tremendous web of voluntary group relationships. What the quality of these relationships is to be will be determined by the ideals and practices of the young people of today. These ideals will develop from the day-to-day experiences which young people are having in group life.

Only as leaders in group work and camping see that

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[11] Ibid., p. 24.

the quality of group relations is the test of their work will group work and camping have deep social significance.[12]

Camping affords ideal conditions for controlling group standards and practices. If we believe in democracy, and if we understand the importance of practicing group relationship in developing the democratic way of life, we will better understand the contribution camping makes toward the enhancement of American values.

The camps provide not only one group to which the child may adjust himself, but many groups. There are the general group, the tent group, the sport group, and many others. Every group furnishes opportunity for practice in social life and the sum total of all will constitute the camp's contribution as an educational agency.

The normal person must adjust to a variety of groups daily, and if he is to make his contribution to our common life, he must know how to play his part in all his associations. Proficiency in social effectiveness comes only by practice, and the camps, in furnishing variety and repeated opportunities for group practice, are laying a foundation upon which adult activities in a democracy may rest.

Groups satisfy a need for companionship and for approval. They furnish a challenge to achievement and their competition and judgments sharpen the edges of personal

competence; but above all, groups are little laboratories in democratic living.[13]

These aims can be accomplished only by experienced leadership. Only as a camp director trains his staff to see the possibilities in group situations, and only as he coaches the counselors in free, unregimented methods of directing activities will the values of group work in camping be achieved.

A good camp recognizes the fundamental nature of group experience in a democracy; it stresses group experience, but it also recognizes that groups exist for the individual. It does not permit the individual to be swallowed up in the group nor dominated by its standards. It is the individual, through his character, his responsibility, and his service, who will maintain and extend the finest standards of American life.[14]

III. RELIGION IN CAMP

The child may have many fine religious experiences in any situation in which appropriate stimulus and response are possible. He is constantly picking up his impressions of

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[13] Ibid., p. 23.

[14] Ibid., p. 28.

life and having the experiences that may be termed religious.[15]

The camp can contribute greatly because of its twenty-four hour daily program and its continuous contact with the child. The setting in nature and the group plan of living also provide a very favorable environment.

An out-of-door vesper hour under the pines, taps at sunset and sunrise, singing in the canoes or on the hikes, sleeping in the open under a blanket of stars—these are religious experiences that are difficult to forget. The creating of poetry, songs, stories, and drama gives joyous and lasting expressions of their inspiration.

The questions of children offer the most direct approach to their religious needs. The skillful counselor puts the child in the way of answering his own questions as often as is practicable on these occasions, or he recommends books, pictures, stories, and other materials that may explain his questions.

Careful observation, patient investigations and experiment, reading and study, thinking through problems with a close check on data, and a testing out of each solution can all contribute to making the child independent.

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[15] E. D. Baker, "Religion in Camp," Camping Magazine, XL, (October, 1939), 7.

Camp might do all that has been suggested and still fail if the camper is not given a sense of emotional security. Every child must feel that he belongs, that he receives genuine affection and respect, and that there is an understanding of his personal difficulties. Without this background he misses the first essential in religious experience.

IV. SOCIALIZATION

Each child is different, and sooner or later each has to play his unique part in a social pattern. The unique abilities and interests of a camper should be made to harmonize with those of other campers to the pattern of the social group so it will bind together the best of each for the good of all.

Socialization means the ability to get along with other people, to feel at home with and to be accepted by other people. How well a child can do this is a measure of his mental and social health. How well he does this is a means of appraising the extent to which he has learned this most basic lesson. For socialization is the result of learning, and it is a gradual learning.

In camping, socialization can be learned through a group such as the cabin group. The counselor can create

a group and designate activities in which they can participate and cooperate. Some of these activities could be housekeeping, or group projects such as a garden, campfire, or similar projects.

The particular interests of each camper should be drawn out in group discussion, and the achievement of each camper in any field should have its recognition in the cabin group.

It is a wise counselor who knows when to let the campers work out things for themselves and, through the trial and error of the process, play their own parts in arriving at group harmony. The child will learn more socialization from his fellows than from any counselor.[16]

The cabin group is the camp's primary group. To feel at home in this group is basic in the child's progress in socialization.

The camper should learn to know more people than just his cabinmates. Camp should become an experience in understanding all sorts and conditions of people with a democratic appreciation of their differences.

The camper should be adept at a simple skill sufficient for comfort in a community. Special skills are also

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[16]Viola A. Mitchell and Ida B. Crawford, Camp Counseling (Philadelphia: W. B. Saunders Co., 1950), p. 132.

very important as many a person is accepted by a group partly because of his special skills.

Skills alone do not make for socialization, but they facilitate it, and the counselor who can discover and direct his camper's special abilities in social participation is helping the child achieve a very worthwhile end. Recognition for achievement is useful in developing socialization, but the ultimate aim should be that of anonymous contribution in which the work of the individual becomes lost in the product of the group and the individual's recognition is apparent only through the group's success.[17]

V. CHARACTER EDUCATION

The camp setting offers chances of continuing education in closer contact with outdoor life under more informal settings than any school can afford to have and in much more direct contact with everyday life problems. Thus, many things taught well in school can be woven into the life of the child during the camp period.

The modern home does not offer the same opportunities to children that were offered a few years ago when home life was directly connected with life in nature and when

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[17] Ibid., p. 138.

children grew up in large family groups under conditions which challenged them to direct responsibility and to the development of important skills in order to cover real life needs. This and other handicaps of the civilized pattern of family life can be compensated for in camp settings and much can be accomplished there with less difficulty than is possible in many home situations.

Educating children to become free citizens of a free country is a more difficult task than drilling them into obedient submission to set rules. Some people become frightened when exposed to more freedom than they are used to, and they demand increased regimentation. Others like the increased freedom, but they do not know how to use and enjoy it.

The camp offers an excellent chance to do something about this situation, for in the camping situation the youngster quite abviously meets with a considerable increase in freedom and flexibility as compared with his school and home. This is the camping experience which has the best chance to help children learn how to handle themselves under the impact of freedom-situations and is one of the greatest contributions which camping can make to the education of a democratic country.[18]

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[18] F. Redl, "The Role of Camping Education," Camping Magazine, XIV (February, 1942), 42.

The camping situations enable the educator to increase the scope of character education and also to intensify its effect because the child lives in a more direct relationship to group life; therefore some of his character traits are challenged there more than at home. Thus the camp can plan to develop certain undernourished character traits and to equalize others.

The most vital part of character education which the camp can contribute is that of responsibility:

1. Provide more situations in which to act self-responsible than most other educative settings.
2. Create responsibility situations of a different type as compared to the ones in which child has already learned to function.
3. Use the close tie-ups with practical life to make its responsibility situations especially real in the mind of the child.[19]

Fun and adventure are very important contributions of a camp. These are the child's primary objectives in going to camp. When the camper has fun and finds adventure he becomes happy. This value of the camp is extremely important to the mental health of the camper. His mind is put at ease or has had a vacation from the normal duties. This puts the camper in a good state of mind to accept his daily obligations or task when his camping is completed.

Bob Breitenstein, director of Camp Broadstone, in

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[19] Ibid., p. 42.

the fall of 1958 had this to say:

> Camping's chief contribution to the campers, in my opinion, is a very important one. Camping teaches them to live with others as well as with themselves. This is very important in a democratic country such as ours. Camping, in addition to many specific contributions, contributes a feeling of individuality; it makes the camper do things for himself that were normally done for him by others; it develops a spirit of cooperation when playing or working with others, and it build's up the campers' health.[20]

VI. LEADERSHIP

Training for leadership can be an important contribution of the camps. The leaders in the camps are the counselors.

A camper recognizes some of his needs, but he is unaware of many others. Some of the most important camper needs which counselors should know and seek to make specific in terms of individual campers are the following: health, emancipation from the home, sense of security, recognition and achievement, new and exhilarating experience, friendships, good time, and a growing philosophy of life.[21]

Counselors are always facing the problem of discipline in dealing with their fellow campers. This

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[20]Statement by Bob Breitenstein, in an interview with the writer at Camp Broadstone, Valle Crucis, North Carolina in October, 1958.

[21]P. J. Trevethan, "Guideposts to Leadership," The Camping Magazine, XVIII (December, 1946), 7.

situation is quite serious where the leadership personnel is not adequate for the number of campers. The basis of respect, obedience, and co-operation lies not in the fear of force, but in admiration, affection, and good will.

A good leader, therefore, will not try to rule by force, but by securing the campers' cooperation. He should help them work out reasons for the existence of camp rules, and he should safeguard them from becoming overstimulated and from causing disciplinary problems. He should also realize that there are only a few situations in camp where authority needs to be exercised in extreme emergencies.

Other situations can be met by avoiding issues, directing interests and responsibilities into constructive behavior, and by recognizing that the purpose of discipline is to try to show the individual how to discipline or to control himself.

Training leaders is done before, during, and after camping season. The most training takes place during camp. Here the leader is trained and guided in many individual situations such as avoiding working too hard, working too little, and to use wise judgement in the handling of campers.

This training period is divided into three parts: the pre-camp period, the camp period, and the post-camp period. The pre-camp period is held before the camping

season starts, and the counselors are briefed in their duties, the handling of situations, and so forth. During the camping period, duties are carried out. After the camping period is completed, the post-camp session is held. Here the counselors are shown their mistakes in handling situations, how the situations should have been handled and so forth. All suggestions are thoroughly scrutinized in order to make the next camping session a better one.

VII. DEVELOPING BEHAVIOR PATTERNS

Camps provide an unusual opportunity for the socializing of behavior. The most conspicuous contribution of the camp to personality and character growth, in the judgment of many camp leaders and educators, is in the development of desirable social attitudes and more effective social adjustments. There are seven basic factors in this socializing process.

1. The very nature and demands of camp life with its intimacy of contact and its sharing of common tasks reveal to the boy the necessity and value of cooperative behavior.
2. The influence of the boy's own age-group in providing pressures which make for a more adequate adjustment is of paramount importance. The discipline of the boy's own group in bringing him to terms, in smoothing off the rough points in his adjustment, in many cases is more effective than all the preaching and commanding of the adult.
3. The emancipation from parent and adult domination and devotion is often essential for the attainment

of the emotional, intellectual and social maturing and independence of the boy. Parents rushing to the camps the first weekend because they think their child is lonesome are indicative of the difficulties which many children face in becoming emotionally and socially emancipated and independent.

4. The influence of the larger group represented by such terms as public opinion, camp spirit, or group will, is an important factor in the boy's adoptive behavior. It constitutes a powerful pressure on the individual toward the adjustment of his wishes and actions to the wider interest and behavior patterns of the group. The desire for the approval of the group is a compelling motive in the adjustment to this larger will which defines the acceptable ways of acting. Where the patterns of the larger group are deeply rooted in tradition and embodied in the practice of the camps, they become well-nigh irresistable.

5. A camp which is organized on a thoroughly democratic or cooperative basis possesses an additional opportunity for developing the attitudes and abilities needed in effective citizenship. Nowhere is it easier to approximate an ideal cooperative community than in the camping situation. Here there may be complete sharing of responsibility according to ability. Frequent interaction of different groups with their varied and often conflicting interests and full sharing in the direction of the camp life and its program are important means of socializing behavior.

6. To these factors should be added the influence of attractive and wholesome counselors who evoke attitudes of admiration. Parents frequently report that after a summer in camp the boy's criterion on perfection in manhood and his highest authority for conduct is his camp counselor.

7. Nothing vests the camp with greater potentialities for the development of desirable social attitudes and habits than the fact that it possesses the entire life of the boys. The persons with whom the boy has vital contact and relationships, the activities which engage his interest and effort, the conditions which control his conduct, are all integral and normal phases of the life to be bridged, no forces that are radically opposed to the educational objectives to be circumvented. The whole boy, body and interest, lives a complete life under conditions which

may be largely regulated by the leadership of the camp.[22]

Camping develops inner resources of play and recreation, in addition to kindling the imagination, releasing fresh impulses, expanding and refining the emotions, and stimulating aesthetic appreciations and attitudes.

The summer camp undoubtedly possesses many opportunities for recreation in its genuine psychological sense. Perhaps no one has interpreted the role of play and art in human life more lucidly than John Dewey:

> Play and art as forms of action are of immense social and moral importance. They are significantly called "re-creation" because they are indispensible in restoring a balance between the demands of the social environment and the necessity for expression of the inner impulsive activities of the person. Play and art are required to take care of the margin that exists between a total stock of impulses that demand outlet and the outlet expanded in flexibility, and sensitiveness into disposition. The service of art and play is to engage and release impulses in ways quite different from those in which they are occupied and employed in ordinary activities.[23]

Guidance plays an important part in any camp. It is one of the most difficult contributions that camping offers.

Guidance is the guiding of camper's activities into the right channels. This is accomplished in most camps by cruisers.

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[22]Hedley S. Dimock, Camping and Character, New York: Associated Press, 1950, pp. 1-3.

[23]Ibid., p. 5.

A cruiser is a staff member whose primary function is to interest all the boys whom he finds in non-constructive forms of free play in the organized camp activities. To do this he has to be thoroughly acquainted with the program and know how to interest each individual in its different phases. If the campers do not respond to any of the projects the camp sets forth, the cruiser should be able to get them to engage in some worthwhile form of amusement.

In general, there seems to be two types of boys needing attention: those whose lack of adjustment shows itself in a lack of interest, and those whose maladjustments indicate themselves in more active ways, such as quarreling and refusal to cooperate with the counselor or the boys.[24]

The cruiser attempts to find out these boys' interests and guide them during their stay in camp. This constant contact with the activities of a large number of boys puts the cruiser in a strategic position to suggest ways to modify the camp program to meet the boy's needs and interests more adequately.

A varied program is essential. The sense of achievement, so essential for sound mental health, is far more possible for every individual when there are a variety of

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[24]Ernest G. Osborne, Camping and Guidance, (New York: Associated Press, 1947), p. 76.

ways in which success can be achieved. In the camp where only athletic prowess can bring success, it is inevitable that some of the campers will experience failure time after time and gradually develop that feeling of inferiority that is so crippling to any person. With a varied program there are opportunities for all to excell in some activity.

VIII. SPECIFIC KNOWLEDGE AND SKILLS

The camper's knowledge of the various activities in which he participates is broadened. He becomes skilled in these activities in which he participates. This knowledge and the skills may be classified as specific whereas the contributions mentioned in the preceding sections have been more or less general contributions.

The camper learns to wear the proper clothing and the proper shoes when he is hiking. He becomes skilled in the proper method of walking on different kinds of terrain. He knows that a schedule of a certain amount of walking and a certain amount of resting is essential. His knowledge and skill in everything dealing with hiking is increased.

The camper learns how to swim when he is attending camp. He learns the various strokes used in swimming and the proper method of breathing. He becomes skilled in those various strokes and methods of increasing efficiency

while swimming. He learns life saving and methods of artificial respiration which the Red Cross requires in order to pass the Red Cross examinations for Lifesaving. The camper becomes skilled in the use of small boats such as are used in camps.

The camper becomes skilled in camp cookery. He learns to become skilled in making pots and pans for cooking purposes. These are made out of discarded tin cans. He learns how to keep the food from spoiling, how to keep it cool, where to store it to keep animals from stealing it, and many other helpful facts. He becomes skilled in the various methods of cooking food.

The camper also benefits from campfires. He learns how to organize a program, participate in a program, and many other helpful activities.

The camper becomes skilled in the various crafts. He learns how to make pottery, pocketbooks from leather, beadwork, and numerous other things.

The camper becomes skilled in the various sports and games that are played in camp. Some of these are soccer, volleyball, baseball, basketball, and tennis.

The purpose of this study was not to delve deeply into these specific skills and knowledge, but to give the reader a slight idea of some of the skills. Other skills and activities connected with camping are too numerous to mention.

SALVATION ARMY CAMPS

> The ultimate purpose of all Salvation Army activities is to lead men and women into a proper understanding of their relationship to God, with particular regard for the erring, the bewildered and the unfortunate. It endeavors to accomplish this through the teaching and practice of the religion of Christ. It is essentially an evangelical organization practicing its precepts through a vast system of social services.[25]

One of the many social services undertaken by the Salvation Army is its program of organized camping. As listed in the Salvation Army Camping Manual its general values for camping are as follows:

1. To promote good health.
2. To develop character and encourage good citizenship.
3. To provide opportunities for participation in outdoor activities which are unique to camp.
4. To stimulate happy social participation through group activities.
5. To inspire an appreciation for cultural values.
6. To cultivate the individual's well-being, happiness and integration of personality through purposeful camp activities and associations.
7. To induce spiritual growth and foster Christian living.[26]

The Salvation Army has long been a firm believer in organized camping. Its early fresh-air homes and more recent mother and children camps have marked it as a pioneer in the field of camping. In 1948 the Salvation Army operated 46 camps which served over 29,000 campers. In view of the many

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[25] Salvation Army, What Is the Salvation Army? (New York: Association Press), pp. 3-4.

[26] Ibid., p. 1.

financial demands upon the Salvation Army for various religious and social services, it can be assumed that this organization regards the camping program as a worth-while part of the over-all program of activities, else it would have ceased to exist many years ago.

YOUNG MEN'S CHRISTIAN ASSOCIATION

The Young Men's Christian Association was an early proponent of organized camping and has continued to play a major part in its development. This organization, in pursuing its goal of mental, physical, and spiritual development of men and boys, found that camping was an excellent aid in this work. In 1949 it operated 649 camps which served over 222,469 people. The YMCA, with its traditional emphasis upon the individual, has encouraged experimentation with various camping techniques in an effort to meet the individual's needs. As a result, it has been one of the leaders in the development of improved camping procedures. After more than sixty years' experience with organized camping, the YMCA is now operating a bigger camping program than ever before.

YMCA Values in Camps

1. Health and safety
2. Social adjustment
3. The acquisition of knowledge and development of skills and interests

4. Habit formation
5. Experience in democratic living
6. Appreciation of spiritual values[27]

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Organized camping is one of the many techniques used by the YWCA in realizing its goals. In 1948, 145 of the local associations operated camping programs in which a total of 80,000 young women and girls participated. After forty years of successful utilization of organized camping, the YWCA feels that its camping projects have been of sufficient value to warrant the continued allotment of time and money for this purpose.[28]

> The purpose of the Young Women's Christian Association is "to build a fellowship of women and girls devoted to the task of realizing in our common life those ideals of personal and social living to which we are committed by our faith as Christians."[29]

VALUES COMMON TO ALL CAMPS

The writer has made a summary of the values he has found common to all camps and also a summary of other values

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[27] Reuel A. Benson, M. D., The Camp Counselor (New York: McGraw-Hill Book Co. Inc. 1951) pp. 27-28.

[28] Watchers of the Sky, Young Women's Christian Association, 1946, p. 24.

[29] Ibid., p. 25.

found in camps which were frequently referred to in this study.

To learn to live democratically with other children and adults through experiences in out-of-door living.

To learn to understand and appreciate the out-of-doors.

To learn to become more self-reliant.

To give to campers an understanding and practice in rules of healthful living.

OTHER VALUES FOUND IN CAMPS

To give to campers worthy skills in recreation.

To make instruction more meaningful to the students in such fields as science, social science, language arts, creative dramatics, and music.

To grow in those intangible outcomes often labeled as "spiritual values."

To know good methods and procedures in camping.

To learn to observe rules of individual and group safety.

To foster better teacher-pupil understanding.

To aid in acquiring a broader philosophy of life.

To give the opportunity for a meaningful experience in earning-saving.

To improve habits of observation (seeing rather than merely looking.)

CHAPTER IV

SCHOOLS AND CAMPING

I. CAMPING AND THE SCHOOL

Educators such as Studebaker,[1] Kilpatrick,[2] and Sharp[3] agree that it is essential that the schools be prepared to meet the needs and demands of the next few years in the field of camping and outdoor education. This can be an important service. Schools that are unwilling, unprepared, or unresponsive will one day realize that other agencies and organizations have appropriated this area of education which has almost unlimited possibilities for vitalizing the school program.

The positive side of this picture is represented by schools which, over a period of years, have recognized the possibilities of camping and outdoor experiences as an integral part of an educational program, or at least as a contributing part. If it is necessary to marshall evidence with regard to the importance of this program, school people,

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[1] John W. Studebaker, "Why Not a Year-Round Educational Program?" Journal of Educational Sociology, XII (January, 1948), 271.

[2] Hedley S. Dimock, Camping and Character (New York: Association Press 1950), p. 11.

[3] Lloyd B. Sharp, "Why Outdoor and Camping Education?" Journal of Educational Sociology, XII (January, 1948), 314.

especially school administrators who should take leadership in developing camping and outdoor education, should note the recommendations of such groups as the National Resources Planning Board, the American Association of School Administrators, the Association for Supervision and Curriculum Development, and the American Association for Health, Physical Education, and Recreation. Each of these groups has set forth statements in reports or yearbooks advocating camping as a type of experience which should be made available to all youth of secondary school age, and to elementary school children with certain limitations as to ages.[4]

It is vital that school people, parents, and other citizens realize the part that camping can have in the school program. Thus, they can play an important part in helping schools move from a program to one more nearly meeting the needs and interests of boys and girls, both from the standpoint of the facilities that are used and from the nature of the learning experience.

As Dr. L. B. Sharp has said many times, and in many places:

> "That which can best be learned inside the classroom should be learned there. That which can best be learned in the out-of-doors through direct experience, dealing with native materials and life situations, should there be learned."[5]

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[4] B. Goodykoontz, School Camping, Federal Security Agency, Office of Education (Washington, Government Printing Office, 1947), p. 4.

Camping provides opportunity for practicing democratic living. Schools can and should provide such experiences in classrooms, on playgrounds, in any other part of the school buildings, or in other facilities provided for the children; but the outdoor environment demands such practices. There is a need to give the children experiences with the realities of life. Planning, sharing, discussing, evaluating are essential parts of camp living as they are of good educational practice in the classroom.

Camping experiences can help bring about re-examination of current curriculum practices; provide a natural and realistic environment for learning; develop in simple direct fashion the practices of democratic living; help curb juvenile delinquency by giving the child an opportunity to engage in wholesome activities; and provide recreation.

II. SCHOOL CAMPING PROGRAMS

There is a wide range of experiences that may be classified as camping and outdoor activities. The term is broad enough to cover a variety of experiences: day camping, over-night and week-end trips during the school year, summer camps sponsored by schools, extended camp experience

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[5] L. B. Sharp, "Camping and Outdoor Education." Bulletin of the National Association of Secondary School Principals, National Education Association, May 1947, pp. 27-28.

during the school year, and the farm school or camp. Every school will have to decide on the basis of its resources and its needs what form camping will take for its children.

Pre-camp planning. Usually, it is believed that pre-camp discussion should help to prepare the pupils for various types of weather and activity eventualities. A brief description of pre-camp planning at Austin, Texas, Public Schools, was given by Manley:

> Each group going to camp held preplanning meetings. Such questions as what things need to be done before going to camp, what to take to camp, what things must I do for myself at camp, what things can we do in camp, what can we do after we return to the classroom were discussed. These preplanning meetings also served to give the camp staff an opportunity to get acquainted with the children before they came to camp.[6]

> Recent literature on pre-camp education is proving that it is unwise to spend too much time on detailed discussions of the expected experiences and outcomes of the camp trip prior to the trip itself.[7]

Some believe that often the anticipation factor is dulled by school planning. The importance of cultivating proper attitudes, relationships, and feelings, cannot be over-emphasized, however. Ashcraft stated:

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[6]Helen Manley and M. F. Drury, Education Through School Camping (St. Louis: The C. V. Mosby Co., 1952), p. 188.

[7]Holly Ashcraft, Education Through Outdoor Living, (Long Beach: Long Beach City Schools, 1954), p. k4.

> The classroom teacher is the person best informed regarding each child's needs, personality, and behavior traits. It is his responsibility to brief the resident staff on such matters as health, personality traits, talents, and leadership qualities. The positive approach should at all times be stressed. Each child should enter the camp on an equal basis. Negative information given by the classroom teacher to the camp staff should be disregarded. The behavior of a child in class can be much different than when he is living out-of-doors at camp. At all times it should be stressed that the mental attitude of the child while in camp will be either an asset or a liability to him and the camp program itself. It is sufficient to say that the teacher can't spend too much time in strengthening attitudes, relationships, and feelings.[8]

In camp planning. Daily and weekly programs should be planned cooperatively by students, counselors, and children. Sufficient time should be allowed for each activity in order that the entire camp atmosphere might lend itself to healthful living.

The following excerpts will perhaps give a fuller understanding and appreciation of the actual in-camp daily program. They describe the Camp Guyamaca program.

> 1. The children's experience at Camp Guyamaca begins on Monday with an orientation period. As they get out of the buses they are greeted by counselors, who take them to an assembly place. . . . The most pressing need at this time is to make the children feel that they will be cared for. . . .
>
> 2. The children are divided into cabin groups numbering about twenty each. The assignments to cabins are made according to arbitrary devices such as numbering

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[8] Ibid., p. 18.

or the positions of the children's names in the alphabet.

3. Each child takes his own clothing and bedroll, and carries it to his cabin. He is allowed to choose his own bunk.

4. In the first period in their cabins, the children turn in their candy and gum, which will be returned to them on their departure. Their money is deposited in the camp bank. . . .

5. Counselors help the children to make their beds and put away their belongings.

6. The period of getting settled lasts until the noonday dinner. The orientation periods are actually "town meetings" in which children and counselors draw up informal regulations and procedures for living happily together.

7. The children go from their cabins directly to the dining hall for the first of the short assemblies which precede each meal. Their general purposes are to set the tone for a happy, relaxed and leisurely meal; to make possible better supervision of the children as they go to the dining tables; and to provide a period for making announcements and explanations, discussing problems, reaching group decisions, and sharing experiences. The Monday meeting lasts longer than the usual ten or fifteen minutes, since the group decides on this first day how the work of washing dishes and cleaning the dining hall will be divided for the week. . . . Led by the counselors, the children establish for themselves in the Monday discussions standards of behavior affecting such matters as appropriate approach to the tables and departure from them, and courtesy and cooperation while eating. Throughout the week, the counselors take a little time during the assemblies before meals to tell the children what will take place in the afternoon. Regular activities (such as rest time) and variable ones (such as hikes, "cook-outs," and crafts) are described. The children ask questions and voice whatever protests and disagreements they may have. These assemblies thus provide for the exchange of information and opinion necessary in cooperative operations.

8. Mealtime procedures at Camp Cuyamaca are influenced

to some extent by the facilities. Each table seats eight. . . . Boys and girls are encouraged to form mixed groups. . . . The counselors and teachers, usually one to each six or eight children, are, in a sense, hosts. Their functions are to serve, to instruct the children in their table duties and dishwashing duties, to scrape and stack the dishes, to encourage the children to eat a balanced diet, and to set the tone of conversation and behavior during the meal. . . . During the meal, one child waits on each table, bringing second helpings and dessert. . . . When the meal is finished, the children cooperate in clearing the table and leaving it ready for the dishwashers. . . .

9. The children go directly from the noon meal to an hour of "quiet time". . . . As the group comes into the cabin from dinner, the counselors establish a quiet amiable atmosphere. They suggest that each child prepare for quiet time by going to the toilet, having a drink of water, and getting out a book or stationery.

10. Following quiet time on Monday, the children go for short exploratory hikes, work in the art and craft shops if the weather is inclement, or visit the library and "Trade Winds", the camp store.

11. After supper, they spend a brief interval in their cabins and then attend campfire, ... "Shower time"--just before the evening meal--and bedtime are important parts of the child's introduction to camp life, and are, therefore, to be considered together with quiet time.

12. At eight o'clock each evening the children go immediately from the campfire assembly to their cabins. The counselor begins by reminding the children of the decisions they have made during the orientation period: they will go to bed at nine. . . and will officially wake up at seven, when the bugle blows. Any child who wakes before seven should simply lie quiet or read a book until the bugle blows.

13. When the bugle blows for the morning awakening, the counselor greets the children cheerfully. . . . The children need to be reminded to get dressed and washed and to brush the hair. The counselor suggests clothing appropriate to the weather and the day's activities.

14. The final stage of the children's orientation to camp life is necessarily reserved for Tuesday morning. After breadfast, the cabin counselor gathers the entire group (dishwashers excepted) about him to discuss cleaning up the cabin and grounds. . . .[9]

A basic daily camp schedule, which is very similar to that of Cuyamaca, was suggested by Manley:

7:00	First call
7:05	Second call
7:15	Servers' call--those helping in dining room.
7:30	Flag raising
7:40	Breakfast
8:15	Cleanup
9-12	Program activities chosen by group
12:15	Servers' call
12:30	Dinner
1:10	Store open
2:00	Rest period
3-5	Program activities
5-5:30	Free time
5:45	Servers' call
6:00	Supper
6:45	Free time
7:30	Evening program
8:30	Call to cabins
9:00	Taps[10]

A weekly program for an elementary school camp program at Clear Lake Camp, Battle Creek Schools, involving fifty-six campers with a three group division was described by Thurston. It was planned by the children, with the help of counselors.

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[9] James Mitchell Clarke, Public School Camping (Stanford: Stanford University Press, 1951), pp. 36-70.

[10] Helen Manley and M. F. Drury, Education Through School Camping (St. Louis: The C. V. Mosby Co., 1952), p. 150.

Day	Teamsters	Cruisers	Lumberjacks
Monday	Planning and hike around lake. Cook-out. Paul Bunyan stories	Planning and hike to abandoned farm. Crafts.	Planning & camp cruise. Tapping trees. Square dance.
Tuesday	Blacksmith's ship. Scavenger hunt. Sock hop.	Logging. Make ice cream. Sock hop.	Treasure hunt. Plant trees. Sock hop.
Wednesday	Boiling sap. Square dance.	Hike around the lake. Square dance.	Fire building. Compass hike. Crafts.
Thursday	Breakfast cook-out. Compass hike. Council fire.	Compass hike. Plan for council fire.	Cook-outs. Boating. Council fire.
Friday	Clean up and pack. Go home.	Clean up & pack Go home.	Clean up & pack. Go home.[11]

The importance of selecting a camp environment which would lend itself to program enrichment has been emphasized. Principles for program development were stated in Chapter III. The following material, presented by the New York Board of Education, deals more explicitly with the attainment of objectives through program development. It helps to show the use of activities as a means for all-round development of each individual rather than as an end in itself.

Various activities and experiences, in line with the established objectives were listed by the New York Board of Education as follows:

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[11] Lee Thurston, "Community School Camping," A Bulletin prepared by the Superintendent of Public Instruction (Lansing, Michigan: Superintendent of Public Instruction, 1952), p. 24.

1. Character--to insure the basis for rich, useful and ethical living in a society promoting the general welfare.

Setting goals for group living.
--Respecting others' rights--dietary laws, religious denominations.
--Care of communal property-shelters, tools, equipment.
--Rotating duties--dishwashing, serving, cleaning, tending fire and cooking.
Living in groups of varied ethnic and religious backgrounds; cooperating in group endeavors.
--Planning together--daily doings, menus.
--Working together--cooking, cleaning.
--Sharing outcomes--meetings, discussions.
--Evaluating efforts--conferences.

2. Our American Heritage--to develop pride and faith in American democracy and respect for the dignity and worth of individuals and peoples regardless of race, religion, nationality, or socioeconomic status.

Studying the History of the locale.
--Trips--Chimney Corner, Red Barn, Sussex View, the Bog.
Reconstructing pioneer days by:
--Traveling and living in covered wagons.
--Traveling in donkey carts.
--Taking overnight camping trips.
--Fixing temporary shelters.
--Sleeping outdoors on the ground.
--Cutting wood, building fires, and cooking at a new site.
--Inspecting the Smokehouse, the Icehouse.

3. Health--to develop and maintain a sound body and to establish wholesome mental and emotional attitudes and habits.

Caring for one's person.
--Washing belongings.
--Attire in inclement weather.
--Daily soap showers.
--Sufficient sleep--siesta.
--Caring for communal property.
--Shelters.
--Tools and equipment.
--Kitchen--latrine--lodge house.

Participating in varied physical activities.
--Swimming.
--Hiking.
--Chopping wood.
--Rowing.
--Fishing.
--Gardening.
Observing safety measures.
--Use of first aid kit.
--Swimming and boating rules.
--Careful handling of fires and lanterns.
--Care in use of tools and equipment.

4. Exploration--to discover, develop, and direct desirable individual interests, aptitudes and abilities.
Exploring the camp area.
--Village.
--Camp store.
--Dining hall.
--Garden.
--Library.
--Lake.
Finding worthwhile interests.
--Taking nature rambles, camping trips and hikes.
--Gathering materials for crafts.
--Seeing new animals, plants, insects, constellations.
--Trying new activities.
Trying out new tools and equipment.
--Axe.
--Lashing saplings.
--Saw.
--Fish Hooks.
Collecting specimens; exhibiting finds.

5. Thinking--to develop reasoning based upon adequate hypotheses, supported by facts and principles.
Analyzing camping problems.
--Water.
--Selecting desirable spots for sleep-outs.
--Optimum use of materials and time.
Anticipating camping needs.
--Equipment and food for campsite.
--Camping trips and sleep-outs.
Substantiating findings.
--Research in library.
--Consultation with counselors.
Summarizing findings.
-- Diaries.
--List, notes.
--Discussions, pow-wow.
--Camp paper.
--Camp bulletins.

6. Knowledges and skills--to develop command in accordance with ability of the common integrating habits, knowledge and skills.

Learning how to use tools and equipment.
--Axe. --Hammer. --Saw.
--Fishing rods. --Garden tools.
Learning how to make and when to use different types of fires.
--Tepee. --Criss-cross.
--Council. --Reflector.
Learning how to cook outdoors.
--Cooking in ashes.
--Cooking in Dutch oven.
--Rock-cooking.
--One-pot meals.
Learning how to prepare menus.
--Selecting food.
--Estimating quantities needed; making portions.
--Estimating costs.
Getting acquainted with new skills.
--Gardening. --Floating.
--Fishing. --Building.
--Swimming. --Repairing drains, fireplaces, caches.
--Using edible wild plants: dandelion, sorrel, black sassafras.
Writing letters home, reports, for group meetings, items for bulletin board, summaries for camp paper, invitations to other groups.
Using the library for leisure reading and for research.

7. Appreciation and expression--to develop appreciation and enjoyment of beauty and powers of creative expression.
Observing beauty in nature.
--Form, color, motion, sound and touch as they relate to animals, insects, birds, trees and stones.
--Sights such as mist, sunset, moon on lake.
Listening to:
--Bird calls. --Songs.
--Woodland sounds. --Concerts.
--Poetry.
Singing at:
--Pow-wow.
--Roundup
--Vespers.
Expressing ideas through:
--Modeling in clay.
--Designing centerpieces.
--Whittling, carving.
--Sketching, painting, drawing.
--Writing original poetry, prose.

8. Social relationships--to develop desirable social attitudes and relationships within the family, the school and the community.

Living together as a family:
--Planning daily programs.
--Creative discussions.
--Leadership and fellowship activities.
--Sharing duties.
--Caring for camp needs.
--Discussing results.
--Working together.
Living as a group in a community.
--Inter-group meetings and councils.
--Inter-group social activities.
Participating in social activities.
--Parties.
--Barn dance.
--Bag suppers.
--Picnics.
Observing social amenities.
--Setting table properly.
--Serving correctly.
--Correct table manners.
--Writing notes of invitation and acceptance.
--Acting as host or hostess.

9. Economic relationships--to develop an awareness and appreciation of economic processes and of all who serve in the world of work.

Realizing the need for desirable work habits.
--Planning the job.
--Obtaining necessary materials.
--Working effectively.
--Completing all work.
--Cleaning up.
Understanding inter-relationships and contributions made by all who serve in the world of work.
--The farmer-raising crops, marketing crops, raising animals, supplying milk and butter, supplying eggs, and meat.
--The dietitian--preparing menus, estimating costs, preparing food, supervising kitchen aids.
--The nurse--preventing illness, caring for health needs, caring for cuts, bruises, illnesses.
--The counselor--guiding her campers, teaching camping skills, giving help when needed.[12]

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[12] The Board of Education of New York, Extending Education Through Camping (New York: Life Camps, 1948), pp. 47-53.

At camp, the various subject areas were integrated through meaningful activities. Also at this camp the elements of discovery and creativity were present. An analyzation of some of the activities of the New York City camping program and the subjects to which they were related were summarized by Weil:

Activities Related to Fine Arts:
Making floral centerpieces for outdoor and indoor dining.
Making scenery for dramatizations.
Modeling in clay.
Observing beauty in nature.
Sketching scenes for camp paper.
Whittling and carving.

Activities Related to Music--Arts:
Composing original songs about surroundings.
Giving campfire concerts.
Identifying woodland sounds.
Learning songs about the outdoors.
Listening to and trying to reproduce bird calls.
Making simple instruments.
Singing at vespers, pow-wow, concerts.

Activities Related to Health Education:
Learning to care for daily body needs: caring for toilet needs, planning wise menus, providing for rest hour, taking daily showers, washing clothes, wearing proper clothing.
Building a healthy body: chopping wood, climbing mountains, climbing trees, dancing, gardening, haying, hiking, rowing, swimming.
Learning outdoor skills: building a lean-to, collecting fruits and nuts, exploring a quarry and a quaking bog, fishing, going on a scavenger hunt, learning farming chores concerning crops, animals, milk, butter, eggs, and smoking meat, making fires.
Learning ways of managing health needs: observing safety measures, using first-aid kits, caring for cuts and bruises, planning garbage disposal, drainage.

Activities Related to Language Arts:
Discussing plans.

Dramatics and story-telling at pow-wow.
Keeping personal diaries.
Listening to poetry about the woodland.
Posting camp bulletins.
Using the camp library for research.
Visiting farmers for local lore.
Writing--class logs, camp paper, letters home, invitations, original stories, original poems.

Activities Related to Social Studies:
Hunting for old landmarks and relics.
Learning about pioneer days through overnight trips in the covered wagon, cutting wood, building shelters, sleeping outdoors.
Studying tales of the pioneers.
Studying the history of the locale.
Studying the world at work--the farmer-the dietitian, the nurse, the counselor.
Visiting old cemetery for local lore and old historic places.

Activities Related to Science and Woodlore:
Exploring the locale: cutting nature trails, finding and learning about good drinking water, organizing canoe trips, taking nature walks.
Studying the elements and the heavens: taking compass trips, studying stars at night, studying the weather.
Learning about local vegetation: collecting and exhibiting leaves and other specimens, discovering abundant plants and flowers nearby, such as hawkweed, sourgrass, Indian paint-brush.

Activities Related to the Practical Arts:
Caring for shelters, tools, equipment.
Cooking outdoors in various ways--Dutch oven, ashes, pit fire.
Housekeeping.
Learning to serve.
Learning to sleep outdoors.
Learning to use tools--axe, hammer, saw.
Ordering supplies.
Planning menus.[13]

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[13] Truda T. Weil, "The School Camp--Our Outdoor Classroom," Journal of the American Association for Health, Physical Education and Recreation, Vol. XXI (May, 1950), 285.

A more detailed description of a camping experience in maple sugaring was given by Thurston. Possibilities for attainment of program objectives as well as integration of activities within the one experience may be realized.

> This is another activity possible in the northern states which is fascinating to children and which offers an informal approach to many of the learnings about the outdoors. Making maple syrup requires planning by the children, gathering of wood for boiling down the sap, making the spits, drilling holes in the trees, identifying the sugar maples, learning to use the evaporating pan thermometers, and learning something about the chemistry of crystallization and evaporation. Cooperative teamwork is required to make this experience a successful one.
>
> A typical remark from children who have this experience is, "No wonder we have to pay $5.00 a gallon for maple syrup." This experience develops a new respect and attitude toward the people who produce and prepare much of the food for our cities. The activity, because of its nature, is spread out through the camp session and involves the use of many committees and camp groups. It is an excellent way to show the interdependence of people and development of a democratic process in a group experience.[14]

Clarke described a hike to deposits of soapstone at Camp Cuyamaca at which time the children learned of the use of soapstone by the Indians for heating water and bread making. New appreciations were attained through attempting to cook their food in that manner. They found the material useful for carving and for expression in art. Before taking

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[14]Lee M. Thurston, Community School Camping, (Lansing, Michigan: The Department of Public Instruction, 1954), p. 19.

the hike, the group discussed the nature of the mineral. Their discussion revealed that soapstone is a form of talc used as a base for talcum powder.[15]

Post-camp. All of the values of the camping experience should be utilized. Upon return of the group to the classroom, the resourceful teacher integrates the outdoor experiences with the rest of the school curriculum. Ashcraft stated:

> Having gained knowledge, skills, and desirable attitudes in the areas of human relations, outdoor science experiences, democratic living, and healthful living, the children have many opportunities to broaden their understanding of classroom curricular activities.[16]

Manley listed these activities used by the classroom teacher at University City, Missouri, to relate camp life to school learning:

1. Mounting and classifying the collections of rocks, leaves, mosses, and plaster casts of animal tracks which were gathered at camp.
2. Writing "thank-you" letters to counselors, consultants and school officials.
3. Making booklets of camp experiences.
4. Planting native plants from camp in classroom window boxes or school yard.
5. Reading stories and articles about things that had been seen and done at camp.
6. Developing units on trees and plants from camping background.

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[15] James Mitchell Clarke, Public School Camping (Stanford: Stanford University Press, 1951), pp. 30-70.

[16] Holly Ashcraft, Education Through Outdoor Living (Long Beach: Long Beach City Schools, 1954), p. 29.

7. Preparing panel discussions for University classes.
8. Preparing and giving radio programs.
9. Sharing camping experiences with other classes in school.
10. Planning and working out murals on camp life.
11. Discussing natural life with experts.
12. Writing letters. . . for reference materials to develop units of study.
13. Extending research work on interests which originated in camp.
14. Writing newspaper articles on camp life.
15. Giving more attention to the study and practice of table manners, duties of hostess and host, courtesies toward guests.
16. Studying and classifying fossils brought back from camp.[17]

III. DAY CAMPING

Day camping is exactly what the name implies: camping by the day. The growing program of day camping offers the child an excellent opportunity to achieve some of the established benefits of long-term camping while keeping the expense at a minimum. Day camping has the advantage of allowing the child to spend the night at home and to eat at least one meal under the direction of his parents.

In day camping, the campers arrive at the camp site some time in the morning or early afternoon and spend at least five hours there enjoying activities suitable to the out-of-doors -- cooking a meal, hiking, wading in the brook,

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[17] Helen Manley and M. F. Drury, Education Through School Camping (St. Louis: The C. V. Mosby Co., 1952), pp. 188-89.

resting under the trees, getting acquainted with birds or insects, and making a camp home -- in short, all the activities that are found in other types of camping except that the campers do not sleep at the camp site. They return to their own homes at night, unless an occasional overnight stay is planned, and come again to the camp on other specified days. A day camp is conducted on a site that presents opportunities for outdoor activities and that is near the campers' homes or within easy transportation distance. Day camping facilities and organization can be simple if nearby parks and forests are utilized. Usually the major items of expense are transportation and food for one meal.

The activities of the day camp are planned by the campers and their leaders. No two camps are alike, for the campers, the staff, the site, the equipment, the climate, the weather, and the length of season all influence the type of program that is developed; and no two days on a site are just the same, since these elements vary from day to day. Each camping group surveys its own possibilities and plans its own day camping program to fit the needs and utilize the possibilities.

The day camp offers many of the advantages and values of the resident camping program. Through the medium of the day camp program, the educational advantages and pleasures

of camp life may be enjoyed without the elaborate equipment, overhead cost, and fees that are usually necessary in camps operated for an extended period. Day camping brings the individual the fun of living in groups. This may be the first experience of this kind that the individual has had, and the day camp may serve to familiarize certain timid children with camp life and prepare them for resident camping. Since each outdoor experience builds on the past and looks to the future, those who have their first taste of camping through the day camp are ready to gain much from other camping experiences as they progress through the intermediate years.

Day camping may give the camper an acquaintance with his own community environs. In the day camp, as in a resident camp, the child experiences democratic living in working and planning cooperatively both with teacher and with other campers. Opportunities for personality and physical groth and development of new skills and interests are readily used. The day camp is well adapted to achieving the objectives for camping already set forth.

In school camping the two weeks of school camp are the equivalent of six weeks of school. Also two weeks of a successive camp are equivalent to three weeks of separated camping because the intervening weekends act to cement the

total period.

The total program is the sum of all the living experiences during the camp period, and it is difficult to describe all of the activities that offer opportunities for direct learning. Many of these learnings grow out of the school curriculum, while others are unique because they cannot be achieved in the formal classroom. The forest offers to campers specific educational objectives that may be translated into learning situations that have classroom implications.

The living and learning experiences of the campers begin in the local school with the planning for a camp program and continue on through the plan of organization, the structure of the program, the activities which extend from pre-session to the follow-up, and the post-camping period.

Activities are more educational when meaning, purpose, self-identity, usefulness, and sighificance play a part in the learning activity. Activities so structured often reveal the roots of children's problems.

School camping is an much an integral part of the curriculum of the entire school as is any educational experience that takes place in the classroom, and it does much to enrich and make alive many school experiences. It provides certain learning situations which are almost impossible in-doors, such as understanding the Indian and

settler situation; learning how bricks are made from clay and baked in a kiln, how top soil is carried away by water, and how a tree's age can be determined by counting the rings at the end of the log; and correcting the misunderstanding that meteors are falling stars.

The community school camp is a place where children may obtain educational experiences otherwise difficult to obtain. These experiences are in woods, fields, along streams, and in quarries. Students can taste, smell, hear, see, and feel all that is about them. Deep in the forests, about the camp, or on silent and friendly trails, many varieties of nature may be studied and examined. The environment is abundant in meaningful experiences. Through cooking, hiking, crafts, nature study, conservation, and work experiences each camper has many opportunities to interact with others.[18]

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[18] Helen Manley and M. F. Drury, Education Through School Camping (St. Louis: The C. V. Mosby Co., 1952), pp. 22-26.

CHAPTER V

SUMMARY AND RECOMMENDATIONS

I. SUMMARY

The suggestions in this study are neither complete nor conclusive. An attempt has been made to study camping and its educational values as it has so far developed in America. Educators throughout the nation generally accept the idea that every child should have a camping experience as a part of his educational growth. Therefore plans must be devised to make this experience satisfactory and beneficial to children. Since this kind of camping is an adventure in public education, camp sites and facilities must be selected to be conducive to the best possible program, and precautions must be taken to guarantee health, safety, and happiness for all involved.

The kind of camp program discussed in this report is designed to meet the needs of schools that desire to embark on the venture of including camping as a part of their educational process. In a public school camp there may be city children who are getting out in the woods for the first time, and there may be country children who know something of the woods but are experiencing for the first time the new social custom of living with a group of their classmates

for a week. Perhaps some students will have had a camping experience through private or organizational camps, and these may be the leaders in helping others to become good campers.

Under the leadership of good educators, and with good camping facilities, it should be possible for boys and girls to have a new set of experiences otherwise unobtainable. As more and more schools become involved, as teachers are trained in camping procedures, and as boards of education become convinced of the educational values of camping, the time may come for more people to gain knowledge and enjoyment from being close to nature.

The organized camping idea which is only approximately 98 years old may be traced back to 1861 when it was undertaken as an organized educational project by Frederick William Gunn and his wife, Abigail Brinsmade Gunn, in Washington, Connecticut. It was then that Camp Gunnery was established. This shows that to William Frederick Gunn goes the honor of being the "Father of the Organized Camp."

The first private camp was established by Dr. Rothrock in 1876 at West Hartford, Massachusetts. It was the North American School of Physical Culture. The camp was not very successful, so Dr. Rothrock spent the following year in Alaskan Exploration, however, the camp continued to operate.

Reverend George Hinchley followed with the first church camp in 1880 on Gardner's Island in Wakefield, Rhode Island; this later developed into the Good Will Camp.

Camp Chocorna was established in 1881 by Ernest Balch. Camp Harvard, founded by William F. Nichols, followed in 1882, and Camp Algonquin was founded by Edwin De Merritte in 1886. All three of these camps were in New England.

Frederick William Gunn, Dr. Joseph Trimble Rothrock, and Reverend George W. Hinchley made contributions to the organized camping movement that are of greater significance than is usually recognized at the present time.

The first established institutional camp was founded by Sumner F. Dudley in 1885. He built this camp and developed it. He donated it to the Young Men's Christian Association, and it proved to be the foundation for that organization's camping program.

Then came the institutional camps such as the Boy Club Camps in 1900, Boy Scout Camps in 1909, Girl Scout Camps in 1912, Campfire Girls in 1912, and the Young Women's Christian Association in 1879.

Many private camps followed after 1890. Between 1900 and 1910 one hundred six camps were established; seventy three of them were still operating in 1936.

The need for a central organization became apparent

as the number of camps increased, and under Dr. Talbot's leadership, the first camp conference of which there is a record, was helf in Boston, April 15-17, 1903.

At this conference the General Camp Association was formed. There was talk of forming an organization for private camps as part of the general organization was sufficiently strengthened to permit separate sections.

Alan S. Williams, 1910, called together the directors of organizational and private camps to take a forward step in camping. Thus the first Camp Directors Association came into being, and indentified Alan S. Williams as the Father of Camp Directors Association.

Many associations sprang into being and, at Miss Laura Matoon's suggestion, were finally molded into the National Office of the Association. After moving and changing names several times, the name was changed to the American Camping Association, Incorporated and it moved to Ann Arbor, Michigan, and then to Bradford Woods, Martinsville, Indiana.

Camping provides recreation for the campers as well as teaching them to become skilled in many ways. They are taught to swim and to become skilled in swimming. They are taught what to wear, how to hike properly, how to plan and enjoy a program around the campfire, how to go out into the open and fashion cooking utensils from tin cans, and how to

cook. These are just a few of the things learned at camp. There are many others which, due to our highly dependant method of living, have slipped away from the home.

In the camp, persons are occasionally subordinated to the facilities of the camp, but to a large extent the needs and interests of the child come first and other factors are subordinated to them. We need to examine every aspect of camp life with extreme carefulness to make sure we are embodying in our practices the idea of the supreme worth of the camper as a unique personality.

The democratic ideal implies a method or way of living with others in which all share in the responsibilities as well as in the privileges of organized social life. Underlying this way of living should be the desire and the ability to meet all situations in life in such a way that the greatest number of persons will benefit.

The camp gives contacts with representatives of the different races, religions, nations, social, and economic levels. These contacts are direct and personal. It is easy to see the manual laborer, the Jew, the Protestant, the Catholic as a person whose needs and welfare are as important as one's own.

In such situations campers may learn through contact with as well as through the interpretion of the leaders the

meaning of wholeness of community life and the lesson that social responsibility should accompany social benefits.

American life is an enlarged web of voluntary group relationships, and camping affords ideal conditions for controlling group standards and practices. If we believe in democracy, and if we understand the importance of practicing group relationship in developing the democratic way of life, we will better understand the contribution camping makes toward the enhancement of American values.

The camp provides not only one group where the camper may adjust himself but many groups. Every group furnishes opportunity for practice in social life and the sum total of all will constitute the camp's contribution as an educational agency.

The camp can contribute greatly to religion because of the twenty-four hour day and its continuous contact with the child, but it must make the child feel at home first in order to accomplish its religious objectives.

Socialization is one of the great values of camping. Where can one find a better opportunity to teach the child socialization than the camp?

Group work is a very important factor in socialization as it is here that activities arise where participation and cooperation are necessary. Here the campers think things out

for themselves and cooperate to achieve success in their particular problems. Camping offers a study of natural history under the best of conditions. It is more sensible to study a thing in its natural setting. Biologists have been doing it for years.

The modern camp setting offers chances of continuing education in closer contact with outdoor life. The modern home does not offer the same opportunities to children that were offered a few years ago when home life was directly connected with life in nature and when children grew up in large family groups under conditions which challenged them to direct responsibility and to the development of important skills in order to cover real life needs. This and other handicaps of the civilized pattern of family life can be overcome in camp settings and much can be accomplished there with better planning than is possible in many home situations.

Camping develops leaders through their selection of some of the boys as camp counselors. These boys always have the problem of discipline in dealing with their fellow campers. This is usually a test of their leadership. A good leader will not try to rule by force but by securing the camper's cooperation.

Camping socializes behavior and also develops inner resources of play and recreation in addition to kindling

the imagination, releasing fresh impulses, expanding and refining the emotions, and stimulating aesthetic appreciations and attitudes.

Statements by authorities concerning the camp program were compiled in chapter four. Material concerning the actual program at camp, as well as integration of the camping experience with classroom activities, was included.

It was found that detailed discussions of the expected camping experiences seemed to lessen the anticipation factor. However, time should be spent in preparing pupils for weather and activity eventualities.

The daily and weekly programs were planned cooperatively by teachers, students and counselors. This involved many group discussions. Sufficient time was allowed for each activity in order that the entire camp atmosphere might lend itself to healthful living. The activities chosen were those of vital interest to the children.

Stress was placed on using activities as a means for the all-round development of each individual, rather than as an end in themselves. This involved planning for enriched experiences such as living in groups of varied religious and ethnic backgrounds (character development); studying the history of the locale (development of faith and pride in democracy); expressing ideas through clay modeling or other

art media (appreciation and expression); learning how to prepare menus and to cook out of doors (knowledge and skills); and living together as a family (social relationships).

It was found that camping activities offered opportunities for integration of subject matter. Importance was also placed on integrating camp experiences into the school curriculum in order that all of the values of camping might be realized.

II. RECOMMENDATIONS

The following recommendations may be drawn from this study and have become approved standards set forth by the American Camping Association. The camp program should afford an opportunity for the campers to participate in a creative outdoor group experience in a democratic setting, and should provide for the development of each individual.

The Camp should develop objectives in the following areas:

1. Outdoor living
2. Fun and adventure
3. Social adjustment--for example, the development of independence and reliability, ability to get along with others, and values in group living.
4. An understanding of individuals and groups of varied backgrounds.

5. Improvement of health.

6. Skills and appreciation, particularly as related to the out of doors.

7. Spiritual values.

The program should be so planned, administered and supervised as to lead to the achievement of the general objectives of camping and the special objectives of the particular camp. It is recommended that these objectives be stated in writing. Essentially, the program should be related to the central theme of living together in a natural environment and of learning to enjoy the out of doors.

Within the general framework of the program, there should be opportunity for co-operative planning of activities by campers and camp staff and an opportunity for some choice of activities by individual campers.

Program activities should be geared to the ages, abilities, and interests of the campers.

The program should provide opportunity for individual activity, for rest and quiet, for small group activity and for occasions involving the whole camp.

The pace, pressure, and intensity of the program should be regulated so that campers will have time for leisure and can participate in activities of their own free will and at their own tempo.

The program should include occasional parent-participation activities and other techniques to strengthen family relationships and parent understanding of program objectives.

Camps designed to offer a general program in camping should include a variety of situations in which the camper will have these opportunities:

1. To acquire a feeling of competence and to enjoy himself in the natural outdoor setting through camp skills and other activities common in camp life.
2. To participate in group projects, special events and ceremonies, and social activities.
3. To share in the care and improvement of the camp.
4. To increase his knowledge and appreciation of the world in which he lives.
5. To learn his relationship to his camp environment through activities designed to promote such understanding.
6. To participate in the planning and preparation of meals.
7. To create spiritual responses to camping experiences.

The tent or cabin camper group should be small (not more than eight in number for children eight years old and

over, not more than six for younger children) and should have a counselor.

Supervisory and living units or sections should be organized on a homogeneous basis (age or other-wise) and should consist of not more than forty campers.

> It is educationally sound that school authorities should establish a school camp as an integral part of the total school plant. The school camp is a necessary facility just as much as the library, the gymnasium, the auditorium, and the laboratory. In the school camp, results in self-reliance, cooperative living, and understanding are developed to a degree not possible in the present program. It is a center for realistic experiences in living and working together.[1]

> No school is too small, too poor, or too poorly equipped to start, on the next school day, exploration just outside the school building, carrying it as far as transportation will permit, and no school or university is so well-equipped or so advanced in its learning that it can not profit by exploration at home and abroad. But for young people to live most abundantly and democratically in a community of their own, each school must be equipped with a good camp as well as with library, gymnasium, laboratory, and other facilities.[2]

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[1] Lloye B. Sharp, "Why Outdoor and Camping Education," Journal of Educational Sociology, XXI (January, 1948), 77.

[2] Viola L. Stevens, "Promoting Out-of-the-Classroom Education and Camping in the Cleveland Heights Schools through Organized Planning and an Experimental Two-Week Camping Experience for Children of a Fourth Grade Class," National Camp Problems (New York: Life Camps, Inc., 1947), P. 92.

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