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UNIVERSITY OF LOUISVILLE

THE Y.W.C.A. IN SHELBYVILLE, KENTUCKY

A Dissertation

Submitted to the Faculty

Of the Graduate School of the University of Louisville

In Partial Fulfillment of the

Requirements for the Degree

Of Master of Science in Social Administration

Division of Social Administration

By

Esther Morrison

1940

NAME OF STUDENT: Esther Morrison

TITLE OF THESIS: The Y.W.C.A. in Shelbyville, Kentucky

NAME OF DIRECTOR: Dr. Margaret K. Strong

APPROVED BY A READING COMMITTEE OF THE FOLLOWING MEMBERS:

DATE: June 4, 1940

ABBREVIATIONS

C.Y.F.	Christian Youth Fellowship
C.A.R.	Children of the American Revolution
D.A.R.	Daughters of the American Revolution
P.T.A.	Parent-Teachers Association
W.P.A.	Works Progress Administration
Y.M.C.A.	Young Men's Christian Association
Y.W.A.	Young Women's Auxiliary
Y.W.C.A.	Young Women's Christian Association

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The material contained in this study has been obtained through the cooperation of many people. Without the interest and help of Mrs. W. C. Ray, superintendent of the Shelbyville public schools, and of Miss Agnes Sleadd, Girl Reserve adviser, and without the whole-hearted response on the part of the Shelbyville girls in answering the questionnaires, the study could not have been made.

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THE Y.W.C.A. IN SHELBYVILLE, KENTUCKY

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I N T R O D U C T I O N

INTRODUCTION

The bus ride from Louisville due east to Shelbyville is a thirty-mile drive through some of the richest farming land in the state of Kentucky. Even a casual glance gives one the impression of substantial barns, freshly painted homes, and well-kept fences. After an hour's drive, if one is watching the road he sees a neat black and white sign which says, "Shelbyville: population, 4300". Down Main Street the bus goes, pauses briefly at the station to unload its passengers, makes its way slowly through the town's four-block business district, picks up speed as it nears the eastern edge of town, and in a few minutes is winding its way along the macadamized East Pike to Frankfort, the state capital, twenty-two miles away.

Shelbyville, the county seat of Shelby County, celebrated its one hundred and twenty-fifth birthday three years ago. From the beginning and throughout the one hundred and fifty years since its settlement by whites, Shelby County has been almost exclusively an agricultural county, whose Anglo-Saxon people have known practically no other vocation, and whose chief avocations from the beginning have been their churches, their schools, and their politics. Coincident with the very first settlement in Shelby County was the organization of religious bodies and provision for places of worship. Early there was in the county and particularly in Shelbyville, great interest in the subject of churches and schools.¹

Willis, George L., Sr., History of Shelby County, Kentucky, Louisville, Ky., C. T. Dearing Printing Co., 1929.

The influence of the early years is to be seen in the town today. It has remained a trading center for an agricultural population. It is a residence place for retired farmers. Industrial concerns are not sought by its Chamber of Commerce. Its churches still exert a strong influence in the community, and, according to historical accounts and some civic leaders, the church members seem at times to put loyalty to their denomination before loyalty to the more inclusive cause of Christianity. For many years its citizens were "a bit in the lead in the matter of material rewards that come of special industry and enterprise". Today there are still well-to-do people in the town, but their proportion to the total population is decreasing. A prominent citizens of the town said, "Shelbyville has become substantial through thrift. Its citizens pay their bills. The people who have money are home lovers. They like to have nice homes and gardens. They make investments that pay three per cent and are safe rather than investments that pay eight per cent and are risky". The population of the town tends to be static. Many families in the economically secure group have been in the community for several generations. They think there is no town in the world like Shelbyville. The transient population is supplied by the laborers who come in during the tobacco season, and have no roots in the community.

Main Street itself tells a good deal about the town. As one drives into Shelbyville from Louisville the highway at the city limits widens into West Main Street--half a mile of large colonial homes, set far back in their deep yards, giving a pleasant, comfortable atmosphere, and suggesting immediately to a stranger that this is no new town.

Across the railroad tracks there is a gradual dip in the street which levels out into an area where the presence of a garage, a taxi stand, and a hamburger and whiskey "joint" denote the infringement of the business district on the residential section. Built on a distinct incline, the business district proper follows this interstitial area. Its two and three-story buildings present a solid front, broken only by four churches which occupy their usual corner positions. At the summit of the hill is the court house. Its front steps are the "stamping ground" of many a local politician who pauses on them to swap a favor with passing acquaintances. The broad columns supporting its porch also support the backs of a group of perpetual loafers who idle the days away amid the stream of men and women whose civic and political responsibilities bring them to the court house. Across the street, bronze markers do honor to Daniel Boone's Station, founded in the immediate vicinity in 1779, and to William Shannon, "pioneer, patriot, statesman, donor of one acre of land for the site of the county courthouse". The decline of the hill begins East Main, location for the less prosperous restaurants and grocery stores, followed by a slum area which after a few blocks gives way to a neighborhood much like that of West Main. A narrow bridge across Clear Creek marks the east city limits.

There are practically no big commercial buildings in Shelbyville. A few clothing stores with modern fronts are the exception, for in the main the business district has a worn and battered look. The type and quantity of food carried in the grocery stores and the numerous filling

stations indicate that the town serves an agricultural trade area. Further evidence of this fact is to be found in the three county roads coming into town from the north and south, and in the heavy automobile traffic and crowded streets typical of Saturdays. Noting the absence of industrial concerns and the presence of five banks in this town of 4,300 people, the writer asked for an explanation. From the secretary of the Board of Trade came this reply: Shelbyville, with its five tobacco warehouses, is the third largest burley tobacco market in the world; furthermore, the county supplies one-fourth of the milk consumed in Louisville.

Shelbyville's inhabitants group themselves economically and racially into several neighborhoods. In Batesville, to the southeast of Main Street, and in Indianapolis Addition, on a hill to the northwest, some 1,000 Negroes live in frame bungalows fronting unpaved streets; "Red Onion", the slum area on Main and a section adjoining Batesville, houses migratory tobacco workers and other of the lowest income families; the two streets paralleling Main to the north, and Snow Hill on beyond, are populated with the laboring class; the West End, "across the tracks", with the higher income groups.

As different as these neighborhoods are, they all contribute to one phase of community life. Weekday mornings in many homes find teenage boys and girls donning wraps, collecting books, and hurrying off to the public high schools.

On a September morning in 1939, the writer made her initial visit to the Shelbyville High School. Built in 1917, this three-story brick

building, with a new gymnasium in the rear, is attended by some two hundred high school boys and girls. Here, in the year 1925, a Girl Reserve club was organized and added its name to the list of some eighty other Girl Reserve clubs carrying on a Y.W.C.A. program in the high schools of small towns and rural communities in the state of Kentucky. These eighty-odd clubs made up the constituency of the Kentucky District Y.W.C.A.

If a person who knew the size of Shelbyville were told that there had been a Y.W.C.A. in the town for fifteen years, he might well doubt the truth of such a statement. Should he consult the city directory or drive through the town in search of some written or visual evidence of a Y.W.C.A. he would find none. Yet it is true that the Y.W.C.A. carries on a program in Shelbyville, carries on a program without the use of a building called a Y.W.C.A. Membership, not equipment, is the heart of the Shelbyville Y.W.C.A. and the two hundred and eighty other organizations which now form the Kentucky-Tennessee District Y.W.C.A.

The subject of this study is one of these two hundred and eighty membership groups of the Kentucky-Tennessee District Y.W.C.A. It is a description of the Girl Reserve program as it has been carried on in Shelbyville, Kentucky, during the current school year and during the past three years. It is an analysis of the use made by the club of the services offered by the Kentucky-Tennessee District Y.W.C.A. office, and of the forces in the community which have been significant influences in determining whether or not the program material received from the District office is used.

The purpose of the study is to present the program for younger girls in the Y.W.C.A. and to discover to what extent the Shelbyville Girl Reserve club is carrying on the type of program which the District Girl Reserve office is trying to promote.

What needs of the Shelbyville girls has the Girl Reserve club met? What do the other organizations in the school and community offer to the girls? What groups in the community are trying to meet the problems of young people? What means of community organization has the District Association used in the development of the Girl Reserve work in Shelbyville? What seems to be the future of the Y.W.C.A. program in this community?

The Girl Reserve club in Shelbyville is a tiny, yet a significant unit of the Y.W.C.A. It is associated with the District Y.W.C.A. office, which in turn works in conjunction with some two hundred and eighty other Girl Reserve clubs, its Community Y.W.C.A.'s, its board of directors, and the national Y.W.C.A. Before centering attention upon the mutual relationship between the Shelbyville Girl Reserve club and the Kentucky-Tennessee District Y.W.C.A., it is thought advisable to see the Shelbyville club in the setting of the total District program, and to see the District program in the wider perspective of the National Y.W.C.A. Furthermore, account must be taken of the kind of community in which the club is located--its population, its industries, the interests and attitudes of its citizens, its economic status, its social life.

The club in Shelbyville was chosen because the town is only thirty miles from Louisville, and transportation facilities are good; because

the club has been in existence for a number of years; and because the town itself is fairly representative of small communities in the Blue Grass region of Kentucky.

The material presented in this study was obtained from various sources. Books and other printed material from the National Board of the Y.W.C.A., publications of the Kentucky-Tennessee District Y.W.C.A., minutes of the meetings of the Kentucky Committee of the National Board, and interviews with Miss Helen L. McCandless, executive secretary of the District Association, were sources drawn upon to present and interpret the work of the Y.W.C.A. in small towns and rural communities. That part of the study describing the operation of the Girl Reserve program in the Shelbyville High School is based upon observations made while attending the club meetings held during the current school year, upon personal interviews with students and adults who have had the responsibility for the club program, and upon a questionnaire answered by eighty per cent of the Girl Reserves who have been graduated from high school in the last three years.

The information regarding the homes from which the girls come, and the activities in which they engage was secured through questionnaires answered by seventy-nine per cent of the girls who finished high school within the past three years, and ninety-nine per cent of the girls now in high school. The total number interviewed was one hundred and forty girls; eighty are now in high school; sixty are out of school. Although the same questionnaire was answered by each group, the method of securing the information differed. In the case of the out-of-school girls,

2. See Appendix A.

3. See Appendix B.

personal calls were made by the writer to the homes of the girls, the questionnaires were explained, and another visit was made to collect them. The high school girls answered them at school. The superintendent gave the writer permission to meet with the girls during their study period. In other words, the high school girls met in groups to fill in the questionnaires; the out-of-school girls answered theirs at their own homes. The questionnaires were not signed. In comparing the tabulated results from the two sets of facts, the answers to the majority of the questions are noticeably similar.

The material presented in the section entitled "Community Interests and Attitudes" was obtained from personal interviews with approximately fifty citizens of the town, from informal conversations with many more people, and from observation. Interviews ranged in length of time from fifteen minutes to two hours; the average time was probably one hour. The questions asked during the interviews were in the main suggested by Joanna Colcord's book, Your Community, and by a "Guide Sheet for Community Study To Be Used in Girl Reserve of Younger Girls' Departments of the Y.W.C.A."

CHAPTER I

THE NATIONAL Y.W.C.A.

It is impossible to give in a few sentences to a person even casually acquainted with the Y.W.C.A. a picture of the evolution of the Association from its humble beginning to its present complex organization. Yet, in order to understand and to evaluate the Y.W.C.A. program in Shelbyville, one needs to understand the national organization of which it is a part.

The National Y.W.C.A. of the present day has three salient characteristics: (A) it is a cross-section of women and girls; (B) it is democratic in its method of work; (C) its program, motivated by a Christian purpose, seeks to meet the needs of its members in their own setting.

(A) A cross-section of women and girls

In 1938, the total constituency of the Y.W.C.A. in the United States numbered 2,866,797. Included in this number were business and professional women, industrial girls, younger girls, out-of-school girls, home women, farm women, foreign-born and second-generation women and girls, Negro women and girls, students in colleges and universities. In addition to the work of the Y.W.C.A. in the United States, the national organization, through the National Board, supports thirty American secretaries in twelve other countries, and it participates in
4
the work of the World's Y.W.C.A.

When the Association was organized over eighty years ago, its

4. Pictorially Yours, Y.W.C.A., Part I, of the Report of the National Board of the Y.W.C.A.'s of the U. S. of America to the Sixteenth National Convention, 1940.

membership was not a cross-section of women and girls. What, then, are the steps whereby it developed this characteristic, and what philosophy of work underlies its development? Accounts of the inclusion of new groups within the Association, although expressed in the language of a particular time and place, all reveal a common purpose: to make possible a more abundant life for all women and girls. The formal statement of purpose of the National Y.W.C.A. 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. In this endeavor we seek to understand Jesus, to share his love for all people, and to grow in the knowledge and love of God."

A brief survey of the Association over the years shows how its purpose has been increasingly realized. In 1866, when Mrs. Lucretia Boyd, a city missionary, went about the streets of Boston, she saw the rapidly increasing number of girls who came to work in the factories. They came into a town which was not adequately prepared for the reception of a large number of single girls. Mrs. Boyd looked more carefully and found that many of these girls were living in cramped, uncomfortable quarters, often in unprotected and unhealthful locations. Seeing in these conditions a need which she felt the Christian women of Boston could meet, she and a group of interested friends organized a Y.W.C.A. to establish an agency to protect and advise the many young women who were coming into the city to work.

Beginning with the organization of associations in cities, the

movement as early as 1872 spread to student centers. The women's student movement within the Y.W.C.A. had its beginnings in the co-educational colleges of the middle west. The Y.M.C.A.'s on the campuses acted as a goad to some of the student girls who realized a need for meetings "for Bible study, Christian conversation and prayer where no restraint would be felt and which would not interfere with attendance at church services or Sunday School".⁵

In 1881, work with teen-age girls began in Oakland, California, under the name "Little Girls' Christian Association". Those interested in promoting Association work among younger girls emphasized the need for having it extend to all classes.

During the nineties a Y.W.C.A. of Negro women was organized in Dayton, the first American secretary was sent to a foreign field, work was extended into Indian territory, and the World's Y.W.C.A. was organized with an American called as secretary.

In the early 1900's, the growing recognition by the Y.W.C.A. of the tremendous difficulties facing foreign girls who came to this country lead to the formation of English classes. This service grew into the "International Institutes" now a part of the Y.W.C.A. in cities where there is a large foreign population.

In 1911, the practice of local associations undertaking extension into industrial centers was so marked that a specialist was called into the field.

Rural girls and farm women are the latest group to find a place within the Association. Because the Y.W.C.A. in Shelbyville is a part

5. Wilson, Elizabeth, Fifty Years of Association Work Among Young Women, New York, The Woman's Press, 1916, p 115.

of that kind of rural work carried on in a District Association, a fuller explanation of the development of a Y.W.C.A. program for rural girls is appropriate.

In 1939, a teacher or a principal in a small town Kentucky high school who was interested in her students and who knew what they were doing in their leisure time, would be concerned about the increasing time spent in mechanized and commercialized recreation, concerned about the wasted hours spent in the drug store adopted by high school students as a "hang out", and concerned about the decreasing importance of the home as a center for activities. Such a teacher or principal, upon hearing of the program for high school girls carried on through the Kentucky-District Y.W.C.A., and knowing something of its purpose, might write to the District Y.W.C.A. office in Louisville for help in organizing a Girl Reserve club in her school.

Prior to 1922, when the present Registered Club plan and the District Association plan came into being, a teacher or a principal with a similar interest in the welfare of high school girls would not have found a very satisfactory program offered to this group by the Y.W.C.A. For example, the first intimation of rural work was found in Iowa, where enthusiastic student association leaders, going home to villages and small towns or becoming teachers in these small communities, frequently organized local associations. These were little more than the spirit and activity of college associations transported bodily into another soil. The short-lived success of this type of work is evidence that it was not satisfactory.

Another attempt at rural work took the form of Bible Circles organized by former student association leaders in the vicinity of Preston, Minnesota. A convention for the Bible Circles of the county was arranged, at which time the delegates organized the first County Y.W.C.A. in the world. The later disintegration of the county association taught the Minnesota workers that a secretary was indispensable, because without one the local circles lost interest and gradually disappeared.

A third endeavor to develop a program for rural girls was the Eight-Weeks Club plan. During this time meetings were held with girls and women under the leadership of college girls at home for the summer vacation. The purpose toward which the leaders worked was "to bring the girls and young women in small communities together during the summer vacation season to learn some of those things which mean a happier and more useful life; to unite them for definite service to their home neighborhoods; to learn about the work of the Y.W.C.A., and to be of help in offering its opportunities to other girls in the country and small towns".⁶

This plan, too, was of short life tenure. But the interest in rural girls has persisted, and today the work of the Y.W.C.A. in rural areas is carried on through Registered Y.W.C.A.'s and through District Associations. These will be described in detail in a later section of the study.

Early in its history there is evidence that the Y.W.C.A. saw the danger of a purely welfare movement of the privileged doing good to the

6. Wilson, Elizabeth, op. cit., p. 295.

less privileged, and the consequent failure of the fellowship idea. Therefore, the National Y.W.C.A. is so organized that within the membership there is opportunity for association on equal basis between such groups as the white adults, the foreign-born, the Negro, the industrial worker and the younger girl.

In using as a frame of reference the Christian ideal of a classless society, the Y.W.C.A. in its years of work in the United States has attempted to become, in fact as in theory, an individual and group participating organization including in its membership a cross-section of girls and women of this country.

(B) A Democratic Organization

The use of the democratic principle in the national Y.W.C.A. is clearly seen in two important areas of its work, policy making and program building. The adoption of this principle illustrates the willingness of the Association to modify its methods of work.

In contrast with the deliberative convention sessions now held to determine policy, is the procedure used during the beginning years of Association work when "ladies did not do much with making and seconding motions. They had a cup of tea together, talked about things, prayed over them and then did what seemed best". Today the National Convention of the Y.W.C.A., made up of delegates from local associations, is the legislative body which determines the program emphases and policies of the National Association for two-year periods. The Conven-

7. Wilson, Elizabeth, op. cit., p.15.

tion elects a National Board to act as the executive body to carry on the work of the organization between the biennial convention meetings. Three national assemblies, student, business and professional, and industrial, have special sessions during Convention, thus giving delegates of similar occupational grouping an opportunity to discuss and pass resolutions on those problems peculiar to their own groups before they are presented before the General Assembly for vote. There are also times when the entire Convention is divided into small cross-section discussion groups to consider important issues to be voted on in the Assembly.

The practice of the democratic principle means that there is little standardization of program. General program emphases for each biennium are adopted by the National Convention, but local associations are free to develop those particular interests which they believe need emphasis in their community situations.

In the area of program building, leaders have dropped the earlier practice of handing down programs from above, and have turned to the practice of drawing programs out from constituent groups. Secretaries and program committees work on the assumption that programs, to be effective, must evolve from the need of the group, and that the group itself must give expression to this need as its members see it and in terms that they themselves will recognize.

By the experiences offered at Convention and by participation in programs of local associations which follow the national Y.W.C.A.

philosophy of work, women and girls are being trained for the difficult position of responsible citizenship in the institutions of a democracy.

(C) A Flexible Program Motivated
by a Christian Purpose

In looking back over the years it seems plain that the Y.W.C.A. has considered one of its first responsibilities to be that of knowing and understanding women and of making their interests, needs, and desires its first and paramount responsibility.

The period which marked the beginning of the Y.W.C.A. in this country was favorable to the formation of a lay religious organization unconfined by denominational lines. The Y.W.C.A. of the United States, born at a time when a wave of evangelical piety was sweeping over the nation, was in its beginning an organized expression of religious fervor.

Religious education carried on through Bible classes, vespers and noon-day prayer meetings played a predominant part in the program emphases during the first fifty years of Association life. From 1906 to 1916, the national training school for secretaries placed great emphasis upon training for religious leadership. Since that time, a survey of the curricula of Y.W.C.A. seminars and training institutes seems to indicate that the emphasis has turned to sociology, principles of social work, educational method, and the techniques of Association work itself rather than to religious leadership. However, the point of reference for new program projects, or for taking part in so-called controversial issues, has been consistently the Christian faith, the principle of the

worth of personality, and the goal of an "abundant life" for all.

There has been a growing consciousness of the Association as a force for molding public opinion and for exerting an influence on social situations. The National Y.W.C.A. has become increasingly interested in the larger questions of peace, industrial relations and justice, international relations, inter-racial questions. It has adopted the ⁸ "Social Ideals of the Churches"; it has instituted a legislative service to furnish information to local associations on proposals in state legislatures and in Congress; and the National Board has a representative on the Women's Joint Congressional Committee. "Plainly, the Y.W.C.A. has not hesitated to take part in controversial questions and to throw its influence on what it conceived to be the side of right from a Christian view point when those questions patently involved the welfare of women and girls and in particular women and girls actively represented in its membership". ⁹

The Y.W.C.A. of the United States has passed its eightieth birthday. The years since its beginning in 1858 have seen the development of an institution through which groups of people satisfy certain fundamental interests. Beginning at different times in the Association history as undifferentiated parts of the whole, specialized groups now constitute movements within the movement. These clearly defined parts

8. The "Social Ideals of the Churches" is a statement in regard to industrial principles drawn up and endorsed by the Federal Council of the Churches of Christ in America.

9. Sims, Mary S., The Natural History of a Social Institution--The Y.W.C.A., New York, The Woman's Press, 1936, p. 176.

of the whole are bound together by common purposes and interests, and have gathered momentum as they move along. "So in the Y.W.C.A. movement the program and ideas of groups within the whole may form definite currents which influence the direction of the whole, while at the same time they are influenced by each other and by it".¹⁰

The foregoing pages, in tracing the evolution of the National Y.W.C.A., and in giving its present scope of membership, give the Y.W.C.A. in Shelbyville a vertical and horizontal position in the total Association picture.

10. Hiller, Margaret, See What You've Got Into! New York, The Woman's Press, 1937, p. 94.

CHAPTER II

THE GIRL RESERVE MOVEMENT OF THE Y.W.C.A.

A. History

The Girl Reserve movement is the organized club work with teenage girls in the National Y.W.C.A. Preceding the adoption of the title "Girl Reserve Movement", which was first used in 1918, were almost forty years of activities with younger girls. Beginning in 1881, with the organization of the "Little Girls' Christian Association" in Oakland, California, young girls were soon in evidence in most of the city associations, sometimes welcomed as the women of tomorrow, sometimes considered a bother by the older girls. By 1909, there were so many younger girls in the Association movement that the National Conference of Secretaries held in Minneapolis discussed the "adolescent girl". Four years later, the National Convention passed a resolution that "The Girls' Department shall receive the same emphasis accorded to the work for young women in point of trained secretaries, suitable equipment, efficient committees and the cooperation of all other departments in the Association."

11

The period 1914-1918 was a time of slow but sure growth in local girls' work all over the country. Various club plans were used until 1918, when they were united in the Girl Reserve Movement of the Y.W.C.A.

11. The Girl Reserve Movement, New York, The Woman's Press, 1922, p.735.

The explanation of the meaning of the term "Girl Reserve" given at that time states that "first, a Girl Reserve is one who is constantly storing up, placing in reserve, those qualities which will help her to take her place as a Christian citizen in her home, her school, and her community. In the second place, the Girl Reserve Movement represents the reserve
12
force of the Y.W.C.A. It is this second meaning of the name which differentiates Girl Reserves from all other club organizations for girls which have similar programs and similar ideals but which have an active part in the girl's life only so long as such a particular type of club program appeals to the girl. Girl Reserves are junior members of the Y.W.C.A. Upon reaching the age of nineteen, they may become adult members of the Association, and they may continue to be active in student associations, city associations, or community Y.W.C.A.s in small towns and rural areas.

Leaders of the Girl Reserve Movement, undertaking to set up a program for teen-age girls, were aware of the many different types of girls and the varied backgrounds in which they were found. In the public schools in the country there were enrolled several millions of girls, girls with every conceivable racial inheritance, and representing homes where opportunities were most meager and homes where there was great culture. The schools in which these girls were to be found ranged from magnificent buildings with the latest equipment to the isolated one or two room schools. In any type of school, furthermore, there were to be found both the girl who would graduate from high school and enter college, and the girl who might not finish high school and who would enter the

12. The Girl Reserve Movement, p. 45.

business or industrial world. There was also the girl who would "just stay at home". There would be found the studious girl, the athletic girl, the girl who thrived on social affairs, and the "all-round" girl. And yet, different as were these types and varied as were the environments in which they were found, the leaders of the Girl Reserve Movement believed that common to all girls were these fundamental needs: to find ways to a full self-expression through recreation, work, fellowship, and religion.

13

B. Types of Organization

There are three types of organizational structure within which a Girl Reserve club may operate, depending upon its location. In cities where there is a Y.W.C.A. building, and a specialized professional staff, there is often a Girl Reserve Department in charge of a Girl Reserve secretary. The individual clubs are organized either in the Y.W.C.A. or in schools, community houses, churches or other centers. The work with younger girls is carried on by the Girl Reserve Committee, made up of volunteer and professional leadership. The adviser, as a volunteer member of the Girl Reserve Committee, meets regularly with a club of Girl Reserves; and there is a group of committee members whose service is contributed somewhat more indirectly to the girls. These committee members meet regularly with the secretary and the advisers to study the community needs and resources for its younger girls, the needs and interests of the girls themselves, and the resources of the Y.W.C.A. On these findings they determine the scope and type of program that the Y.W.C.A. shall provide for younger girls. They also draw up a budget to

13. The Girl Reserve Movement, pp. 21-22.

finance the program. Working with the volunteers is the secretary, who is a member of the Y.W.C.A. staff. Her main work is the development of a strong Girl Reserve Committee. She does not directly advise the individual clubs. Her work with girls is chiefly through advisers, and the training of these advisers is one of her primary tasks.

A second type of relationship between a local Girl Reserve club and the national organization is found in the Registered Club plan. The Registered Club is organized only in those communities where there is no city, town, or district association. It is affiliated directly with the Girl Reserve Headquarters in New York. It may be organized in senior high schools only. Membership in the club may range from twelve to two hundred. The club must be sponsored by a committee of local women. National dues are sent to headquarters. The application of such clubs for affiliation must be approved by the National Board. Organizational material, consisting of a suggested constitution, details as to organization, and an application blank are sent to the person who has made the original request.

Corresponding to the Girl Reserve secretary in a city association, who is responsible for the development of the work in one city, there is one national secretary for rural interests working with more than four hundred Registered Clubs. Like the city Girl Reserve secretary, she works with volunteer leadership, made up of the club advisers and an advisory council. Both types of secretary have the responsibility of recruiting capable leadership, providing training courses and program materials, of consultation with advisers and committee members on both

group and individual problems. The work of the city secretary is done largely through personal contact; that of the secretary for rural interests entirely through correspondence taking the form of printed program material and letters. In order to be familiar with the work and the needs of Registered Clubs, the secretary for rural interests requires regular reports from clubs, and promoted the attendance of girls, advisers and committee members at mid-winter and summer Girl Reserve Conferences. Occasionally she goes out into the field, and much of her time is spent in becoming informed about the nature of rural sociology and in developing a program adapted to rural people.

Because a Registered Club has so little direct contact with a professional secretary, the work of the Advisory Council, somewhat similar to the Girl Reserve Committee, assumes an added importance. This council is made up of a small group of women drawn from the high school faculty and representative women of the community. Their presence in the community makes for the permanency of the Girl Reserve club even though the club membership is an ever-changing one. Many of the Councils also carry on an adult Y.W.C.A. program.

The formation of a District Y.W.C.A., which is the third type of organization with which a local Girl Reserve club may affiliate, has come as the result of the growth in the number of Registered Clubs. Like Registered Clubs, the clubs in District Associations are located in communities where there is no city or town Y.W.C.A. A District is formed when there are enough Registered Clubs in one area to support a professional secretary.

For years the Y.W.C.A. has experimented trying to find the proper unit for town and country organization. At first the county unit was used as the basis for rural organization. When county Y.W.C.A.'s did not work, the National Board experimented in area organization based on variations of the natural area concept. While this natural area experimentation was going on, another line of development was taking place, namely, large district Y.W.C.A.'s, which have been evolving slowly during the last twenty years. They came about not through foresight but through the logic and pressure of circumstances. "When we had been through the fire of the depths of the depression and had come out on the plateau of slightly improved conditions," wrote the National Secretary for Rural Interests, "we discovered that it was the large district associations that survived."

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The social facts which explained why the large District Associations withstood the depression pointed to the value of the use of the state line as the unit of organization. The national leadership inferred that there were definite program values in accepting the fact that the state means community to rural people and developing a sense of responsibility for that community. One of the results of work on this state-wide plan has been the evolution of a type of local adult organization which roots the Y.W.C.A. securely as a state-wide town and country women's movement.

14. Herring, Elizabeth, Progress of Rural Associations, Biennial Report, 1938-1940, p. 6.

In the State of Kentucky, the work of carrying on a girls' program was done by the Kentucky Committee of the National Board of the Y.W.C.A. from 1921 until 1937, when the Kentucky District Y.W.C.A. was organized. In 1938, the Registered Clubs of Tennessee affiliated with the District, which then became the Kentucky-Tennessee District Y.W.C.A.

The relationship between a District secretary and the District clubs is somewhat similar to that between the Secretary for Rural Interests and the Registered Clubs. Visitation to clubs in the District, regular printed program material, letters, and conferences are the ways in which the secretary works with the volunteer leadership in the local clubs. The distinction between the work with Registered Clubs and with District clubs is to be found in the geographical distances covered by each, rather than in a method of work. The smaller area covered by a District makes it possible for the secretary to work more directly with the clubs than it is possible for the national secretary to do. For this reason, the District plan is used in rural sections wherever it is possible to finance the work. The theory upon which the national leadership works is that the Registered units should be regarded as a preliminary step in District Y.W.C.A. organization, and that the two processes should go on simultaneously, namely, the organization into Districts of the areas where the Registered units are so numerous, and the promotion of Registered units in new areas where it may be possible eventually to build District organizations.

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15. Herring, Elizabeth B., Progress of Rural Associations, Biennial Report, 1938-1940, p.5.

Summing up, then, the Girl Reserve Movement has been promoted and directed by professional secretaries who have carried on this program for girls by working with volunteer advisers and committee women. Special publications, such as manuals and handbooks, printed program material sent out at regular intervals, winter and summer conferences have been the most widely used methods of keeping local clubs in touch with developments in the movement.

C. Program

The gathering together of the various plans of younger girls' work under the name Girl Reserve Movement was not in itself sufficient to make real to the girls in the many Associations their unity of purpose. The choosing of a symbol and insignia, and the selection of a uniform served as tangible evidence of this unity. The adult idealism of the Y.W.C.A. was expressed for younger girls in terms of a code, a slogan and a purpose, in order to make equally tangible the spiritual aims of the organization and put them in effective form to serve as a unifying force.

The slogan of the Girl Reserve Movement is: "To face life squarely"; its purpose, "To find and give the best". Its code is stated as follows: "As a Girl Reserve I will try to be

G racious in manner
I mpartial in judgment
R eady for service
L oyal to friends

R eaching toward the best
E ager for knowledge
S eeing the beautiful
E arnest in purpose
R everent to God
V ictorious over self
E ver dependable
S incere at all times

The symbol of the Girl Reserves is a triangle within a circle. The three sides of the triangle symbolize the three cardinal principles of the Girl Reserve Movement, Health, Knowledge, Spirit. The triangle as a whole represents the individual club member; the circle, the world in which she lives. As a girl strives "to face life squarely and to find and give the best," her triangle expands like her growing self. The points of her expanding triangle mark out an ever-widening circle which symbolizes the world in which she lives and serves. This symbol is her "trade-mark" and a daily reminder to herself and others of the way she wishes to live.

Two characteristics of the work with younger girls in the Y.W.C.A. are peculiar to this movement within the total Association. For the first time the National Y.W.C.A. formulated a definite symbolism as an integral part of the club plan, and produced its first plan with a definite system of awards and honors.

The use of the code and slogan as a means of making real to the individual girl the purpose of the club was interpretative, and a Girl Reserve was supposed to grow into an appreciation of its meaning by living out the big principles it represents. To be a wearer of the symbol a girl was expected to fulfill the special membership requirements of her club and take part in a formal recognition service.

The use of a system of honors and awards is now discouraged by the National Girl Reserve Department, but the system played a real part in the program during the first ten years of the Girl Reserve Movement. The Girl Reserve ring, chevrons and other awards on which the Girl Reserve symbol appeared, are no longer awarded. The present philosophy

is that the symbol of the Girl Reserves should be worn as a sign of membership in a Girl Reserve club by those who understand and wish to assume the responsibilities which membership in a Girl Reserve club of the Y.W.C.A. places upon them. "Whether or not this symbol of membership, or membership itself, means anything constructive to a girl depends not upon her ability to illustrate the lines of the code, or to work toward a certain number of achievements, or upon her stated reasons for wishing to wear the symbol, but the program itself. In other words, the real significance of Girl Reserve work lies in the kind of program, meeting by meeting, and what happens to the girl through it." 16

The program of the Girl Reserve Movement, as conceived by its leadership, is based on a democratic educational method and a social-religious content. The choices of social values and goals made at the national conventions become the guides for the Girl Reserve Movement, which as a part of the larger movement, chooses from this wide range of social aims those in which girls have interest and in which they are ready to cooperate. With regard to program building, the last national convention recommended that the program emphasize health, the arts, socio-economic problems, home relations, and religion.

Local clubs also fix their immediate goals, the girls and the advisers working together to set them up. No longer does some adult tell girls what to do and how to do it, but the leader helps them to plan their program beginning with their own interests and experiences, gradually leading them into new interests, wider experiences and more socially

16. "Regarding the Girl Reserve Symbol," The Bookshelf, January, 1938, p. 12.

significant program. No longer is the leadership satisfied to provide just a recreation program; it is primarily concerned with what is happening to girls through the program, what ideas and attitudes they are developing, what kind of people they are becoming.

One other important trend in the process of change which is going on in the life of this Girl Reserve Movement whose surname is Y.W.C.A. is that of according to the younger girls a new status in the Association. Once thought of as a group which provided waitresses for banquets, ushers for programs, and music for special occasions, they are now being looked upon as a group which can help in forming Association policies.

17. Lyle, Betty, "Wanted--A Secretary for Younger Girls", Woman's Press, April, 1937, p. 171.

C H A P T E R I I I

THE KENTUCKY-TENNESSEE DISTRICT Y.W.C.A.

The purpose of this study is to present the Y.W.C.A. program for younger girls and to discover to what extent the Shelbyville Girl Reserve club is carrying on the type of program which the District Y.W.C.A. office is trying to promote. Since the Shelbyville Girl Reserve club is fifteen years old, and since the Y.W.C.A. has been promoting its program in rural Kentucky for nineteen years, part of the answer to the present situation is certainly to be found in an understanding of the past. In recognition of the importance of influences peculiar to each community which affect the way in which the program is carried out, an analysis of these influences in Shelbyville will be made later in the study. At this point, recognition is made of the importance of the changes in the work of the District office as they affect directly or indirectly the program of the local clubs. The conditions under which the work in Kentucky began, the plan of financing the work, and the selection of emphases in promoting the work became more or less crystalized policies as the work developed over a period of years. In 1937, the reorganization of the Y.W.C.A. under the District plan took place. Introducing fundamental changes in the pattern of work, this step was made difficult by precedents set in the sixteen years prior to reorganization.

A. Early Years

The immediate reason for the beginning of the work of the National Board of the Y.W.C.A. in Kentucky is to be found in the activities of the state Y.M.C.A. The Kentucky Y.M.C.A. state secretaries were making vigorous efforts to extend their program in the state, and when they went out into the field they presented not only the program of the Hi-Y for boys, but also a similar program for girls. Mr. Philo Dix, the Y.M.C.A. state executive secretary, notified the National Board of the Y.W.C.A. that if the Y.W.C.A. were not going to organize girls' clubs, the Y.M.C.A. would. The answer of the National Board to this notice was to send a representative of the National Staff and South Central Field Committee to meet with Mr. Dix and work out a plan for cooperation in the state of Kentucky in developing Girl Reserve clubs in the high schools. The plan involved the assignment of a National Staff member to Kentucky, and the enlistment of a group of women in the state to act in an advisory capacity.

Provisions were made for the raising of a budget to be approved by the National Board, and raised jointly with the Y.M.C.A. state budget. The work was supposed to consist of a program in two parts: the promotion of Girl Reserve clubs in the high schools of unorganized communities in conjunction with the promotion of Hi-Y clubs for boys being carried on by the Y.M.C.A.; and a joint Y.M.C.A.-Y.W.C.A. program in those communities where local Y.M.C.A.'s were doing work for women and girls.

This plan was put into action in October, 1921, when Miss Lavinia

Bonner was appointed special worker in Kentucky. At this time the National Board, through its Town Department, appointed an advisory committee of eight Kentucky women who were interested in the development of this type of Y.W.C.A. work. The Committee, being a sub-committee of the Town Department and therefore having no legislative powers, met twice a year to make recommendations to the Town Department of the National Y.W.C.A. The function of the Committee was to cooperate with the Y.M.C.A. in developing Y.W.C.A.'s in the unoccupied field of Kentucky, to create public sentiment for Y.W.C.A.'s especially among women, to assist new organizations, to do work preliminary to organization, and to cooperate with the Y.M.C.A. in financing the program. In 1924, the name of the Committee was changed from the Kentucky Advisory Committee to the Kentucky Committee, National Board, Y.W.C.A.

B. Work of the Kentucky Committee

Reviewing the minutes of the Kentucky Committee meetings impresses one with the difficult problems attendant in carrying out the adopted functions of the Committee, and with the faith and courage of the women who have kept the work going throughout the years. Although the Committee saw itself as having several equally important responsibilities, in actual practice the business of financing the program claimed most of their time and thought.

In the beginning, the two most important sources of income were the budget raised jointly by the Y.M.C.A. and Y.W.C.A. and an annual

grant from the National Board. This grant was not a fixed sum, but was made after the amount of income secured in the state had been turned in. Some income was realized from the sale of Bible Study books and from fees from conferences and summer camps. It was not the plan of the National Board to finance the work in Kentucky permanently. The necessity of facing this fact came first in the spring of 1924, when the National Board told the Kentucky Committee that it had until January, 1925, to raise \$2,000 for the budget. This was the balance of the budget which was not secured by the joint effort of the Y.M.C.A. and Y.W.C.A. The National Board stated that it would continue to underwrite the budget, but it desired that the Kentucky Committee raise that sum to show its willingness to assume responsibility for the program.

Mr. Dix, the state Y.M.C.A. secretary, who was present at the meeting said that as long as the Committee did not interfere with the regular subscribers to the joint Y.M.C.A.-Y.W.C.A. fund, the Committee could conduct any sort of campaign it thought suitable. It was decided that each Committee member should submit a list of two hundred names to be sent letters asking for a \$2 corresponding membership in the State Y.W.C.A. The choice of this method of raising money is mentioned here because it has since played an important part in finance efforts.

In 1926, an executive committee meeting was held for the purpose of presenting the new plan of organization approved by the National Y.W.C.A. which would involve the assumption by the Kentucky Committee of larger responsibility, the establishment of a local treasury, and development of the work so that by the end of the year 1927, the Kentucky Committee would have taken full responsibility for directing and

financing the work. Since the agreement between the National Board and the Kentucky Y.M.C.A. was discontinued at the close of the year 1926, the Kentucky Committee was free to work out its own relationship with the Y.M.C.A. The Committee continued financial cooperation with the Y.M.C.A. during 1926, but in 1927 decided that the Y.W.C.A. would conduct its own campaign to raise its budget.

The meetings of the Kentucky Committee from this time on were centered increasingly on suggesting and trying out ways of raising money, and discussing the results of operating on an inadequate budget. For instance, in 1927, the budget was balanced by cutting the secretary's salary for July and August and engaging the office secretary on a half-time rather than on a full-time basis. In 1928, the Committee reported "We were without a secretary for six months, and because of salary not paid and work not done we reduced expenditures which kept the deficit down to \$2700". In 1933, the executive secretary was given a four months' leave of absence because there was no money to pay her; the work was then carried by the office secretary.

Various suggestions of ways to meet the problem were made. In 1926, consideration was given to the question of what financial support should be expected of the Girl Reserve clubs. It was the opinion of all present that they should be expected to contribute a reasonable, definite per capita sum; that this would not only help in securing the budget, but it would also strengthen the clubs. In 1928, a member of the Committee suggested that a quota be assigned to each town with the privilege of protest. The first year quotas were assigned, six towns

responded. Special gifts from philanthropic individuals plus grants from the National Board continued to furnish most of the income. In 1928, Louisville, not sharing in the benefits of the program, gave over one-third of the total amount given in the state. Grants from the National Board were made regularly until 1930, and then with several gaps until the end of 1935.

During these years 1921-1937, the Committee discussed other matters which were concerned with the development of the work. In their endeavor to promote Girl Reserve clubs in high schools where there were none, the Committee and secretary were most successful. Interested schools were given instructions about organizing clubs, and after the clubs became affiliated they were entitled to Bible Study material, and attendance at conferences and summer camps. The number of Girl Reserve clubs increased from thirty-two in 1924 to two hundred and fifty in 1937.

Miss Jane Dickey, special worker in Kentucky, spoke to the Committee in 1926 about the need for so developing and underpinning the service program for girls with the support and direction of the women of the State that the program would become increasingly permanent, self-directing, and self-supporting. The need for more workers in the State and more frequent meetings of the women was recognized and met by the division of Kentucky into four areas which were in charge of sectional sub-committees. These sub-committees were to have their own meetings. The kind of work which they were to do is suggested in the names of the committees through which the women were to work: Committee

on Training Courses for advisers of Girl Reserve clubs; Committee on Advisory Boards, to work with girls and advisers in local clubs; Committee on Relationship between Deans of Women and City Associations, probably for the purpose of fostering cooperation between rural and city programs; Committee on Corresponding Membership, evidently a finance group.

In 1928, there was some discussion of having a Y.W.C.A. Committee in each community to help the out-of-school high school student, formerly a Girl Reserve, to find her place in already existing agencies, such as church organizations. At a later meeting this same year a different idea of work with out-of-school girls was suggested in a plan to organize special Y.W.C.A. clubs for these girls.

In 1930, a conference was held at the University of Kentucky for college seniors interested in becoming Girl Reserve advisers. At the 1930 Committee meeting the speaker for the day, a national Y.W.C.A. secretary, pointed out the weakness in having the Girl Reserve program too exclusively school-centered. She felt that cooperation between the girls and women of the community was essential to the full development of the program. As a result of this talk, the secretary of the Committee recorded in her minutes: "Two problems are now facing us: first, what are the needs of women and girls; second, how to interweave the interests of women and girls of adolescent age".

In making her report to the Committee in the fall of 1930, Miss Dickey, state secretary, stated that in planning the fall program a great deal of thought had been given to ways of building up the women's

groups in each community where there were Girl Reserve clubs, but because of budget conditions little could be done. "We are asking women to participate more on a membership basis. We have planned some very definite things they can do with the girls and some definite suggestions of things they can do to prepare themselves to work along with the girls".

In 1932, the Committee gave evidence of being interested in improving the quality of the program when it appointed two of its members to serve as chairmen of advisers in various sections of the district. The importance of securing good advisers and giving them opportunity for further training was discussed; it was suggested that high school principals be asked to consult the women's committees in their communities when choosing advisers; and plans were made to hold a leadership training conference for advisers and women.

C. Formation of District Y.W.C.A.

In the summer of 1934, Miss Elisabeth Rogers, of the National Board, spent five weeks in Kentucky, visiting towns and discussing local leadership with the women in the communities, and the possibility of developing the work of the Kentucky Committee into a District Association. Basing their opinion on Miss Rogers' findings and on their own judgment, the members of the Kentucky Committee determined, at their executive meeting in April, 1935, to undertake the reorganization necessary to develop a new type of Y.W.C.A. work in the state, a District Y.W.C.A. This decision meant accepting the offer of the National Board

to put an executive secretary in the office for three months, beginning September 15, 1935, who should work definitely toward the organization of a District Association.

Such an Association would have within it (1) a board of directors; (2) a professional staff; (3) membership groups known as community Y.W.C.A.'s, consisting of younger members called Girl Reserves and older members known as the Women's Council. The Association would be financed through gifts from interested people, Girl Reserve dues, and community quotas paid by the Women's Councils.

This new set-up had two features which were basically different from the established pattern of work. One feature was the organization of Women's Councils, also called community Y.W.C.A.'s, which were to elect their own officers and have regular monthly meetings. Besides having the special responsibility for helping the Girl Reserves, the councils were to carry on a program in line with the program emphases of the National Y.W.C.A. The second new feature was the method by which the work was to be financed. Instead of depending largely on special gifts from interested friends, each Girl Reserve club and each Women's Council was to assume some financial responsibility; the Girl Reserves were to pay the equivalent of twenty cents per member per year; the Councils were to raise a community quota, the amount of which was to be set by the District finance committee after considering the size and wealth of the community.

In interpreting the philosophy of a District Y.W.C.A. program to

a state familiar with another philosophy of work, there were factors involved which would not have entered the picture had the District plan been introduced as the original method of Y.W.C.A. work.

Two of the biggest factors will be mentioned briefly. From 1925, when the decision was first made to try to raise money by appealing to individuals known to Committee members, until 1935, when reorganization was begun, this method of budget raising was accepted as the basis upon which finance campaigns were conducted. The choice of this method reflects a concept of the Y.W.C.A. which was that of a program given to people who needed it by a group who wanted to help others. Those who benefited by the program were not encouraged to assume responsibility for financing the Association. The Girl Reserve clubs were supposed to pay national dues, but rarely did so, the communities in which the clubs were located accepted this program for the girls but did not support it as a community.

Likewise, in trying to change the popular idea that the district Y.W.C.A. work was a program for high school girls exclusively to the idea of a program for two distinct and equally important groups--women and girls--the secretary faced the problem of changing a deeply imbedded concept. During the course of fourteen years, some two hundred Girl Reserve clubs had sprung up and had prospered without the help of Women's Councils. Since the clubs seemed to be getting along very well alone, why organize a group of women to help them?

To change long-accepted patterns of thought is a difficult task, requiring constant education over a long period of time. The following

letter written in 1936 by Miss Helen L. McCandless, executive secretary, to the Girl Reserve advisers, is an example of the kind of educational material which was sent out to the District constituency over the two-year period preceding the formal reorganization of the District Association.

"In the past, advisers have carried the burden of the program, and advisers and principals have been responsible for the existence of the clubs. Because that has been true the financing of the state work has not entered into the club nor community thinking to any great extent. The club raised money for its own activities and sent as much as it could to the state work, and probably few clubs ever wondered how much money was needed for the state work, or how it was raised.

The purpose of this letter is to discuss frankly the present situation of the State Y.W.C.A. and to ask your help in thinking with us what you can do in your town.

You see, we are faced with the problem of discontinuing our work or raising money enough annually in the state to finance it. We have always before relied on the generosity of our friends to keep us going, and have not developed a sense of responsibility for carrying the job ourselves. In these days, we cannot count on gifts enough to support us and we must work out a finance plan that will assure us an annual income to meet our budget requirements.

The task is not impossible. We have work in about two hundred communities, some of them consolidated school districts but most of them towns of some size where interested fathers and mothers of Girl Reserves and interested friends have seen the value of the work and want it to continue. When they understand that the responsibility for the continuation of the program rests with them--not with you and the school--what will they do about it?

The adviser, in direct contact with the state office, is our ally in building in her own community this new understanding of the work."

The 1936 Annual Report of work in the state stressed the importance of state-wide acceptance of three cardinal principles as being essential to the success of a District Y.W.C.A. program:

1. That girls are the responsibility of the community as a whole and not of the school alone.

2. That women belong in a community Y.W.C.A. as well as girls, and should have groups and programs of their own.
3. That the community has responsibility for financing the Y.W.C.A. and Girl Reserve programs.

By 1937, progress enough had been made to justify the adoption of a constitution and the formation of a District Association. Formal action was taken at an organization meeting of the Kentucky Committee held on April 13, 1937. At that time, a constitution was submitted by the constitution committee and adopted; the report of the nominating committee was adopted, and the election of a board of directors followed. 18

Thus the Kentucky District Y.W.C.A. came into being. Since its formation, a significant change has occurred in the organization. In 1938, Miss Elizabeth Herring, National Secretary for Rural Interests, asked that the thirty-seven Registered Girl Reserve clubs in Tennessee be included in the Kentucky District. The board acted favorably upon the request, and for an interim period of one year the Tennessee clubs looked to the Kentucky District office for program direction. At the end of the year, in the spring of 1939, the Annual Membership meeting took formal action to give Tennessee clubs the same status as Kentucky clubs. Necessary amendments to the constitution were made, and the Kentucky District Y.W.C.A. became the Kentucky-Tennessee District Y.W.C.A.

18. The foregoing material in Chapter III was obtained from Minutes of the Kentucky Committee, October, 1921 through October, 1939.

D. The District Staff and the Membership Groups

There is a give-and-take relationship between the three groups within the Association, the Board of Directors, the professional staff, and the membership groups consisting of Girl Reserves and Community Y.W.C.A.'s. A cycle of events occurs between membership groups and the Board of Directors as the year's work progresses. Members of Community Y.W.C.A.'s and Girl Reserve advisers attend the annual Membership Meeting of the Kentucky-Tennessee District Y.W.C.A., where one of their duties is to elect members to the Board. Girl Reserves do not vote at annual meetings but are represented indirectly through their advisers. The Board meets with the professional staff twice a year, and carries on its work through officers and four committees: nomination, personnel, program, and finance. At these Board meetings the program of the District is evaluated, problems are discussed, new ways of work are outlined, new goals are set. It is then the responsibility of the staff and committee members to see that the decisions made are put into practice in carrying on the programs for Girl Reserves and Community Y.W.C.A.'s.

The services of the professional staff to the Community Y.W.C.A.'s and the Girl Reserves are more tangible than those of the Board of Directors. The responsibilities of these two groups to the District Association are equally definite. The helps given by the District office to Community Y.W.C.A.'s are chiefly these: (1) a twenty-four page manual called "The How's and Why's of Community Y.W.C.A.'s"; (2) a thirty-page edition of the Cardinal Flash, which is a publication

of program material sent out every two months to the women's groups; (3) neighborhood meetings, set up with the aid of the District secretary, where Y.W.C.A. women from a small geographical area meet in one community for fellowship, for sharing of program ideas, and for developing a sense of belonging to a District movement; (4) visits to Community Y.W.C.A.'s whenever possible. The District Office asks in return that each Community Y.W.C.A. have the following annual objectives: (1) regular meetings at least monthly with planned discussions and programs; (2) at least one (preferably more) joint meetings of women and Girl Reserves; (3) a delegation to its neighborhood meeting; (4) a delegation to the Annual Meeting of District representatives; (5) observance of Girl Reserve Week; (6) a contribution to the District budget.

The services given to the large number of Girl Reserve clubs already organized and the increasing number of requests for help in starting clubs make exacting demands on the time of the secretary. Beginning in September and continuing through the year, the mail brings letters saying, "We want to organize a Girl Reserve club in our school; can you send us some material on how to go about it?" In answer to these letters the office sends out a packet of material for new advisers containing information on steps in organizing the club, facts about the Y.W.C.A. and the District Association, some music, a recognition service for new members, and a request blank to be sent to the District Office to authorize the organization of the club. Each Girl Reserve club, old and new, receives a copy of the Cardinal Flash bi-monthly, and the clubs are visited whenever it is possible to do so.

A study of the subject matter of the Cardinal Flash for Girls shows that it follows the program emphases recommended at the 1938 National Convention of the Y.W.C.A.; and that it furnishes additional material for clubs regarding techniques for carrying out various types of programs; and that it frequently has articles on the Y.W.C.A. and the place of the Girl Reserve clubs in the Association. Looking through the 1938-1939 issues and some of the issues for the two years prior to that time, the writer found material on health and recreation, music and crafts, international relations, home relations, vocations, community projects, etiquette, worship services, and the Y.W.C.A. Each issue made suggestions about club work itself, the material covering such problems as how to organize a club, objectives for the clubs, techniques for leading a discussion, techniques for planning a worship service, money-making activities, facts about parliamentary law, program planning.

Conferences play an important part in the life of a Girl Reserve club. Each club has an opportunity to send delegates to one conference during the school year and to a camp-conference in the summer. Conferences held while school is in session are either week-end or one-day meetings. Because of the limited housing facilities in the hostess towns, attendance at week-end conferences is made up of small delegations from each club. At the one-day conferences, any number of girls may come from a club, for there is no housing problem. Often bus loads of girls, bringing lunches, attend these conferences at practically no expense. The white Girl Reserve clubs in the District, grouped in

six areas, have six conferences a year; the Negro Girl Reserve clubs, grouped in two areas, have two conferences.

Usually the conferences are planned by the secretary and a committee of girls working together. Each conference has its own officers, who are in charge of certain of the conference activities. The purpose of these meetings is to give the girls new ideas for their club work, to give them an opportunity to become acquainted with other Girl Reserves, to make real to them their membership in a District Association. Advisers have an opportunity to meet as a group for leadership training. Summer camp-conferences, lasting a week or ten days, have somewhat the same purposes as the shorter conferences, but place greater emphasis on program planning and officers' training.

The Girl Reserve clubs are asked to: (1) send in to the District office twice a year a report of their activities; (2) to send delegates to week-end, one-day, and summer conferences; (3) to pay their dues in full; (4) to observe Girl Reserve Week. Having its initial celebration in 1937, Girl Reserve Week is now an annual observance coming the last week in October. Its purpose is two-fold: to interpret the Y.W.C.A. to the community through an intensive publicity campaign; and to raise a special financial contribution for the support of the District work. A packet of suggestions for ways of observing the Week is sent to each club.

Statistics for 1938 serve to make clear the scope of the District Association and the amount of participation by staff and membership groups. There were two hundred and thirty-nine Girl Reserve

clubs in which there were eight thousand white and eleven hundred Negro girls; there were sixty-six Community Y.W.C.A.'s, with four hundred members in white associations and one hundred and eighty members in Negro associations. Twenty women served on the Board of Directors, which held two meetings during the year. More than eleven thousand girls enrolled in the District Bible Study Project. Sixteen Girl Reserve Conferences and two Neighborhood Meetings were attended by twelve hundred delegates and one thousand local visitors. The two staff members visited more than one hundred towns, and traveled 13,405 miles. With the help of the office secretary, they mailed 3,000 pieces of first class mail, and 2,092 pieces of second class mail. Seven issues of the Cardinal Flash were sent to the clubs. The total number of pages in the 2,650 copies of the Cardinal Flash was 67,120.

These are the obvious things that statistics tell. Looking beyond the figures one sees the Y.W.C.A. emerging as a factor in the lives of women and girls of the District. The leadership of the Y.W.C.A. in the District has set itself the task of developing a real District Y.W.C.A., which, in the words of Miss Helen L. McCandless, executive secretary, will come about "when we have Girl Reserves who see themselves as members of the Y.W.C.A., when they send representatives to the neighborhood meetings, to annual Meetings and to national conferences and conventions, when they through their Board of Directors and Committees say what they want their Y.W.C.A. to be, when they finance it through their individual community efforts".

19. and 20. McCandless, Helen L. (executive secretary), Annual Report, 1936.

CHAPTER IV

COMMUNITY PATTERNS

One principle of the Y.W.C.A. philosophy of work is that local organizations are free to develop the particular interests which they believe need emphasis in their communities. Constituent groups operate within the accepted purpose of the Y.W.C.A. and are influenced by the thinking of the larger organization through its literature, through attendance at its conferences and conventions, and through personal contact with its leaders. How closely a local organization follows the program emphases of the national Y.W.C.A. is determined in part by the effectiveness of the methods used by the national leadership, in part by the objective of the local leadership, and in part by the patterns of community life.

In the preceding pages, the aims and program of the Kentucky-Tennessee District Y.W.C.A. have been presented as a part of the National Y.W.C.A. One of the autonomous units of the Kentucky-Tennessee District Association is the Girl Reserve club in the Shelbyville High School. It does not carry on its program in a vacuum. The girls who constitute its membership, and the adviser who leads the group, participate in the life of the community. They are served by its institutions and they are influenced by its attitudes. Therefore, some knowledge of the homes, the churches, the school, the social life,

and the interests and attitudes of the population of Shelbyville is essential to an understanding of the place of the Girl Reserve club in the lives of the Shelbyville girls.

A. The Homes

Before focusing attention upon the girls in their homes, it is helpful to get a picture of the age distribution of the group. Of the one hundred and forty girls studied, three out of every five are between the ages of fourteen and eighteen; two out of every five are from eighteen to twenty-two. In the out-of-school group, eight per cent are married.

The distribution of the girls according to class in school now, and year of graduation from high school is given in Table I.

Table I

Age Distribution
According to Class in School
and
Year of Graduation

Class	High School Group		Year of Graduation	Out-of-School Group	
	No. Girls	Per Cent		No. Girls	Per Cent
9th	12	15	1937	17	28
10th	25	31	1938	19	32
11th	22	28	1939	24	40
12th	21	26			
	80	100		60	100

Four-fifths of the girls live in town. Nineteen per cent of the high school girls and eighteen per cent of the out-of-school girls live in the county. Judging by the number of conveniences the girls have in their homes, their standard of living is much above the average.

Table II presents this information in summary form.

Table II

Conveniences Found in the Homes

Convenience	Per Cent of Girls	
	High School	Out-of-School
Radio	99	97
Bathroom	73.5	74
Electricity	95	93
Automobile	77.5	70
Piano	55	48
Other musical instrument	34	17
Central heating	54	58

Some idea of the number and kinds of magazines to be found in the homes can be gained from the answers given when the girls were asked to list all magazines and newspapers which they read regularly. Sixty per cent of the homes take three or four magazines which the girls read regularly. Over eighty per cent have three newspapers. The most popular magazines with the girls are listed below in Table III.

Table III

Magazines Read Regularly by Girls

Magazine	% of High School Girls	Magazine	% of Out-of-School Girls
Ladies Home Journal	33	GoodHousekeeping	37
Life	32.5	Ladies Home Journal	28
American	25.	American	23
Good Housekeeping	23.5	Readers' Digest	22

A wide range of magazines was named. Thirty-nine were listed by the high school group; twenty-seven by the out-of-school group. The magazines listed might be classified roughly in three groups: household and fashion magazines, non-fiction and current events, movie and love stories. These groupings are named in the order of the frequency with which they were listed.

The most widely read newspapers are the Louisville Times and the Courier-Journal. The two local papers, the Shelby Sentinel and the Shelby News, have about the same number of subscriptions in the homes.

Table IV

Newspapers Read Regularly by the Girls

Newspaper	% High School Girls	Newspaper	% Out-of-School Girls
Louisville Times	80	Louisville Times	70
Courier-Journal	64	Courier-Journal	58
Shelby Sentinel	41	Shelby Sentinel	26
Shelby News	35	Shelby News	25

The occupations of the girls' fathers are varied, as one would expect in a town serving an agricultural population. There are no special industries in the town. There are men in the wholesale and retail business, in the building trades, in professional and semi-professional positions; there are men engaged in construction work, in insurance and real estate; there are men who work in garages, in food and allied industries. The occupation in which the highest per cent of fathers engage is farming, which claims twenty-one per cent. Skilled labor, with fourteen per cent was second; sales, with twelve per cent,

and management with eleven per cent, were third and fourth respectively.

The Girl Reserve adviser, in talking about the girls in the club this year, said that of the forty club members, she considers that about one-half of them come from families of average income; of the remaining half, those above average income account for about half as many as those whose families are below average in their income.

A very high per cent of the parents are church members. The Christian and Baptist churches have the largest memberships. They are between two and three times as large as the Methodist and Presbyterian churches whose membership is about the same. The Catholic Church, the Episcopalian Church, and the Church of God, have very small congregations. In the majority of cases, the entire family has its membership in the same church.

Ninety per cent of the fathers and mothers of both the high school girls and the out-of-school girls are affiliated with some church, and ninety per cent of the girls themselves are affiliated with a church.

Table V

Churches to which Parents and Girls Belong

Church	% of Fathers		% of Mothers		% girls	
	H.S.Girls	O.S.Girls	H.S.Girls	O.S.Girls	H.S.	O.S.
Christian	32	41	39	30	34	33
Baptist	36	33	30	36	33	31
Methodist	10	11	14	11	11	13
Presbyterian	12	9	11	11	15	15
Catholic	6	4	5	3.5	6	3.5
Episcopalian	0	2	0	5	0	3.5
Church of Christ	3	0	1	3.5	3	0
Christian Science	1	0	0	0	2	0
	100	100	100	100	100	99

It should be noted that these figures represent church affiliation, and have nothing to say about church attendance. Figures on frequency of attendance on the part of the girls were obtained and will be presented later. No attempt was made to secure this information regarding the attendance of parents.

Besides church membership, there are several civic and fraternal organizations to which the men may belong. Of these, it seems to be the consensus of opinion that the Rotary Club and the Chamber of Commerce are the most outstanding. The Masons, the Odd Fellows, and the American Legion also have organizations in the town. There is a golf club to which some of the more well-to-do families belong.

If the girls' mothers belong to no other organizations, they are likely to be members of a missionary society. Outside of the church, there is an active Parent-Teachers Association, a King's Daughters organization, a D.A.R. group, two study clubs, three book clubs, and three or four bridge clubs. Except for the church organizations, the P.T.A. and the King's Daughters, very few women participate in the organized groups for women.

These facts regarding the home conveniences of the girls, the occupations of their fathers, and the per cent of church affiliation among the families have a significance to the Girl Reserve adviser as she tries to build a program based on the needs of the girls. It is important to know that although the general standard of living in the community seems to be fairly high, there are within the group a good many girls from every economic level. The occupations of the fathers include semi-skilled workers, salesmen, civic employees, and profes-

sional men. The adviser will also want to know how the magazines read by the girls have determined their interests. What is the place of the religious emphasis of the Girl Reserve program in the club whose members come from homes where ninety per cent of the parents are affiliated with a church?

B. The Church

It has been stated that ninety per cent of the girls taking part in the survey are affiliated with some church, and that two-thirds are Baptists and Christians. The girls also tend to accept the religion of their parents. Quite as important as the matter of professed membership is that of attendance.

Table VI

Church Attendance

Frequency	% of High School Girls	% of Out-of-School Girls
Members:		
Attend never	0	2
Holidays only	1	3
Once a month	14	21.5
Once a week	68	62.5
Non-Members:		
Attend never	4	2
Holidays only	1	2
Once a month	11	3
Once a week	11	3
No answer	0	2
	100	100

Four out of five girls (eighty per cent) in the high school group attend church once a week. At least three out of five girls (sixty-five per cent) in the out-of-school group attend church weekly. There is a

tendency for the out-of-school girls to be more irregular in their attendance than the high school girls.

Some of the girls go to church because someone in their family is going, and they do not want to stay at home. According to conversations with the girls, others go to church to be with their friends. The recess between Sunday School and church is a time when the young people go to the drug store to meet each other. Not all of them go back to the church services. The chief reason for attendance, however, is that the majority of the girls in Shelbyville want to be identified as church members and like to have it known that they participate in its services.

The Baptist, Christian, Presbyterian, and Methodist churches have young peoples' organizations which meet on Sunday night before the church service. Although the Baptist and Christian churches have the largest total memberships, there is not a great deal of difference in the enrollment in the four young peoples' organizations. The Presbyterian group has thirty enrolled, fifteen of whom are girls; the Baptists have two groups, one with an enrollment of thirty, of whom more than half are girls, and one with an enrollment of fifteen; the Methodist group has twenty members, twelve of whom are girls; and the Christian Youth Fellowship has twenty-five members, fifteen of whom are girls. Attendance at young peoples' meetings is shown in Table VII.

Table VII

Participation in Young Peoples' Organizations of
the Churches

Frequency	% of High School Girls	% of Out-of-School Girls
Unaware of organization	1	5
Regular	38.5	22
Occasional	32.5	32
Never	24.5	38
No answer	2.5	3
	100	100

It can be seen readily that the number of girls participating in young peoples' organizations in the churches is much smaller than the number attending church services once a week. Only two out of five high school girls participate regularly in the night groups, as compared with four out of five who attend church regularly; and there is a similar decline in attendance in the out-of-school group, the percentage dropping from three out of five to one out of five.

The teachings of the churches and the subject matter of the Sunday School classes and young peoples' meetings are a real influence in shaping the attitudes of young people. Because the Y.W.C.A. has a Christian purpose which motivates its program, it is important to know something of the content of the church programs for young people.

It is not possible to compare these programs point by point because the information secured is so varied. It was gathered by consulting with the ministers of the churches, who, in two instances, referred the writer to the adult leaders of the group. Because there is so

little similarity in the information, a narrative account of the things said during the interviews is recorded here.

The Baptist church is highly organized. Meeting at six-thirty on Sunday night is the Baptist Training Union. There are five age groups meeting at this time: the adults, the seniors, the intermediates, the juniors, and the story-hour group. There is a distinct difference between the purpose of the Sunday School and that of the Training Union. This difference was carefully explained to the writer by leaders in the church. As the former secretary described it, "The Sunday School is to enlist people who are not Christians; the Training Union is for people who are already Christians; and it takes up doctrinal subjects". There is a missionary society for the women of the church, and it sponsors several junior organizations. These, which meet monthly, are the Young Women's Auxiliary, the intermediate girls' auxiliary, the junior girls' auxiliary, the Royal Ambassadors, a group for boys between the ages of nine and sixteen, and the Sunbeams, a group for children below the age of eight. These groups have programs based on missionary topics.

The three groups open to the girls who participated in this study are the intermediate and senior B.T.U. groups, and the Y.W.A.

The Intermediate B.T.U., for boys and girls between the ages of thirteen and seventeen, has an average attendance of twenty. It is divided into three groups, each responsible for the program one Sunday a month. On the fourth Sunday, the officers are in charge. Each group has a leader. The president of the organization presides during the

opening of the meeting, and then turns it over to the group captain for the program. The program material follows closely the quarterly magazine sent out from the Southern Baptist Publishing Company. One of the features of the meeting is the Bible and sword drill contest which is said to be used all over the South in Baptist Churches. The contestants line up, and the leader says, "Mass attention, salute, draw swords". He then calls out a verse or a name from the Bible and the group tries to see which person can find the reference first. "It is exciting, interesting, and very educational", said the director of the B.T.U.

Sometimes the verses follow a theme. For example, one series was about "men and women who honored God with their bodies", and "men and women who believed in prayer". One drill pertained to verses on "Salvation and Sin".

The Bible drill is followed by the "program". "Parts" taken from the Quarterly have been given out prior to the meeting, and these are presented by members of the group. Some of the topics listed in a current Quarterly were "The Meaning of Repentance and Faith", "Playing with Fire: the Use of Alcohol", "The Comforts Jesus Promised", "My Country, a Heritage".

The Intermediate B.T.U. has a social once a month. It sends delegates to the summer camp where the State Assembly is held, and to the south-wide Baptist summer conference at Ridge Crest, North Carolina.

The Senior Training Union is a small but interested group. It is led by the minister's wife who believes that "young people are really

serious when it comes to religion. They like the gospel, and they like information about the Bible". They, too, take their programs from the Quarterly and present such topics as "The Work of the Holy Spirit", "Saved to Serve", "Serve in the Power of the Holy Spirit".

Each group in the B.T.U. makes a report on the eight-point system to the general secretary. This system gives points for being present, on time, for studying the lesson, for daily Bible reading, and so forth. A record is kept by each individual. The results for the entire Union are posted on a bulletin board in the assembly room. The Young Women's Auxiliary has two meetings a month. The group has two emphases. One meeting is devoted to a study of missionary work; the other to personal service. The missionary program is held at the church, and the personal service program in the homes of the members. At the latter meetings refreshments are served. The sponsor of the Y.W.A. expressed the opinion that "young people like to do things for other people. For Sundays and holidays the girls make things to go on the hospital trays, and they leave a verse of scripture on them. They visit the sick in their homes and they go to see old people".

Members of the Y.W.A. help with the Daily Vacation Bible school in the summer. The church is training its young people to be leaders. The minister's wife feels that after the girls have gone through the work of the graded Sunday School and the different organizations they can come back into the work and do an excellent job as leaders.

The minister of the First Christian Church told the writer that he puts his emphasis on work with the young people. The boys and girls of

high school age in his church belong to a group known as the Christian Youth Fellowship. The organization has officers and committees which form the cabinet. Each officer has a special responsibility for the work of one of the four types of activity carried on by the church. These are the Sunday School classes, the Sunday night meetings, the missionary activities, and the social affairs. Monthly cabinet meetings are held with the minister. The Sunday night group has a membership of around twenty-five. The topics presented at their meetings are "anything that is current and something which the boys and girls want to discuss". For three months they had a series of meetings on "Love, Courtship, and Marriage". During December the group had three meetings on American Neutrality. In carrying out their programs, the subject matter is presented first by speakers or by members of the group who review articles. A discussion follows. Each Sunday night after church the members of the C.Y.F. are invited to the home of the minister and his wife. The writer attended a New Year's party at their home. The basement has been made into a game room. There was a good crowd of young people present, some playing in the basement, and some staying upstairs to talk and look at books.

A summer retreat for the C.Y.F. is held annually. For a week or ten days each summer, the minister and a staff of Sunday School teachers hold a retreat for the young people at a camp. All young people between the ages of nine and twenty are invited to attend. In the mornings there are classes in Bible, in program building, and in officers' training. In the afternoons there is recreation, and at night a vesper service followed by a party.

The officers of the C.Y.F. are sent to the regional summer camp. Recently the Spencer-Shelby County young peoples groups have begun to hold joint meetings at intervals.

Within the last two months, a group within the church has been formed for juniors from the ages of nine to twelve. They read stories and have a Bible drill. When the person finds the Bible verse he must stand and explain what it means. The minister thinks this will help to train the young people to speak on their feet. There are thirty-eight members in the junior C.Y.F.

Very little information was secured about the young peoples' work in the Methodist Church. The writer had a brief interview with the Methodist minister, and received a written report from the person in charge of the young peoples' work. Their group is called the Epworth League. It has twenty members, twelve of whom are girls. Its weekly meetings are planned by a program committee which uses as the source for its program material the "Epworth Highroad", a monthly publication of the Methodist board of publications. The type of programs was described by the leader as "devotionals, talks by the leader, and a social hour". Since the regular source of program material is the "Epworth Highroad", these topics listed in the table of contents of a recent issue of the magazine will indicate the content of the Shelbyville Epworth League programs: "Cultivating Courtesy", "The Courage of Jesus"; "The Joy of Jesus"; "The Love of Jesus".

According to the minister, the Epworth League usually has a social feature attached to its Sunday night meetings. "They have a

religious meeting and then play games. All of the social or spiritual life the young people get here they get from the school and churches. Therefore, we have in our work in the churches a social feature which we carry on very nicely and profitably".

Once a month the Shelbyville Epworth League attends a union meeting of the District, which covers several counties. Representatives from the League also attend the summer conference for Methodist young people of Kentucky.

The Epworth League in Shelbyville is for the senior group of boys and girls between the ages of sixteen and twenty-four. There is no organization for younger people.

The Presbyterian minister had much to say about "The Young People of the Church", an evening group for boys and girls, who are mostly between the ages of fourteen and sixteen. "The programs are entirely in charge of the young people. No one else participates in them. They have a regular three-part program with study and worship and a recreation program. They have a service program in which the young people try to plan through the year for certain definite services to the church itself, and for social service work in the community. Each year for the past three years, the group has sponsored a five-weeks series of vesper services. They bring in outside speakers, and the young people make all of the arrangements for the meetings. They preside, serve as ushers, and sing in the choir."

The organization is divided into four groups, each with a leader. The groups are in charge of one program a month. The officers and group

leaders meet with the adult leaders and work out a general plan for the month. "The Program Builder", a monthly church paper, and "The Christian Endeavor World" are used as sources of program material. However, the minister finds this material a disappointment. The subject matter is good, he thinks, but the people who publish it present the material in a manner suited for discussion groups. It is the opinion of the minister that discussions fail most of the time. For the eight weeks preceding Christmas, 1939, the organization had a contest to see which of the four groups could present the best program. The programs were judged according to three criteria: "initiative and novelty", "constructiveness", and "care in preparation and the number participating in the program". During the time the contest was being held, the minister did not work with the group leaders in planning the programs. Among the subjects presented in the contest were a series of talks on famous men and places, a discussion of the various forms of government and their relation to religion, and a play about a Negro woman named Thanksgiving Anne.

In the Presbyterian church there is no special group for boys and girls after they finish high school. "Our church has the good fortune and the misfortune of sending away ninety per cent of the young people to college", explained the minister. There are separate Sunday School classes for boys and girls. The minister wanted to have a mixed class, but the boys voted to meet by themselves. They felt that there would be freer discussion.

Like the other churches, the Presbyterian church sends its young people to state-wide conferences. For the last two years the church

sent ninety per cent of the intermediates to the intermediate conference, and eight young people to the senior conference.

Of the one hundred and forty girls studied, one third are members of the Baptist church, and one third are members of the Christian church. The Methodist and Presbyterian churches each claim about fifteen per cent of the total number, and the other churches combined have ten per cent in their membership. The percentage of girls attending church once a week is high for both the high school girls and the out-of-school girls, but there is a significant drop in attendance at the night meetings of the young peoples' organizations. Those who attend Sunday School classes and church services study the Bible and have it explained to them as "The Word of God". The churches are regarded by their ministers and by the congregations as spiritual institutions, and places of worship. The girls who attend the meetings of the young peoples' organizations participate in programs which, in some of the churches, extend beyond the conventional type of church program. This is not true of the Baptist Training Union, which stresses a study of doctrinal teachings. The Presbyterian and Christian groups have gone to sources other than church literature for their programs. Members of the Methodist and Christian organizations have the opportunity to meet with members of similar organizations from nearby towns through participation in county-wide meetings. Each of the four groups has a regular study of missionary work. All seem to have a high degree of self-government. All send representatives to the state and regional summer conferences.

The kind of religious teaching the girls are getting in their churches and Sunday Schools is much more formal than that which the District Girl Reserve program offers. It does not teach doctrinal subjects, nor does it place any special emphasis on historical Biblical characters and events. Therefore, the Girl Reserve program supplements the program of the churches. The most formal approach to religion which the Girl Reserve program offers is the Bible Study Course, directed by the District Office. Its purpose is to help the girls discover the implications of Christian principles to their everyday life.

C. The High School

School life for most of the Shelbyville High School students revolves around academic work, class activities, athletics, and clubs. These activities are carried on within an ever-changing constellation of relationships with people--student and teacher, student and coach, student and student, freshman and senior, committee chairman and club sponsor, class officer and school superintendent.

There are enrolled in the high school this school year, 1939-1940, and there have been enrolled for each of the past three years, approximately two hundred students. Since Shelbyville High School is an accredited school, its students all take certain required courses. They may also elect courses in the departments of Latin and French, Commerce, Mathematics, Home Economics, Trade and Industries. The Department of Commerce, the Department of Trade and Industries, and the librarian have been added to the faculty within the past five years.

The faculty is elected by the School Board upon the recommendation of the superintendent of schools. The superintendent, who at the present time is a woman, is elected annually by the School Board. The salary range for teachers is from \$95 to \$165 monthly for ten months. Promotion depends on securing additional training, but in actual practice the budget is too small to offer much in the way of promotion. Teachers wishing to secure additional training can obtain a leave of absence without pay. Five of the fourteen faculty members, including the superintendent and the principal, have master's degrees; all have bachelor's degrees. With the exception of one person, the teachers come from Kentucky colleges.

Without commenting upon the kind of methods the school uses, it does seem to encourage its students to make high grades. The Scholarship cup is awarded at the end of each six week's period to the class having the highest scholastic standing. Home rooms, in some instances, post on the blackboard the names of all students and their rating. Students are selected to represent the school in the state scholastic contests held each spring. "Interscholastic Algebra, 1937" and "Interscholastic Literature, 1939" appear along with other honors listed under the seniors' pictures in "The Reflector", the school annual. The annual also gives special recognition to state contestants from other classes whose "Class Histories" always give the names of their representatives in these literary contests. One of the highest honors which can come to a student is to be elected to the "Tri-Hi Circle", the honor society of the senior class. It is composed of six members who are elected by the senior class from a group nominated by the faculty. One

of the three points on which the members are chosen is scholarship. The Forum Club requires that its members have an average of ninety per cent or more to be eligible for membership. The Beta Club, organized in the Shelbyville High School in 1938-1939, is a national, non-secret, scholarship-service organization for high school students of America. Perhaps one of the strongest pressures to do "good work" comes from the students themselves. Upon asking what one has to do in order to be popular and a leader in the school, the gist of the replies was "keep up with the class work and be a good sport".

Throughout the school year home rooms or classes vie with each other for various awards. The Scholarship Cup goes to the class having the highest average at the end of each six weeks' period. The Attendance Cup and the Citizenship Cup are awarded for the highest rating in their respective areas of school life. A prize is given to the home room which has the highest percentage of parents visiting the school on Visitors' Night, an annual occasion when parents are invited to see the type of work being done by the students. The superintendent encourages the parents and teachers to know each other, and as one means of promoting their acquaintance with each other, 100% parent-teacher visitation during the school year is set as a goal. Each home room whose parents have all visited the school and whose home room teacher has called at the homes of all of the parents is given a five pound box of candy by the superintendent.

In the spring, the major interest of the student body becomes the entrance of Shelbyville High School representatives in the state literary examinations and in state contests in music, band, dramatics,

public speaking, and debating. Preparation for these contests has first claim on the time of the students participating in them. The last month of school belongs to the seniors and to graduation activities. Important dates are the Senior Prom, the senior play, and the Junior-Senior banquet. One senior class historian writes "The Senior Prom, given by us, the Seniors, was a big success. We also thoroughly enjoyed the banquet, given in our honor, by the Juniors"²¹. The junior historian says of this same banquet: "The highlight of every junior year is usually the banquet given by the Juniors to the much more intelligent and enlightened Seniors"²².

These competitive group activities are not without their effect upon the individual within the group. Because the contribution of one individual may decide whether or not a class wins an award, each person in the group is of importance. If the interest in winning is high, there is strong group pressure on the individual to cooperate. The individual shares in the honors which come to his class if it wins; and he is also in part responsible for whatever rating the class receives.

There is a great deal of interest in athletics among the students, the school administrators, and the School Board. In 1937, the principal was also the football coach; a member of the Science Department coached the basketball team; and another faculty member divided his time between the Department of Social Science and the Department of

21. Reflector, 1939, published by the Senior Class of Shelbyville High School, Shelbyville, Ky., p.5.

22. Ibid., p. 12.

Physical Education. For the past three years, a man and woman have been engaged full-time in the Department of Physical Education. Girls in the seventh and eighth grades are required to take physical education, but in the high school there is no regular time set aside for girls' classes. Those who have free periods when gymnasium classes are meeting may enter the classes. There are no organized team sports for girls. There has been no girls' basketball team since 1936, when a state law was passed prohibiting inter-scholastic basketball for high school girls.

Whereas there is very little emphasis placed on athletics for girls, the football and basketball teams for boys occupy a place of great prominence in the school and community. During football season the school schedule is shortened on days when there is a game, and the student body is dismissed at noon. The band, led by drum majorettes parade through town. The whole town takes on a holiday spirit. For students there is not only something to do, but something which is interesting and exciting. Students not too well informed about the game itself enjoy being with the crowd, and they take great interest in comparing their cheerleaders and band with those of the visiting team. For some years Shelbyville has had strong football teams and fair basketball teams, so that spectators can expect to see good games.

During basketball season there are usually two games a week, one on a week night and one on a week-end night. The fact that the games are played at night gives them an added attraction. According to the school superintendent, students will use any excuse to "get away" from home at night. She says that often when the activities at the school have been over for more than an hour, parents will call her on the phone

to know where their children are. She also receives calls from parents who want to be sure that meetings are actually scheduled before letting their children go out at night. This interest in being away from home at night is especially prevalent among the students living out in the county.

The minute a student arrives at a basketball or a football game he assumes a new role. Consciousness that one is an unnoticed freshman, a boy who does not belong to a "crowd", a girl who "tags along" with other girls but who is never really accepted, is dimmed as one becomes, along with others all about him, a supporter of the team. Cheerleaders plead with all alike to yell for the "Red Devile" who must win the game. Differences within the school and town are levelled out as Shelbyville unites against the opposing team, who is often a bitter rival.

Members of the junior class have a special significance. Their class has charge of the hot dog stand during the games, so that in addition to inspiring the team they are busy selling as many hot dogs as possible. They must all do their part to make this money-making activity a success, for the proceeds realized from it during the year are used to meet the expenses of the traditional Junior-Senior banquet held in the spring.

The recognition given in the "Reflector" to football and basketball players gives some idea of their standing in the school. The 1937 "Reflector" was dedicated "To the 1936 football team, winners of the Central Kentucky Conference, and to their coach". Class histories which appear under the group picture of under-graduates, are devoted

to the honors which have been won by various students. The names of the boys playing on the teams, or acting as team managers, are always listed.

Until 1938-1939, a thirty-minute period was scheduled each day for club meetings. The superintendent, however, felt very strongly that the activity period was a "disrupting influence" in the school and that many of the clubs were a waste of time. Therefore, last year, 1938-1939, the activity period was omitted from the schedule and the clubs met after school.

At the beginning of the present school session the school building was over-taxed for space. This condition was due to the fact that a new elementary school is being erected, and the elementary school students were moved temporarily to the high school building. During September and October school was dismissed daily at 12:30 p.m.; then for a short time the full-time schedule was resumed. In December, it was necessary to go back to the half-day schedule, which has been followed throughout the rest of the year. The faculty voted not to have an activity period until the elementary school is out of the high school building.

All of the clubs have sponsors or advisers. The Departmental clubs are sponsored by the teachers in the particular departments; some sponsors are appointed by the superintendent; others are elected by the clubs. In an attempt to get more detailed information about the purpose and programs of these clubs, the writer asked sponsors to fill in forms asking specific questions. The absence of the minutes of the

meetings, the lack of detail in the minutes which were kept, and the changing of sponsors in some of the clubs, resulted in information which is in most instances incomplete.

The Dramatic Club has a membership of around forty students, some twenty-five of whom are girls. It is open to sophomores, juniors, and seniors. Its purpose is to develop an interest in dramatics among the students, and to help those with ability to find an outlet for their talents. The programs in the past have centered around information and practice on the activities necessary to a successful performance, such as make-up, carpentry, lighting, voice characteristics, and property arrangements. Several one-act plays have been presented at club meetings. In conjunction with the Music Department, "The Christmas Carol" was presented before the community. In 1938-1939, the club gave no out-of-town performances, but in previous years it has entered the district and state contests for high schools. The club dues have been raised by the club as a whole. Meetings were held every two weeks for half an hour. According to the statement made by the sponsor, she, the officers, and the committee chairmen were responsible for planning the programs and activities.

The Forum Club last year had thirty members, fifteen of whom were girls. The basis for membership is a scholastic average of ninety per cent or above, and an interest in platform work. The purpose of the club is to improve oral speech, to develop poise, and stage presence. Program topics included current events and material in speech textbooks. The club spent most of its time preparing for contest work in the school itself, and in the district and state. It also had some social activi-

ties in the form of picnics. In deciding which of the club members should represent the school in the district speech contests, members "tried out" before the student body and before the P.T.A. in oratory, in interpretative readings, in extemporaneous speaking and in discussion topics. The club has no dues. The weekly meetings were planned by the committee chairmen. The Forum Club is affiliated with the Forensic Club of Kentucky, sponsored by the University of Kentucky.

The "Stitch and Stew" Club is an extension of the Home Economics Department. It is sponsored by the home economics teacher. Last year it had ten members. The club met twice a month after school, but evidently it was not very active, for the sponsor listed no program topics for last year's meetings. She stated that the club was in charge of the refreshment stand at the district basketball tournament. The Stitch and Stew Club is one of the oldest clubs in school, and prior to 1938-1939, when the meetings were held after school, it had a large membership.

The Student Council enjoyed a two-year existence from 1937 through 1939. It came into being because "the officers of the senior and junior classes felt the need for closer cooperation between the faculty and students".²³ The members of the council were the class officers, who elected four additional members, thus bringing the total number to twenty. It had two faculty members as its advisers. The Council sponsored chapel programs, tried to promote school spirit, and made rules regarding such matters as smoking on the school grounds, sitting

23. Reflector, 1937, published by the Senior Class of Shelbyville High School, Shelbyville, Ky., p. 25.

in other peoples' cars, walking on the grass. It was not reorganized at the beginning of the 1938-1939 school session because the superintendent thought that while the idea of a student-teacher council was a fine one, it did not work. The first year, she said, they had a good Council because the students on it happened to be good. The work the Council did the second year was concerned with "such trivial things that it was silly". She quoted at random from entries in the minute book, which frequently recorded such cases as "Johnny walking on the grass", or "Mary on the gymnasium floor in street shoes".

There has been band instruction in the school for a number of years, but interest has never been very high until the current school year. Again turning to the school annual, which reflects student opinion, these remarks are made about the band. "Although the band is small in number, it does not lack in quality. The soloists on the trumpet, flute, and saxophone made excellent ratings in the state con-
24 tests". The 1938 write-up is frank in describing the situation:

"The band should be among the most important organizations in school, yet in our school it is among the least important. The school owns quite a few horns that are idle for want of someone to blow. Our band is handicapped at the State Contests because of our small number compared to the forty-five and fifty-piece bands of schools our size and
25 even smaller". Including students from both the junior and senior

24. The Reflector, 1937, op. cit., p. 25.

25. The Reflector, published by the Senior Class, Shelbyville High School, Shelbyville, Ky., 1938, p.15.

high schools, the band increased in size in 1939 to forty-two members. "The band has entered the state contest five times, and considering its size, has made very good. The members show a great deal of interest, and the director hopes for a superior rating in the coming year".²⁶

Part of the explanation for the small enrollment for band instruction is to be found in the arrangements made between the instructor and the students. For six years, the band instructor taught in the Shelby county schools as well as in the Shelbyville High School, and gave only one day a week to the city school. With the exception of some of the larger instruments which were bought by the School Board, the students had to buy their own instruments. Each student was charged \$4 a month for lessons.

This year the school has a full-time band director, a young man just out of college, who is vitally interested in music and in developing a good band. He has ambitious plans for the band, and has the full cooperation of the superintendent. With the school schedule disrupted because of the building going on at the elementary school, it was not possible to schedule band meetings after school. School is dismissed at 12:30, and since it has run through the day without a break, the students are anxious to get home to lunch. Once they have left the school grounds, very few are willing to come back for meetings. As a solution to the problem of finding a time for band students to rehearse together, the band director secured permission from the superintendent to hold a forty-five minute practice session each morning before school

26. The Reflector, 1939, op. cit., p. 18.

begins.

For the past five years the band has tried to get uniforms. In October, the band director told the writer that he had organized a band mothers' club for the purpose of getting uniforms. While visiting the school one day this spring, the writer saw students modeling new uniforms. The purchase of these uniforms was financed through contributions. The School Board gave two hundred dollars, the P.T.A. fifty dollars; the tobacco warehouses one hundred and twenty-five dollars; and parents and business houses the balance. There are now forty members in the band, ten of whom are girls.

The Glee Club is not an extra-curricular activity. There is a music class the last period in the day, and students having a vacant period at that time may participate in the class. From the class students are chosen to represent the school in the state music contests for girls' trio, boys' quartette, and mixed quartette. The school also sent to the state contest a boys' and a girls' chorus. The club took part in a Christmas operetta and in the baccalaureate services during graduation.

The Hi-Y has always had a large membership. In the history of the club, 1937 was considered a good year. During the first semester outstanding speakers were included on the programs. "The club made an excellent showing at the Central Kentucky Hi-Y Conference at Lexington by having one of the largest delegations present. One of the most important activities of the year was the sponsoring of the annual Christmas baskets with the assistance of the Girl Reserves. During the second semester the Bible Study Course was conducted by one of the

27

ministers, who was a splendid teacher". In 1938, the club again joined with the Girl Reserves in the annual distribution of Christmas baskets "to the less fortunate children in our city". The second semester the Eight Weeks Bible Study Course was taught. Last year the club had no regular meetings except in the spring when the club took part in the State Bible Study Project.

The Radio Club, first organized in 1927, was given two full pages in the "Reflector". The members felt that they had done many things of which to be proud. "Among the most significant is that the club is the only one of its kind in any school in Kentucky. One of the high points of the year came on December 12, at which time the club was granted an amateur radio station license. Glory came to the club, station, and its operators during the Ohio Valley Flood. From January 23, to February 1, 1938, the station operated continuously for one hundred and eighty-six hours. Perhaps the most important service rendered during the emergency was the handling of dispatches for the 11th Infantry of the U.S. Army, Fort Benjamin Harrison, whose staff officers spent nearly two hours at the station. The members of the Shelbyville High School Radio Club feel that they have been instrumental in establishing something beyond the ordinary. Through the many contacts with other amateurs throughout the country they are helping to put Shelbyville and Shelbyville High on the map".

28

The club had thirty-eight members in 1937; forty-five in 1938. It did not reorganize in 1939. This was probably due to the fact that

27. The Reflector, 1937, op. cit., p. 29.

28. Ibid., p. 27.

the sponsor, whose special interest was radio, did not return to the school.

In 1938-1939, with the coming of a new head of the Department of Trades and Industries, a Science Club was organized. Its purpose was to promote an interest in scientific studies. The sponsor stated that the programs were "mostly impromptu". The special project of the club was the preparation of a room as a photographic laboratory. Membership qualifications required that students have an average grade of B or above in science courses. The group had a total of twenty-one members, three of whom were girls. Dues in the amount of twenty-five cents annually were paid by individuals. The total membership participated in planning the programs and activities. The club was affiliated with the Kentucky Junior Academy of Science.

Another club which was first organized in the school last year is the Beta Club. The National Beta Club is a non-secret, scholarship-service organization for high school students of America. Its objectives are to encourage scholarship, to promote character, and to stimulate leadership qualities among its members. It is the purpose of the National Beta Club to furnish an incentive to scholastic excellence and to reward outstanding merit in academic accomplishments.

In the Shelbyville High School, students who are juniors or seniors and who have a scholastic average of 90% or above, are eligible for membership. In accordance with the national requirements, a certificate fee of eighty-five cents is paid by all members "upon their induction into the organization". This amount is sent to the National Treasurer to defray the expenses of certificates, keeping of records, correspond-

ence, and club services. Monthly dues of ten cents for each member are also sent to the National Treasurer to defray costs of materials, programs and journals, furnished by the National Secretary. The Shelbyville Chapter last year raised its dues by selling candy. The club received its charter on February 27, 1939. Its initiation service, also a national requirement, was held soon after receiving the charter.

The 4-H Club is also a member of a national organization. During the years 1936 and 1937 the club met at the school. Since 1938, the county farm agent and the home demonstration agent have had charge of the clubs which no longer meet at the school. The club is open to all students in junior and senior high school. Usually the boys and girls meet separately. Last year there were seventeen members, nine of whom were girls. The purpose of the club is "to develop the head, the heart, the hand and the health of farm boys and girls". The thirty-minute meetings are held monthly. Last year the club studied birds in Kentucky. The club has also had some picnics. The total membership participates in deciding on programs and activities. A woman in the community volunteered to serve as sponsor of the group. Although the club is affiliated with the National 4-H Club, there are no dues.

The Girl Reserve Club was organized in the Shelbyville High School in 1925, and is probably one of the oldest clubs in school. In 1937, it had eighty members on its rolls; in 1938, sixty members; and in 1939, when all clubs were meeting after school, it had thirty members. The club is open to all girls in high school who believe in its purpose, which is "To find and give the best".

There is also a Junior Girl Reserve club for seventh and eighth grade girls.

The club holds weekly meetings. The 1937, 1938, and 1939 school annuals give some idea of the kinds of activities carried on in the club. Mention is made of the Central Kentucky Girl Reserve Conference to which the club sent delegates; of the "annual house to house canvass for Christmas gifts for the needy"; and of the annual Bible Study course taught by a woman from the community. The 1938 "Reflector" describes the Girl Reserve Club as "an international organization, being a part of the Y.W.C.A." The service projects for the year are listed as serving tea for the first meeting of the P.T.A., and for Dad's Night; a shower given for one of the members whose home burned; helping in the finance drives put on by the Red Cross, a group raising money for an Infantile Paralysis fund, and the drive put on by the Associated Charities. In 1939, the activities which the girls considered outstanding enough to be put in the "Reflector" were the attendance of two girls at the summer Girl Reserve Conference; a benefit bridge party given by the women's committee, assisted by the Girl Reserves, to raise the town's pledge to the District Y.W.C.A.; and the meeting of the Central Kentucky one-day Girl Reserve conference at the Shelbyville High School.

Table VIII gives data on the clubs operating in the school during the past three years. It shows the age of each club, the number of members and the type of groups in the clubs.

Table VIII

Membership in School Clubs
1936-1939

Name of Club	When Organized	Number of Members				Type Group
		1937	1938	1939	1940	
Dramatic	1933	50	53	38	_____	Mixed
Forum	1935	47	42	28	_____	Mixed
Debate Team	1937	4	4	4	_____	Mixed
Tri-Hi Circle	1933	6	6	6	6	Mixed
Student Council	1937	20	20	_____	_____	Mixed
Band Before	1934	23	18	30	40	Mixed
Hi-Y Before	1934	57	65	65	_____	Boys
Girl Reserves	1925	80	60	30	31	Girls
Radio	1938	_____	38	45	_____	Boys
Stitch and Stew	1934	18	23	10	_____	Girls
Social Science	1937	17	14	_____	_____	Mixed
4-H	1936	45	_____	_____	_____	Mixed
Beta	1938	_____	_____	17	_____	Mixed
Science	1938	_____	_____	30	_____	Mixed
Glee Club	1938	_____	_____	43	_____	Mixed

From the table, one sees that until the activity period was omitted from the school schedule, there were eleven organizations to which a student might possibly belong; that with the exception of four clubs, all of the clubs have mixed groups; and that, generally speaking, the membership in the Hi-Y, the Girl Reserve, and the Dramatic clubs are the

largest. Table IX presents the clubs whose membership is open to girls, placing them in the order in which the girls belonged to them.

Table IX

Club Membership of Girls
1936-1939

Clubs	% of Girls in School
Girl Reserves	92.5
Stitch and Stew	52.6
Dramatic Art	50.0
Glee Club	43.4
Forum	38.0
4-H	12.0
*Social Science	9.2
*Beta	5.3
*Science	3.0

*Organized only one year

The foregoing material on the high school gives content to the statement made earlier that "school life for most of the Shelbyville high school students revolves around academic work, class activities, athletics and clubs".

The faculty is of sufficient size to take care of the student body without carrying too heavy a load. In professional training it is on an equality with other schools of its size in the state. The usual courses taught in secondary schools are offered: English, mathematics, history, social studies, science, commercial work, home economics, and, in addition, there is opportunity for vocational work for upper classmen. The superintendent of the school is deeply interested in the welfare of the city schools. She has lived in the community for a number of years, and she is liked and respected by the town people and stu-

dents. She has decided opinions on those matters which concern the school and community at large. In some instances her word is law; and always, it carries a great deal of weight.

Class activities center around efforts to win the Scholarship Cup, the Attendance Cup, and prizes for parent-teacher visitation. For the juniors and seniors, there are the traditional commencement activities.

The athletic program of the school stresses the development of strong football and basketball teams. The teams are loyally supported by the students and people of the town. The outstanding players on the teams are the high school "heroes".

The prominence of clubs in the school seems to have been due to the pleasure the students derived from being with each other rather than to the nature of their programs. An additional reason for the place they have held with the student body has been the preparation which many of them gave to the students for participation in district and state-wide contests.

The Girl Reserve movement and the philosophy of the Y.W.C.A. differs radically from the philosophy behind most of the types of things the Shelbyville high school girls are doing. At practically no point in their class activities or in their clubs do they have the kind of experience that a well-organized Girl Reserve program would give them. In those activities in which rewards and competition are emphasized, the girls who participate in them are getting a type of experience that the Y.W.C.A. feels to be unsound. The importance of this situation is that the Girl Reserve club can offer the girls something they are not getting elsewhere in the school. For example, since so little stress

has been placed on an athletic program for girls, would it be possible for the Girl Reserve club to emphasize recreation in its program?

If it appears later in the study that the Shelbyville Girl Reserve Club does not measure up to the District Y.W.C.A. program at some points, a knowledge of the basis on which most of the school activities are set up may provide a partial explanation.

D. The Girls At Work

Since none of the high school girls are employed full-time, and only eleven per cent of them work part-time, the facts given here are relative to the employment of Shelbyville girls of the out-of-school group.

Table X

Positions Held by Out-of-school Girls

Description	No. Girls	Per cent
Full-time	16	27
Part-time	15	25
Unemployed	8	13
Home-makers	6	10
Student	14	23
Voluntarily idle	1	2
	60	100

Roughly one-fourth of the girls are employed full-time, one-fourth part-time, and one-fourth are students. Of those employed, most of them are sales girls, stenographers, or clerks. Three work in the clothing factory, two are telephone operators, one is a beautician. A salary of \$8 a week is average; \$15 is considered high.

There are not many types of work available for girls in the town, nor many opportunities for employment in those business concerns which do employ girls. Yet the high school graduates of the past three years have not left Shelbyville to look for employment. With one or two exceptions, those who have moved away are married. Six out of ten of the girls employed either part-time or full-time prefer another occupation to the one in which they are now engaged; three out of ten are satisfied; and one out of ten gave no preference. Those who are satisfied with their jobs include five girls who are stenographers or secretaries, one part-time librarian, one cashier, one telephone operator and one sales girl.

Both high school and out-of-school girls were asked to name the occupation which they would prefer. Thirty per cent of each group gave no answer. This is not a high percentage for students still in high school, but for the out-of-school group, it raises some questions. Out of this group, those who are in college gave an occupational preference, so that the number of girls now working or unemployed who do not know what kind of work they would like is actually more than thirty per cent. Their indecision suggests that they may not know the kind of work for which they are best fitted; or that they are baffled by the limited range of opportunities open to them in the town.

Among those who do know what occupation they prefer, there is some agreement. The out-of-school girls named secretarial or stenographic work first, nursing second, dress-designing third. The high school girls have the same first and second preferences; their third choice is marriage. The other occupations listed once or twice by the two groups

show that the out-of-school group is more practical in its preferences. All of their preferences might be realized in Shelbyville. The choices of the high school girls range from missionaries and orchestra leaders to opera singers.

Without further training and education, there is little likelihood that the high school graduates will ever realize their desires to be secretaries, nurses, dress designers, home demonstration agents, teachers, or beauticians. With regard to further training, approximately twenty-five per cent of the high school girls stated that they expected to go to college or business school. It has been stated before that twenty-five per cent of the girls in the out-of-school group are receiving further training. Nine of the girls are in four-year colleges, three are in business school, two are student nurses, and one is enrolled in an art school. The reasons why the out-of-school girls did not go to college are given in Table XI.

Table XI

Reasons for not going to College
Out-of-school Girls

<u>Reason</u>	<u>Per cent</u>
Lack of funds	45
Desire to earn money	23
Lack of interest	17
Other reasons	11
Needed to work at home	8
Planned to marry	8
Feeling of completion upon graduation	3
Bad health	3

What is the significance to the Girl Reserve club that a large number of the Shelbyville high school graduates do not go away to school and that they remain in the community? What will happen to these junior members of the Y.W.C.A. when they are out of high school? Few will continue in the student Y.W.C.A. movement, and few will go to cities where there is a Y.W.C.A. Is there a place for an out-of-school Y.W.C.A. group in Shelbyville? Since there is a good deal of indecision among the girls concerning the occupations they prefer, and some dissatisfaction with the work they are doing now, it would seem that the Girl Reserve club might make a profitable study of vocational possibilities for girls in small towns.

E. Use of Leisure Time

The principal leisure-time activities of the Shelbyville girls reflect the limited recreational opportunities and facilities available in the community. The girls were asked to check the three activities in which they spent the most time during the past year. Table XII shows the chief recreational activities as reported by the girls.

Table XII

Leisure-Time Activities Engaged in
Most Frequently by Shelbyville Girls

Activity	Per cent of Girls	
	High School Girls	Out-of-school Girls
Reading	40	50
Dating*	47.5	47
Dancing	23.5	22
Handicraft	3.5	5
Movies	55	37
Individual sports	10	12
Loafing	19	22
Listening to radio	37.4	38
Team sports	7.5	3
Quiet games	5.	13
Sewing, knitting	13.5	18
Playing the piano	12.5	12
Traveling	5	8
Writing letters	6	7
Other	5	0
No answer	0	2

*Dating is a colloquial expression for activities of a social nature in which a boy and girl engage as a couple.

It will be seen from a glance at the table that reading, dating, movies, and listening to the radio are the most frequent ways in which leisure time is spent. The great majority of the activities incline to be individual, rather than social, in character. The out-of-school girls spend more time reading and less time at the movies than do the high school girls. They also spend more time sewing and playing quiet games.

The four major recreational activities are:

a. Reading. From the answers to the questionnaire, it is possible to get some idea of how much the girls read and of what they read.

Table XIII gives the approximate number of books read during the past year.

Table XIII

Number of Books Read During Past Year

Number	Per cent of Girls	
	High School Girls	Out-of-School Girls
No answer	7.5	17.0
None	1.25	0.
1-5	15.	20.
5-10	21.5	12.
10-20	30.	23.
20-30	6.25	7.
30-50	2.5	5.
50-75	10.	2.
75-100	5.	2.
	100	100

Almost fifty per cent of the girls read ten books or less during the past year. One-fourth of the girls read as many as twenty books. It is interesting to note that there is little difference in the amount of reading done by the two groups, despite the fact that the high school students have reading requirements as part of their school work. Romances, short stories, and mysteries are the favorite type of reading, as can be seen from the figures given in Table XIV.

Table XIV

Types of Reading Preferred

Type	Per cent of Girls	
	High School Girls	Out-of-School Girls
Mystery	64	48
Romances (novel)	80	70
Historical novel	23.5	33
Non-fiction	26.	17
Short story	50.	74
Plays	12.5	20
No answer	0	2

When it is considered that forty per cent of the high school girls and fifty per cent of the out-of-school girls checked reading as one of the three leisure-time activities in which they spent the most time, and that three-fourths of the girls read twenty books or less a year, it is apparent that most of their reading consists of magazines and newspapers. The choice of types of reading given for books suggests what the girls like in the magazines and newspapers. It will be remembered that sixty per cent of the girls read regularly three or four magazines, and that over eighty per cent read three newspapers. Of the magazines named by the girls, those of the "Ladies Home Journal" and "Good Housekeeping" class are the most widely read.

What are the facilities available for reading? Besides the books and magazines to be found in the homes, there is a school library, a public library, and one retail book store which has a rental book shelf. The public library owns nearly 8,000 books, half of which are fiction. Of the remaining half, two-thirds are non-fiction, and one-third juvenile. The library also subscribes to sixteen periodicals. Library hours are scheduled only in the afternoons. The budget of the library, supplied by the City Council, amounts to \$840 annually. There is one librarian, who is selected by the library board. She stated that during the winter the high school students read the books on their required reading list, and in the summer they read fiction.

b. Dating and dancing. Forty-seven per cent and twenty-two per cent of both groups named dating and dancing, respectively, as one of their three principal leisure-time activities. There is one movie in Shelbyville. The only available places for dancing are the high school

gymnasium, the skating rink, and the basement of one of the drug stores. The skating rink and the high school gymnasium are used infrequently, and then only on special occasions. The drug store basement is used by one group of boys and girls. Where do young people go when they date? The answer is that many of them go to nearby towns and to roadhouses. There are many roadhouses and night clubs along the highways leading out from Shelbyville. Louisville is only thirty miles away, Frankfort, the state capital, twenty-two miles, and Lexington, around fifty miles. There are several small towns near Shelbyville and boys and girls from neighboring towns "date" each other. Table XV shows where the young people go and how often they go out of town for their recreation.

Table XV

Where Girls Go for Recreation

Place	Per cent of Girls	
	High School Girls	Out-of-school Girls
Louisville	80	87
Lexington	26	33
Carrollton	9	13
Sligo	20	20
Frankfort	47.5	67
Other nearby towns	30.	17
<u>Frequency</u>		
Rarely	11	5
Occasionally	30	38
Frequently	31	42
Regularly	10	8
Never	3.5	5

It is evident that practically all of the girls go to Louisville for recreation. A higher percentage of out-of-school girls go to most of the towns and they go more regularly than the high school girls. Less

than fifteen per cent of the girls in both groups stated that they go out of Shelbyville for recreation rarely or never. At least two out of five go frequently or regularly, and one-third go occasionally.

c. Movies. Seventy-five per cent of the Shelbyville girls studied go to the movies at least once a week. They prefer to see love stories, musical comedies, historical-classical pictures, or they have no preference but like all of the pictures they see. Table XII, showing the frequency of participation in various leisure-time activities, revealed that this pastime is a favorite with fifty-five per cent of the high school girls and with thirty-seven per cent of the out-of-school girls. Table XVI gives figures showing how many movies a month the girls see:

Table XVI

Number of Movies the Girls See Each Month

Movies	Per cent of Girls	
	High School Girls	Out-of-school Girls
0	0	2
1	3.5	3
2	7.5	11
3	13.	7
4	19.	25
5	7.5	7
6	9.	11
7	3.5	5
8	14.	13
9	2.5	0
10	7.5	11
11	1.	0
12	7.5	3
16	1.	0
20	1.	2
No answer	2.5	0
	100	100

Three-fourths of the girls attend the movies once a week or oftener; nearly forty per cent of the high school girls and thirty per cent of the out-of-school girls see eight or more movies a month. Their favorite types of movie are shown below.

Table XVII

Favorite Type of Movie

Movie preferred	Per cent of Girls	
	High School	Out-of-School
Mystery	16	17
Western	2.5	5
Gangster	3.5	0
Love	33	22
Comedy of errors	7.5	10
Musical comedy	33	43
Historical-Classical	12.5	35
News Reel	9	15
No preference-like all	30	20
No preference-like none	1	2

Musical comedy, love story, and "no preference, like all", were the types checked most frequently by the high school girls. The out-of-school girls prefer musical-comedy, historical-classical, and love stories. Twelve per cent of the high school girls checked "historical-classical" as compared with thirty-five per cent of the out-of-school girls. The out-of-school girls also showed more interest in news, travel, and education movies.

What organized activities are there for girls? When church, school, and social organizations were studied, it was found that three-fourths of the high school girls and two fifths of the out-of-school girls belong to an organized group of some kind. There is a sharp drop in the number of clubs to which a girl may belong after graduating from high school.

An analysis of the clubs to which the high school girls belong reveals that two out of five are school clubs, two out of five are church organizations, and one out of five is a social club. Among the out-of-school girls, school clubs are open only to the girls in college. They account for less than one out of five of the clubs listed by the out-of-school group; almost half of the clubs named were church organizations; one-third were social clubs.

There are at least four social clubs for girls in the town: a small bridge club, the Girls' Cotillion Club, and Sub-deb Club, and the Children of the American Revolution.

The Girls' Cotillion Club and the Boys' Hop Club are the two social clubs in town whose reason for being is to sponsor dances. The Cotillion Club has fifty-two members. Girls are voted into the club after being recommended by someone who is a member. A favorable vote by three-fourths of the members is required before a girl can be admitted to the club. The girls sponsor three dances a year, for each one of which they must pay three dollars. Failure to pay this fee is penalized by dropping the girl from the club membership. The meetings are held only to plan for the dances. In talking about the meetings, the president said, "Only half of the members come to meetings. You would think they would, but they don't; and then they complain and blame us for what goes wrong".

One half of the fifty-two members now in the club have been Girl Reserves. This is a high percentage when it is remembered that some of the members have been out of high school more than three years, and therefore are not included in the study, and when it is remembered that

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some of the girls attended Science Hill rather than the public high school.

The Sub-deb club is the newest organization in Shelbyville. It is made to order from the pages for younger girls in the "Ladies Home Journal". It was organized in October, 1939, with ten charter members and a constitution which closely follows those suggested in a booklet for which the girls sent. The Sub-deb club was organized because some of the girls had read about similar clubs in magazines and thought that since there was nothing like it in Shelbyville, they would organize one. It now has twenty-one members. They are between the ages of fourteen and eighteen years. New members are voted in. When a name is suggested for membership, the girls drop black and white marbles into a box; three black ones keep a girl out of the club. The club meets once a week in its club room, which is in the home of one of the members. As yet, it has no sponsor because the girls are still trying to think of someone who would be agreeable to the whole club. The president appoints a girl each week to take charge of the program. To keep the group running smoothly, a system of merits and demerits is used. Demerits are given for being absent or tardy, for being behind on the payment of dues, which are five cents a week, for not getting up the program, and for interrupting when the business meeting is being held. Merits for good work are given to counter-balance the demerits. If a member receives two hundred demerits, she is put out of the club for a month, and then she must be voted back in the club.

29. Science Hill, located in Shelbyville for 114 years, was a private school for girls.

At the business meetings the girls talk about getting new people in the club, and plan money-making events. The money is used for social activities. The club's biggest event was a party to which the boys were invited.

One-half of the Sub-deb members are Girl Reserves. This may or may not be because the Girl Reserve club has met irregularly and the meetings have been held after school.

Only two of the one hundred and forty girls interviewed listed themselves as members of the Children of the American Revolution. Both of these girls are in the high school group. The organization has a mixed membership of around thirty people. Probably the reason no out-of-school girls are members is that they all attended high school, and the group who would be eligible for membership in a C.A.R. would have attended Science Hill. The purpose of the organization, as stated by one member, is "to know your ancestors". Meetings are held every three months, at which time there is a business session, followed by refreshments, and games. The initial membership fee is two dollars and dues of one dollar are charged annually thereafter. Half of the dues are sent to the national headquarters in Washington. The other half are used for food for parties and for attendance at the state convention.

There is one Girl Scout troop in the town. It meets in the Christian Church, but is inter-denominational. There are twenty members, most of them between the ages of ten and thirteen. They have weekly meetings in the afternoon. Except for the absence of the emphasis on religion, the program sounds very much like that carried on by a

junior Girl Reserve club. The Girl Scouts made scrapbooks of Christmas cards for the Children's Hospital. They sold coat hangers to make money. They have parties, play games, and make things. The national Girl Scout program emphases are in the fields of literature and dramatics, community service, home-making, inter-national friendship, sports and games, outdoor life, health, and crafts. The girls pay national dues of fifty cents a year, and local dues of five cents a month. They elect their patrol leader, their secretary, and their treasurer. Besides their scout leader, a committee of women has been named to give its support to the troop.

Another organization to which young people belong is the Junior Music Club, organized for the purpose of helping music students to acquire poise through public performances. The club is open to any young person taking music lessons in Shelbyville. There are monthly recitals given at the high school. These are night performances, attended by the parents and the children. It has a membership of forty-five boys and girls.

From the fall of 1938 until September, 1939, the W.P.A. and the Shelbyville Park Board sponsored a recreation project in the town. During the months while school was in session, two recreation centers were open, one for the white and one for the Negro young people. The white center had the use of one of the rooms in the grammar school. It operated under the direction of a non-certified W.P.A. supervisor and three skilled workers. The center was open five days a week from three o'clock in the afternoon until nine o'clock at night. Boys and girls from the ages of nine to twenty-five took part in the activities

which it offered. Divisions into groups were made according to ages. In the afternoons the boys and girls activities were carried on separately. At night there were mixed groups. The recreation room was small and had no piano for nearly a year. However, it was equipped with games and a small library. Arts and crafts, nature study, puppetry, singing, folk dancing, clubs, and playground sports were offered. There was a junior recreation council of seven boys and girls who met weekly to discuss problems and to plan activities. From the monthly reports of the workers, there is evidence that most of the activities met with a fair response from each age group. The project was closed in September, 1939, because the room which had served as the recreation center, had to be relinquished, and because the Park Board gave out of funds. Seventy-one per cent of the cost of the project was borne by federal funds; twenty-nine per cent by the local sponsors.

It was not possible for the writer to secure the names of the young people who participated in the activities of the project, but from conversations with different people it was learned that the group was from the lower income families.

These, then, are the organized groups in which it is possible for some of the Shelbyville girls to participate: A Cotillion Club whose members are voted in, and whose dues are high; a Sub-deb Club, also tending toward exclusiveness by voting in its members; a C.A.R., which because of its membership basis includes only a few girls; a Junior Music club, open to young people who are taking music lessons; a Girl Scout troop for younger girls; and, from October, 1938, until the fall of 1939, a recreation project open to all young people but attended by

boys and girls of one economic group. The facilities for recreation to be found in the town include two school tennis courts, the space for two playgrounds, a picture show, a small public library, a golf club whose membership fee is prohibitive for many people, and a bowling alley for men. There are no organized sports for girls, and there is no place to swim in the town or within walking distance of it.

Four out of five of the high school girls and of the out-of-school girls stated that they did not consider the recreation facilities in Shelbyville adequate. When asked to name what they would consider the most valuable additions which could be made to the community, only two girls failed to make a suggestion. A swimming pool, a "nice place to dance", a recreation hall, and parks were named most frequently.

Table XVIII lists the suggestions which were made.

Table XVIII

Recreational Needs of Shelbyville as Indicated
by Girls Believing Recreation Inadequate

Suggestion	Per Cent of Girls	
	High School	Out-of-School
Swimming pool	67	53
Place to dance	39	22
Recreation hall	25	23
Park	25	7
Another movie	16	5
Playground	9	0
Organized sports for girls (bowling, hockey, badminton)	16	16

Since the girls worded their own suggestions rather than checking a list, it is not clear what differences they meant to make between a recreation hall and a place to dance; and between a playground and a

park. It is evident, however, that the recreational activities they prefer are more "social" in nature than the activities in which they actually indulge. The fact that the out-of-school girls made fewer suggestions for improvements than the high school girls, while they felt just as strongly that the facilities were inadequate, may mean that they are more willing to accept the situation.

The conclusion to which this section on "The Use of Leisure Time" points is that while the girls of Shelbyville are aware of the poverty of recreational resources of the community, generally speaking they choose to make the best of the facilities available. When few opportunities for the more social types of recreation are provided, these girls take the next best thing. Reading, the movies, and dating are the chief pastimes. Their preference for romantic literature, for magazines which feature light fiction, for musical comedies and love stories on the screen suggests that they are getting vicarious satisfaction from these sources while doing little to make the actual life about them more interesting. When they "date", and most of them do, they frequently go to roadhouses out on the highways, to small towns nearby, and to Louisville. According to the number of clubs to which the out-of-school group belonged while they were in school and the number to which the girls now in school belong, Shelbyville girls like clubs and organizations; yet outside of the schools and churches there are practically none to which they may belong.

The criteria for evaluating recreation activities of an individual and group nature, are sometimes listed as: (1) variety and freedom to choose; (2) skill which gives abiding satisfaction; (3) new experience;

(4) a sense of kinship with the past; (5) an element of creativity, either through re-creating old values, or bringing into existence new ones; (6) aesthetic satisfaction. Group activities, in addition, should give the individual a sense of being a significant part of a group.

According to these criteria, the leisure-time activities of the Shelbyville girls offer very little real satisfaction. The District Girl Reserve program has placed a great deal of emphasis on recreation. What part has recreation played in the Shelbyville Girl Reserve program? Could the club arouse an interest in the community in providing more recreation facilities?

F. Community Interests and Attitudes

The District Y.W.C.A., in organizing a Girl Reserve club in the Shelbyville High School and in attempting to form a women's group, is entering the field of community organization. In order to do an intelligent piece of work, it needs to know certain things about the community. What are the interests of the other organizations, and who participates in them? What problems of community organization have these groups encountered? What attitudes peculiar to the community will have a bearing on the reception of the aims of a Y.W.C.A. program?

The men's organizations which are most active in community life are the Chamber of Commerce and the Rotary Club. The purpose of the Chamber of Commerce is to promote business in Shelbyville, and especially to get the county people to make Shelbyville their trading

center. The Rotary Club has rendered two distinct services to the community, one by its interest in the treatment and rehabilitation of crippled children, the other by its cooperation with the International Institute of Understanding in sponsoring a series of public lectures on current affairs. The American Legion Post and the Masons are small organizations which confine their activities to their own members. The Young Democrats' Club has not been active for several years. The Park Board is a non-salaried group of five men who are sincerely interested in providing wholesome recreation for the young people of Shelbyville, especially for the under-privileged boys and girls. Through their efforts two playgrounds for white children and two for Negro children have been open for the past three summers. In cooperation with the State W.P.A. Recreation Department, two recreation centers carried on programs for a year beginning in the fall of 1938.

The Parent-Teachers' Association has an enrollment of three hundred members. It is considered one of the most representative and influential groups in the community. Its programs center around the subject of character building. It is interested in a health program for school children, and is trying to secure a health unit for the county. It provides clothing for the needy children, and it helped buy uniforms for the high school band.

The membership of the King's Daughters is also representative of the women in the town. Its purpose is "to develop spiritual life and Christian activity". Its chief interest is in the maintenance of the King's Daughters Hospital.

The Board of Associated Charities consists of ten women, two from each of the leading churches. Through a "worker" employed by the Board and the fiscal court, relief in food and clothing is given to needy families. The work is financed through a small annual grant from the city council, through funds supplied by the fiscal court when it is called upon, and through money raised by an occasional finance campaign.

The churches all have missionary societies whose programs are based on mission study books. Some of these societies do "personal service work" among their needy members.

Shelbyville also has two study clubs, a D.A.R. organization, and several reading circles. All have limited memberships. The purpose of the study clubs, as described by a member, is to "help the girls keep up with what is what". They seem to put a good deal of work on their programs which have the reputation in the town of being of a highly intellectual nature. The other clubs seem to be more for social purposes than for study. These less serious organizations, the social clubs and societies of a more popular nature, find their continued vogue in the restless search for the satisfactions that come through
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congenial association.

Summarizing the types of organizations in Shelbyville, there are business associations, patriotic associations, religious and cultural organizations, and social clubs with some service purpose. The activities of some of the clubs are purely social; some participate in community affairs by contributing to the support of some philanthropic

30. Steiner, Jesse Frederick, Community Organization, New York, The Century Co., 1930, p. 82.

enterprise; there are none at the present time which seek to promote intelligent and informed opinion on civic affairs or which engage actively in the support of or opposition to legislation.

Those groups which are doing active community organization work have encountered two baffling problems. One principle of community organization is that the control of the project or activity is in the hands of a representative group of people rather than in the hands of a limited group of people representing only one phase of community life. In trying to carry out this principle, the leaders of community-wide organizations in Shelbyville are faced with the division of the town into cliques of people who consider themselves on different social levels. There are the "socially prominent" people, the "common people", the "poor classes", and the Negroes who are an entirely separate class. Because of the size of the town and its age, these lines have become firmly fixed.

The other problem of community organization has been the difficulty in getting people to assume initiative and responsibility for the work of the organizations. As one civic leader said in speaking before a men's organization in Shelbyville, "I have never been in a place where so many men are interested in having something done, but who are sure they are not the people to do it". The women's organizations have met with the same difficulty. The over-organization of the town may be at least partly responsible for the town's difficulty in securing united action concerning needed community projects. Another factor which may be partly responsible for the lack of leadership is an attitude of complacency which is common in so many communities. A

town which has built up strongly entrenched traditions is likely to lack the ability to pass correct judgment upon its institutions and achievements, and therefore may not appreciate the need for active support of its organizations.

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Since the Y.W.C.A. seeks to have in its membership a cross-section of women and girls and to carry on its program through the use of democratic methods, these two local problems of community organization are of special significance. As an outside organization coming into a community, and as an organization which has a definite purpose it is trying to realize, the District Y.W.C.A. needs to take into consideration certain techniques of community organization.

The response of Shelbyville to the efforts of other outside groups to bring a new program into the community has been one of resistance, which is understandable in a town that is characterized by faith in its destiny and by loyal devotion to its various enterprises. A community organizer must recognize the right of the community to safeguard its own heritage by resisting the constant encroachments of outside forces. Its customs and traditions are values that have been built up at great cost and should not be ruthlessly thrust aside by those unacquainted with the real spirit of the place.

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In coming into Shelbyville, the Y.W.C.A. brings with it certain attitudes which are counter to those prevailing in the community. This is true in the field of race relations. As in all typical

31. Steiner, Jesse Frederick, op. cit., p. 103.

32. Steiner, Jesse Frederick, op. cit., p. 104.

southern towns, the Negroes are segregated and they are expected to "keep their place". The National and the District Y.W.C.A. are interracial in their membership. In the area of public welfare, the approach of Shelbyville citizens to the problems of the economically insecure people, is motivated by the humanitarian desire of those who have, to give to those who have not. It is the belief of the Y.W.C.A. that a welfare movement which consists of the privileged "doing good" to the less privileged is a barrier to the realization of the concept of democracy, and it seeks to create conditions under which it may be possible for the under-privileged to meet their own problems more adequately.

Every community has customs and conventions dignified by long usage and possessing an authority which few dare to question. They are modified very slowly because of the emotional values that cling to them. These customs and attitudes have arisen out of past successful experience, and for this reason departure from them seems to be perilous. The community worker must take pains to understand the nature of this allegiance to the old and its proper place in the history of the past. But he must also recognize that it is through the building up of new patterns that progress becomes possible. In the effort to bring this about too much haste is likely to prove disastrous. Time is always an important factor in an educational problem. It is only through patient and long-continued work that new ideas can find expression in the habitual activities of the people.

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33. Steiner, Jesse Frederick, op. cit., pp. 59-69.

CHAPTER V

CHAPTER V

The Y.W.C.A. in Shelbyville

What objectives has the District Y.W.C.A. tried to give to its club leaders and what are the methods of group leadership which it considers sound? What values of this group work program, as conceived by the District Y.W.C.A. leadership, have been realized in the Shelbyville Girl Reserve club? Has the Girl Reserve club met the needs of its members? How does the Shelbyville club regard its affiliation with the District Y.W.C.A.?

The District Y.W.C.A., in carrying on a group work program, seeks to develop the individual through group experiences. It believes that the experience of its members in an integrated group in which the members participate collectively in the feeling, thinking and action involved in carrying out communal interests is essential to the building of a fellowship of women and girls.

There are several potential values which may come from membership in a Girl Reserve club. The group may provide an opportunity for developing social attitudes and the ability to adjust to others in mutually enriching ways; it may provide for the development of new interests, the broadening of knowledge and the acquiring of new skills; and it can provide training and experience in community

living and in active participation in community affairs.

The adviser, as the leader of the Girl Reserve club, is the person who has the opportunity and responsibility of making these values real to the girls. The adviser who has in some degree achieved these ends has used certain techniques of group leadership. The good group leader has established an effective relationship between the club and herself. The club welcomes her presence and is open to suggestions from her. She has something positive and definite to contribute to the club's life. She is the bearer of the social values for which the group stands. Her administrative relationship with individuals in the group is one of training the officers to know how to distribute responsibility, to encourage initiative, and to coordinate efforts; her personal relationship to individuals is that of counselor. Her objective in handling the social interaction of the group is to lead the girls to social experiences on an increasingly mature level and to experience the higher forms of human intercourse. She deals with the problems of group control by the promotion of activities sufficiently absorbing to demand the complete attention of the group. She recognizes the value of wide and interested participation on the part of the group and tries to draw as large a proportion as possible into the active planning of the group's affairs. The aim of the leader in the making of program is to help the club locate its common interests, to see that it is managed in such a way that the group itself has the experience of creating it, and to help the group as it works together over a period of time to accomplish larger projects demanding more

34. Coyle, Grace L., Studies in Group Behavior, New York, Association Press, 1937, pp. 1-2.

ability and advanced thinking. The leader seeks for the group a widening interest in community affairs which encourages discussion of them and participation in them as opportunity offers.

The structure of the District Association is of such a nature that the professional leadership must depend largely on its volunteer leaders to develop a sound group work process in the local clubs. The Girl Reserve advisers are usually appointed by the school principal or superintendent who may or may not be familiar with the purpose of the Girl Reserve program, and who may or may not consider the qualities desirable in a Girl Reserve leader in making the appointment. The District Office gives the adviser some help in group work methods through a handbook of "Facts for Advisers Old and New", through articles in the Cardinal Flash, and through the advisers' meetings at the Girl Reserve conferences. In the area of program building, the adviser gets more specific help from the District Office. The professional staff has studied the interests and needs of adolescent girls and through the Cardinal Flash, it presents material which it believes will meet these needs. For the past several years the content of the material has emphasized health, recreation, music, crafts, family relationships, vocations, etiquette, community projects, religion, and public affairs. However, the program suggestions made in the Cardinal Flash are not arbitrary, but are supposed to be adapted to meet local needs.

The adviser of the Shelbyville Girl Reserve club has been its

leader for thirteen years. She resigned last fall to act as sponsor for the school annual, but she is serving again as the adviser of the club during the current school year. As the mathematics teacher, she has had in her classes almost all of the high school girls at some time during their four years in school. Besides her work in the Girl Reserve club, she has taught a class of girls in the Baptist Sunday School for a number of years.

Her objective for the club is character building through developing in the girls a strong sense of right and wrong, and through giving them opportunities to be of service to other people. "The thing I have emphasized is character building, something the girls don't get in the classroom. If I can get the girls who are the leaders in the school lined up on the right side of any question about their conduct in school or out of school, we will have a better student body. The girls are going to influence the boys. In my opinion this is the field for Girl Reserve work. I may lay too much stress on the religious and moral side, I do not know. It just comes second nature to me to do that". She has also established the concept of the club as a service group. "Whenever the superintendent is asked to get the school children to help with the Red Cross drive or with Christmas seals, she knows there is a group on whom she can count".

The reasons for joining the club given by the girls themselves suggests not only what the girls hoped to get from the club, but also the concept of the organization which has grown up in the school over a period of time.

Table XIX

Girls' Reasons for Joining Girl Reserve Club

<u>Reason</u>	<u>% of Girls</u>
Make friends	78
Liked and believed in purpose of club	78
Get new ideas	54
Wanted to discuss problems with girls	46
Club rated high in school	45
Belong to a club	30
Learn new skills	26
Belong to as many clubs as possible	22
Wanted to serve on committees	13
Pass away the time	13
Recruited by the girls	9
Wanted to be on programs	7
Recruited by the adviser	4
Other	4
No answer	2

The girls who gave these answers came from three different senior classes; yet there is a high percentage of agreement among them that they liked and believed in the purpose of the club, and that they thought it offered them an opportunity to make friends. The percentage checking the reasons "to have a good time", "to get new ideas", "the club rated high in the school", and "wanted to discuss problems with girls your own age" signifies that the club was to some extent giving the girls these things.

The club activities have been one of the means by which the adviser and the girls have sought to realize their objectives. Therefore, it is important to know something of the content of the Girl Reserve programs during the past three years. The former Girl Reserves, in answer to a questionnaire, checked the activities listed

in Table XX as being those in which they participated.

Table XX

Per cent of Former Girl Reserves
Participating in Club Activities

<u>Activity</u>	<u>Per cent of Girls</u>
Parties and hikes	80
Money-making projects	74
Group singing	74
Discussions	63
Devotions	46
Lectures and talks	45
Service Projects	39
Other projects	37
Ceremonials	30
Campaigns, special week projects	28
Plays	13
Handicraft	7

Although the high percentage checking certain statements does not necessarily mean frequency of participation, it does suggest that over the three-year period certain activities have formed a regular part of the club program. Parties and hikes were checked by eighty per cent of the girls; group singing and money-making projects by seventy-four per cent; discussions by sixty-three per cent; devotions by forty-six per cent; and lectures and talks by forty per cent.

Two secretaries kept minutes of a few of the club meetings. In the minutes of the 1937-1938 club, the secretary records:

The first meeting of the Girl Reserves for the new term was held Thursday, September 24, in the auditorium. The meeting was called to order by our new president, Peytie Ballard. The Bible was read by Susan Porter, then the roll was taken. There are eighty members enrolled. It was decided that some member of the club should stay in the girls' basement each period and the following were appointed: (Names listed).

The adviser took charge of the meeting and talked about "Why Girls Come to Girl Reserve Club". We sang the rest of the period.

Other entries recording later meetings follow:

We discussed the idea of each one bringing pennies each week for dues. A vote was taken and the majority were for it. We are to bring thirty cents for the semester, or four cents a week.

Betsey Hannah read the first Psalm. Mrs. Bailey read two poems, "Columbus", and "America for Me".

Harvey Hanser's group gave a program on the topic "Radio".

The president was in charge of the program. The first thing was a song, "Follow the Glean". Six girls gave a line of the first six lines of the Girl Reserve Code and a poem. Two girls sang a duet, "Sweet and Low". Six more girls gave the last six lines of the Code and a poem. There was a solo, "Juanita", and at the conclusion of the program one of the girls read the Girl Reserve Beatitudes.

The secretary's minute book for 1938-1939 records four meetings, all held in the fall. At the first meeting, "Suggestions were made as for the planning of our programs this year". At the next meeting the program topics listed were "Introductions", "About Boys", and "What To Talk About". After the program there was a discussion on information received from the District Office.

Interviews with former club officers were helpful in explaining the club activities other than the "programs" given at the meetings.

Concerning the activities of the 1937-1938 club, the president said that the Girl Reserves "did more service work than anything else". The girls sold Red Cross buttons in the school, helped with the Christmas "Mile of Dimes", and worked to collect money during the drive

put on by the King's Daughters. When participating in these drives the girls worked on Saturdays, and "everybody took part". At Thanksgiving the girls delivered baskets, and at Christmas they gave a party for the underprivileged children in the graded school. The club girls volunteered to go from house to house to collect toys and clothing, and they collected coat hangers which were sold to the laundries. Another project of the club was to serve refreshments at the first meeting of the Parent-Teachers Association. There have been discussions on "Boy and Girl Relations" and on "Etiquette". The club had a woman from Frankfort speak to them on "Sex Hygiene".

The 1938-1939 club had a candle-lighting service at the close of the year to install its new officers. The public was invited and the meeting was held at night. The club entertained the Central Kentucky one-day Girl Reserve Conference. They helped with the Red Cross drive, they sold tuberculosis seals at Christmas, and gave their annual Christmas party for the needy children of the school. In the spring, when the report spread through the school and community that the boys were discussing the conduct of the high school girls, the Girl Reserves were asked by the school superintendent to do something about the matter. The club appointed a committee which drew up a set of rules which the girls were to follow in their relationships with boys. These rules were presented to all of the girls in school and those agreeing to follow them wore white ribbons.

During the current school year the club met three times. However, they sent delegates to the Central Kentucky Girl Reserve conference, served tea at the first Parent-Teachers' Association meeting, had a

candy sale to raise money to pay for curtains to go in the girls' rest room, began plans to do some craft work, and helped with the Christmas "Mile of Dimes".

The club has always participated in the District-wide Bible Study Project, sponsored each spring by the State Y.M.C.A. and the District Y.W.C.A. A printed booklet containing seven lessons for weekly meetings is sent to all students enrolling in the course. This year's study is entitled I Am Free To Do As I Please, and the chapter headings are "In My Family", "In My School", "In My Neighborhood", "In My Friendships", "In My Country", "In My World Relations", "In My Religion". Each chapter opens with Bible passages which are pertinent to the subject of the lesson; these are followed by comments and questions for discussion. The course is taught by women from the community.

There are at least three points at which the Bible Study Course differs from the religious instruction the girls generally receive from their churches: (1) it is the one time when girls of all denominations meet together to discuss the application of Christianity to life; (2) the material deals with everyday problems which young people face and its purpose is to show the relevancy of the teachings of Christianity to these problems; (3) the discussion rather than the lecture method of teaching is used.

The method used in directing the club activities is a highly important means by which group work values may be realized. As a rule, a group run by a few people does not provide much opportunity for growth for the others in the group, for it is encouraging passivity

on the one hand and domination on the other. Some idea of the amount of participation by the girls in the Girl Reserve club can be gained from statements made by the girls and from the organization of the club activities.

Generally speaking, the club members felt that the cabinet and the adviser planned the club activities.

Table XXI

Former Girl Reserves' Opinion on Who
Planned the Club Activities

<u>Persons</u>	<u>Per cent of Girls</u>
The adviser	9
The officers	13
The officers and adviser	20
The committees	0
The committees, officers, adviser	19
Everyone had a part	45
No answer	<u>2</u>
	100

The responsibility for carrying out the activities once they were decided upon seems to have been shared, in most instances, by most of the group who participated in them.

Table XXII

Per cent of Girls Assuming Responsibility
for Activities in which They Participated

<u>Activity</u>	<u>Per cent of Girls</u>
Plays	100
Service projects	95
Money-making projects	85
Ceremonials	67
Parties and hikes	65
Devotions	65
Campaigns, special week projects	61
Lectures and talks	58
Group singing	50
Discussions	48
Other projects	35
Handicraft	29

For a good many years the management of the club has been carried by the cabinet and the adviser. The cabinet was made up of the four club officers and the chairmen of the standing committees. Monthly meetings were held with the adviser, sometimes at the school, sometimes in the home of one of the girls. As the committee chairmen worked on special tasks they asked a number of the club members to work with them, and these committee girls also attended the cabinet meetings. In regard to her part in these cabinet meetings, the adviser said, "I don't believe I ever planned a program in my life. The cabinet picked the subject for the program, and then tried to select the girl who could put the subject over best". However the adviser was the main resource for program suggestions from which the club chose its activities. It would seem, therefore, that the cabinet members have had a valuable experience in planning activities, but that

they have had little experience in originating plans. The arrangement whereby a small group within the club was having the opportunity to plan, experiment and develop programs did not follow the best group work procedure. However, when the club had eighty and sixty members, as it did for two years, it was not practical to have the planning done by the entire group. Last year, 1938-1939, and this year, 1939-1940, the club membership has been about thirty, but there has been no change in the method of carrying on the club activities.

A narrative account of one of the club meetings held this fall tells a good deal about the relationship of the leader to the group and about the interactions between members of the group.

Around thirty girls gathered in a classroom after school. Most of them came into the room in couples or singly and took seats at the front of the room. One noisy group of very attractive girls sat in the back of the room. There was constant talking among this group during the entire meeting. They seemed to be discussing the questions being considered by the club, but they paid little attention to the president. She was quite good-natured about it, but she had to raise her voice in order that the group might hear what she was saying.

The meeting began with a "program" on the Girl Reserve Code. The president went to the blackboard and asked for volunteers to help her fill in the lines. She explained to the group that the program chairman thought it would be a good idea to go over the code and purpose of the club for the benefit of the new girls. The writer gathered that the new girls were the group seated in the front of the room. They

wrote the code down in their notebooks. When the girls in the back of the room continued to talk to each other, the adviser snapped her fingers and told them to be quiet. While she was before the group, she continued by saying, "If any of you know of girls who should be in the club and are not here, it is not too late to join. We will have to close the membership sometime during the month. At the end of six weeks, a report is sent to the home room teacher; activities count one-fifth of the grade you make; just coming in here won't give you the whole five points. It won't count as much as someone who does a whole lot of work for the club. If you start out with the selfish motive, you will get interested, and begin to enjoy it. At least, that's what we hope".

The vice-president then made a brief talk in which she said that the purpose of the Girl Reserve club is to help girls to live Christian lives. Following her talk, the president asked for a discussion on what the club wanted to do during the year. For several minutes there was silence, and the president asked again, "Isn't there anything you would like to have discussed in Girl Reserves?"

"Let's make some money," someone suggested, to which the president replied, "That comes under the business part of the meeting". Someone else remembered that the club had had people come and talk to the group on different subjects. There was no comment on this suggestion. "Suppose we have Bible classes", was another suggestion. "You never get too much Bible. That's my motto", said one girl. There was general laughter. "The girls from Science Hill studied the Bible, and we never do. Let's have them talk to us about it". There was

more laughter. "I think we ought to talk about what we ought to do in our recreation." "Handicraft would be nice; let's make something". Then came other suggestions. These were listed on the board; Bible Study, recreation, folk dancing, singing, manners, knitting, and the use of cosmetics.

A vote was taken to see what the group wanted to do first. Everyone was in favor of knitting and weaving. The president promised to see about having looms made. The adviser came to the front of the room and suggested that the girls could form small groups working on different things, and that they could stay as long as they wanted. She also volunteered to show the girls how to do a simple stitch for making an afghan.

While the group was voting on what it wanted to do next, the adviser brought up the matter of the curtains they had voted at a previous meeting to hang in the girls' rest room. The president reminded her that that subject came later in the meeting, and the matter was dropped.

The girls in the back of the room continued to be noisy, and to make joking remarks about everything which was said. Once the president said to them, "In the rear corner, are there any suggestions? You're talking a lot". She and the group laughed.

The group then discussed the candy sale which at a previous meeting they had proposed to have. "What about it," the president asked, "Are you still in favor of it?" Someone mentioned a while elephant sale which the club had had one year and which had been a financial success. The adviser came forward again to say, "You decided last week

to have the candy sale; let's don't get in the habit of not carrying things through". A vote was taken, and the group decided to have the candy sale on a Wednesday, the day when the merchants give away cash prizes at a drawing. "Let me tell you about Wednesday", one of the girls said, "People come in for the drawing and leave right away. On Saturday they stay in all day". The girls still favored having the sale on Wednesday. One of the noisy group remarked, "Country people want a lot for their money, so cut the pieces small". A girl across the aisle from the person making this remark reminded her that she was the same way. There was quite a bit of discussion about whether they should try to have a good many different kinds of candy, or if the girls should make the kind they made best. They also discussed which stores would be the best locations for their tables.

The adviser guided the plans. "The next thing you want to do is to get your committees. You have to have some girl from each room to collect the candy from the girls when they bring it to school." This was done, and the president asked how many of the girls would bring candy. All but five of the group held up their hands, and the president reminded them, "All right, now, this is supposed to be as good as a promise". Various members volunteered to help sell the candy, and to bring the tables. With the completion of the plans for the sale, the meeting was dismissed.

It is apparent from the account of this meeting that the girls have had little training in social relationships. For this reason, there was continued disorder throughout the meeting. The noisy girls

were probably trying to conceal their self-consciousness by making smart remarks. There was a dominant and a submissive group, which the writer also observed at the other club meetings she attended. When the girls were asked to take the initiative and tell the president what they wanted to do in the club, they were at a loss for several moments. The adviser appeared to have fairly good rapport with the group. She has a way of teasing the girls which they seem to like. For example, during the discussion of knitting one of the girls passed around to the other club members a scarf she had made. The adviser said to the girls, "If Betsy can make a scarf like that, you know you all can". The girls all laughed at this remark. Most of the time the adviser let the club make its own plans and decisions. Occasionally she came forward to make a suggestion and once or twice she corrected the noisy girls. The activities of the club meetings have not been absorbing enough to solve the problem of discipline. Nor was there evidence, in the three meetings which the writer attended, that the adviser had worked with the president on ways of getting every girl in the group to contribute the best she had to give. However, from the conversations with the present club members and with former Girl Reserves, it is clear that the adviser has established an effective relationship between herself and the club members. She represents to them the values for which the Y.W.C.A. stands. They all like and respect her, and they feel free to talk with her about their problems. They say that she is very frank in telling them what she thinks about them, but that they "take it from her and don't mind it".

In the foregoing statements about the Girl Reserve club in Shelbyville, an attempt has been made to describe the activities in which the Girl Reserves have participated, and the group work process through which the activities have been carried on. To what extent has the Shelbyville club served as a laboratory in human relationships, offered opportunities for education in the pursuit of new interests and knowledge, and provided training in community life?

The chief value in being a member of the Girl Reserve club has been the common experiences the girls have had together within an atmosphere of social unity. The club has offered the girls a chance to have an experience in cooperative work with a larger group than the family or a small group of close friends.

In their discussions, in working as a group to raise money, in singing and playing together, they have been "doing things", but more than that they have been a part of a process which called upon every individual to make a contribution. This experience is highly valuable in itself. Basic to the Y.W.C.A. philosophy is the thought that cooperative life is more satisfying than competitive life. These activities of the Girl Reserve club are ways of living. When the club has given its members a chance to function as whole people, where they can be themselves in a group, it has given them an experience which has meaning in and of itself, along with the more objective meaning of the activities.

The Girl Reserve program has offered the Shelbyville girls a kind of experience which, generally speaking, they have not received

from any of the other groups in which they participate. Many of the school activities have an element of competition in some phase of their programs, some have membership qualifications which bar some of the girls; the Sunday Schools and church services, in which most of the girls participate, offer a formal type of instruction in the teachings of the Bible; the unorganized leisure time of the girls is largely of an individualistic rather than of a group nature. In providing an opportunity for the girls to be in intimate relationships with a group, the Girl Reserve club is satisfying one of the deepest needs of life.

The program emphases which the District office has promoted through its program material and conferences have included such varied interests as health, recreation, vocations, public affairs, music and crafts, family relations, etiquette, and religion. From the standpoint of the program aims of the District Y.W.C.A., the program of the Shelbyville Girl Reserve club has been somewhat limited in the range of its activities. It has placed its greatest emphasis on helping groups in the community raise money, on special activities at Thanksgiving and Christmas for the benefit of the needy, on the Bible Study Course, and on Boy and Girl Relations and Etiquette.

A study of the club over the three-year period shows that a pattern of activity has developed within which the club carries on its program, and that there has been little progression toward activities demanding more ability and advanced thinking.

In the area of training the girls for community life and participation in community affairs, the District office and the Shelbyville

Girl Reserve club seem to have different concepts. The District Y.W.C.A. leadership, which is trying to build a fellowship of women and girls, is aware of the conditions which create barriers between individuals and it seeks to break these down. Such efforts center around securing facts about social conditions, and participation in community efforts to eradicate those which are adverse. It is with this attitude that the District Office encourages Girl Reserves, at their level of maturity, to show an interest in community affairs. The Shelbyville club, motivated by the desire to be of service to others, has been active in carrying on service projects in the community.

The purpose of this comparison between the programs of the District Y.W.C.A. office and the Shelbyville Girl Reserve club is not to set either up as being "right". It is merely to show that the two differ quite definitely at several points. It is the privilege of the local clubs to develop the kind of program which it thinks is meeting its needs.

The real question is, do the Shelbyville girls find the Girl Reserve program satisfactory? There is a good deal of evidence to show that their experiences in the club have been meaningful to them.

The statements made by the girls relative to the number of years during which they belonged to the club and to their attendance indicates that they felt the club was worthwhile. More than fifty per cent of the former Girl Reserves studied belonged to the club for four years; and seventy-five per cent belonged at least three years. They also attended the meetings regularly. This information was

obtained from the questionnaires answered by the girls who counted their attendance "irregular" if they missed more than one-fourth of the meetings. Eighty-five per cent of the girls stated that they had attended the meetings regularly. Listed in Table XXIII are the reasons given for their regular attendance.

Table XXIII

Reasons Girls Attended Meetings Regularly

<u>Reason</u>	<u>Per Cent of Girls</u>
Enjoyed the meetings	70
Felt a sense of responsibility for making the club a success	59
Wanted to be with friends	50
Met during activity period; had to go	29
Had a part on the program	23
Other	2

Of these girls who attended the meetings irregularly (thirteen per cent), five had a job after school, two attended other meetings held at the same time, two did not find the programs interesting, and one did not want to stay after school.

A significant number of the girls indicated an interest in continued participation in the Y.W.C.A. when they answered in the affirmative these two questions:

1. Would you be interested in being a member of an out-of-school Y.W.C.A. club meeting with other girls your age to carry on a Y.W.C.A. program?
2. Would you be interested in being a member of one of the District committees to help with some phase of District work?

Thirty-seven per cent of the girls checked positively the first question; sixteen per cent the latter.

In the thinking of the majority of the Girl Reserves, the club's affiliation with the District Association has had little place. Only nine per cent of the girls considered that their understanding of the relationship of the Shelbyville club to the District Association was thorough; twenty-two per cent stated that they had no understanding of the relationship, and nineteen per cent had very little. Half of the members felt that their understanding was fairly good. A thorough understanding would involve a knowledge of the services available from the District office, of the responsibilities of local clubs to the office, and a knowledge of the organizational structure of the District Association. One of the most regular services which clubs receive from the District Office is the Cardinal Flash, which is sent to the club adviser. Table XXIV shows that the Shelbyville Girl Reserves were not familiar with this publication.

Table XXIV

How Often Girls Saw the Cardinal Flash

<u>Frequency</u>	<u>Per Cent of Girls</u>
Never	52
Frequently	24
Seldom	20
Regularly	4
	<u>100</u>

The two points at which affiliation has meant most to the club have been dues and conference attendance. The club has sent delegates

to the summer and week-end conferences, and last year it entertained the Central Kentucky one-day conference. It has assumed full responsibility for its dues, and has made several community contributions to the District work. The conclusion to which these facts point is that while the Shelbyville club has always maintained an active relationship with the District Office, the thing which has brought the girls into the club has been an interest in the kind of club program and activities which are peculiar to the Shelbyville club.

One further topic remains to be discussed in this chapter on the Y.W.C.A. in Shelbyville. This is the attempts which were made to organize a Community Y.W.C.A. with a membership of community women.

It will be remembered that in the spring of 1935 the Kentucky Committee of the Y.W.C.A. decided to work toward the organization of a District Y.W.C.A., and that one step in this direction was the development of membership groups for women as well as girls. These women's groups were to help the Girl Reserve clubs, and they were also to have their own monthly meetings in which they carried on an adult Y.W.C.A. program.

In the fall of 1934, a "women's committee" of the Y.W.C.A. was formed in Shelbyville. The meeting to organize this adult Y.W.C.A. group in Shelbyville was held at the home of one of the high school teachers. It was attended by several mothers of high school girls and by the District secretary and a National secretary. The new plan for women's groups was explained and the Shelbyville women expressed a desire to organize a Y.W.C.A. group which they called the "women's committee". They elected as their chairman a young married woman who

had been at one time a Girl Reserve adviser in another town. The group present at the first meeting went over the names of the community women and selected a representative group to form the women's committee.

For a time monthly meetings were held, but there was difficulty in getting program material, and interest began to drop. The committee then decided to meet only when they needed to work on something they had been asked to do by the Girl Reserves. By the end of the second year the group had disintegrated. There followed a year during which there was no committee. The next year, 1937, a former committee member was elected president of the P.T.A. She was anxious to reorganize the women's committee and tried to create an interest among the women, but was unsuccessful. Therefore, the separate women's group, which was to have had its own meetings and program, went out of existence, and the P.T.A. helped the Girl Reserves when it was called upon. It helped them to raise money to send to the District Office and for two years it sent a delegate to the Girl Reserve summer conference.

The former chairman of the group, the P.T.A. president and the Girl Reserve adviser were asked why they thought the organization failed. They felt that lack of program material and definite objectives, and the failure of the women to assume responsibility seem to have been the chief reasons. According to the chairman, the women knew they were supposed to have their own program, but they did not know what to talk about. She felt that the group needed a "set type of program or project". "If the group had a definite goal, they

would work well, but this thing of building up an organization, they just don't do it". When having their own programs did not work out, they decided not to have regular meetings, but to stand behind the Girl Reserve club. However, "just to say the club is an auxiliary is not enough. The Girl Reserve club had been going so long that they didn't need the women; there was no definite place for them". There was also difficulty in getting the women to take responsibility for the work. "All of the women said they would serve on committees, but when I called them up to ask them to do something specific they refused. The town is filled with clubs, and it was impossible to find a time for meeting which did not conflict with the meetings of some of the well-established clubs. When I appointed officers no one would accept. Women are often this way, but most often when they don't feel that the organization is necessary, and they felt that this organization was superfluous."

The adviser felt that the problem in maintaining the interest in the women's group was "to get the women interested in the Girl Reserve club and willing to take the time to work with it. If they have a child in the club they know what the club is". She also suggested that the people in the group be women whom the adviser felt free to ask for help, and women who knew high school problems.

From the viewpoint of the District Office, the situation in Shelbyville presented several problems. Shelbyville was among the first towns in which the new adult groups were organized. This meant that the concept of a Community Y.W.C.A. program developed without the use of a building and the services of a local professional staff was

new to the women of Shelbyville; furthermore, the concept had not been established in other parts of the state. The fact that for ten years the Girl Reserve club had been carrying on a program in the Shelbyville High School contributed toward the conception of the District program as a work for girls.

It was highly important to the success of this group, especially since its membership basis was more inclusive than many of the other women's groups in the town, that it have something definite on which to work. From the reports of the women, it seems that the interpretation of the functions of a Community Y.W.C.A. was not clear, and that the program help given by the District Office was not sufficiently specific. Therefore, the group gave up the idea of developing their own program and assumed the more familiar role of helping the Girl Reserves with some of their activities.

In order to overcome these difficulties, the District leadership needs to understand the community well enough to know how to present the purpose of a Community Y.W.C.A. to the women, and the women themselves need to see the place of a Y.W.C.A. program in their town. It would be a new and valuable experience for the women of Shelbyville to recognize their interdependence, to study social conditions in their town, and to take action together on those matters which concern the welfare of women and girls.

C O N C L U S I O N

CONCLUSION

Any conclusions about the Y.W.C.A. program in Shelbyville must be based upon understanding of the purpose of the Kentucky-Tennessee District Y.W.C.A. and the National Y.W.C.A., and upon a knowledge of the structure of a large District Association. These may be summarized by saying that the purpose of the Girl Reserve program of the Kentucky-Tennessee District Y.W.C.A. is to enrich the lives of girls of high school age who live on farms and in small towns in the District. The District Association is a part of the National Y.W.C.A., which seeks to have in its membership a cross-section of women and girls, to use a democratic method of work, and to have a flexible program motivated by a Christian purpose. The District Girl Reserve program, as a part of the Girl Reserve movement, uses the slogan, code, purpose and symbol of the national movement.

The Kentucky-Tennessee District Y.W.C.A. counts in its membership approximately two hundred and eighty Girl Reserve clubs. The staff of the District consists of an executive secretary, an office secretary, and a student-in-training who does part-time work. Working at long range with the staff are the volunteer club advisers, who are usually teachers in the schools. With these advisers and clubs the District Office maintains a relationship through correspondence, through the Cardinal Flash, through conferences, and through occa-

sional visits. The local clubs are limited in the choice of program only by the purpose of the Girl Reserves, which is "to find and give the best". However, the District Office gives its membership material which it believes will meet the needs of adolescent girls and suggests techniques for leadership and program planning. For the past several years the content of the program material has emphasized health, recreation, music, crafts, family relationships, vocations, etiquette, community projects, religion, and public affairs. The District Office aims through the use of the group work process in the clubs to give the girls the experience of being a member of an integrated group, to help them to find new interests and to develop new skills, and to have them become increasingly aware of and concerned about the kind of community and world in which they live.

Taking its place in the total District program is the Girl Reserve club in the Shelbyville High School, which has been in existence for fifteen years. For the past three years it has maintained an active relationship with the District Office. It has taken advantage of the opportunity to attend the District week-end conferences and the summer conferences, and it has assumed full responsibility for the payment of its District dues. A study of the content of its programs during this period reveals that the club has established itself as a service group in the school and the community. For years it has co-operated with local welfare groups, such as the Red Cross and the King's Daughters, in their finance campaigns. Annually, the club has given baskets to the needy and a Christmas party to the under-

privileged children in the grammar school. Through discussions and talks the club has studied the subject of boy and girl relations and the problems which young people face in this area. It has always taken part in the District Bible Study Project. With some of the District program suggestions the Shelbyville Club has done very little. Public affairs, vocations, health, crafts, recreation, family relationships have received practically no emphasis. There has been a tendency for the club to remain at the same level of activity and to confine these activities to a few fields.

The choice of objectives by the adviser and their acceptance by the girls is conditioned to a large extent by the social climate of the town.³⁶ Both the District program and the Shelbyville Girl Reserve program are motivated by a Christian purpose, but there is a difference in the means used to carry out the purpose. The adviser of the Shelbyville club has stressed character building through helping the girls to see the "right way" to conduct themselves. The club has expressed its desire "to give the best" through benevolent acts of service in the school and community. The District Y.W.C.A. believes that the program itself should be sufficiently interesting and satisfying to motivate the girls to make their choices in part at least from a recognition of the values inherent in the activities which they choose.

It is apparent that the Shelbyville Girl Reserve club has met some of the needs of its members, for, generally speaking, they were

36. Herring, Elizabeth, Progress of Rural Associations, Biennial Report 1938-40, p. 12.

members of the club during most of the time they were in high school, they attended the meetings regularly, and they enjoyed them. Most of the girls liked and believed in the purpose of the club, as it was carried out in their school, and realized that the club gave them an opportunity to make friends, to get new ideas, and to discuss problems with girls of their own age. The chief value in being a member of the Girl Reserve club has been the common experiences the girls have had together within an atmosphere of social unity. It has given the girls the satisfying experience of participating collectively in the feeling, thinking, and action involved in carrying out communal interests. In working and playing together they have been a part of a process which called upon each individual to make a contribution.

The significance to the girls of this type of experience is more readily appreciated after a study of the other activities in which the young people of Shelbyville participate. Much of their leisure time is spent in individual rather than in group activities. Outside of the school and the church there are very few organized groups for young people. The programs of the churches tend to be formal; in general, the programs of the school clubs are social, and many of them prepare the clubs for participation in competitive activities. Therefore, the Girl Reserve club, which has an open membership, has supplemented the church programs by giving the girls of all denominations an opportunity to discuss religion informally, and it has supplemented the programs of the school clubs by giving the girls an opportunity to work cooperatively on the activities in which they have expressed an interest.

What seems to be the future of the Y.W.C.A. program in Shelbyville? The Girl Reserve club is well established in the school. It has the support and interest of the school superintendent and the adviser. Its future rests largely in the hands of its leadership. Its present leader has a clear concept of the purpose of a Girl Reserve program and a belief in the value of that purpose. As long as she is the adviser the club will continue to reorganize each year, and it will carry out its purpose as she sees it. What would happen to the club should there be a new adviser is problematical, because the course it takes would be determined so largely by the kind of person selected as the adviser.

There seems to be a real need among the young girls out of high school for the kind of program they would get in a Community Y.W.C.A. There is a general need among the Shelbyville girls of this age range for organized group activity. Because of the flexibility of the Y.W.C.A. program, it could begin with the interests of these girls, developing them and moving on to new experiences. One of the greatest potential values of this Community Y.W.C.A. would be the experience it would give to the girls of all social groups of working together on a common purpose. The realization of this value would depend upon the ability of the group to begin with and to maintain a representative membership.

This study shows plainly that under the present plan of District work in Kentucky and Tennessee the quality and effectiveness of the program in local communities is determined largely by the volunteer

leadership. Therefore, the methods of community organization used by the District leadership should be evaluated carefully. At the present time, the school is the unit of organization for the Girl Reserve clubs. Teachers in the high schools act as club advisers. The District has no control over the selection of the advisers. The amount of training the advisers receive is limited because of the size of the District Staff. Since the training is done largely through printed material, the interest of each adviser determines the amount of study she will do.

The most serious problem in connection with the use of the high school teachers as advisers is the full teaching schedule which most of them carry. Often the lack of time means that an adviser cannot realize the goals she has set for herself in relation to the Girl Reserve program. The adviser of the Shelbyville club voiced this feeling when she said, "I do not have the time to have the kind of cabinet meetings I would like to have, or the time to meet with the girls on projects and programs. I wish I could have some one in the community who understands girls to help me carry out ideas in the club. We need help in developing various types of programs."

This dilemma of the Girl Reserve adviser raises the question of the use of the school as the unit for the organization of Girl Reserve clubs in the District. Would it be more satisfactory to take the clubs out of the schools and have community women act as advisers, or teachers who chose to spend their time in this type of activity? In some of the towns where all of the high school population lives

within the city limits it might be possible to arrange afternoon or evening meetings. This kind of school is the exception rather than the rule in the District. Many of the District clubs are in consolidated schools which draw their enrollment from several communities. Most of the students depend entirely upon the school buses to transport them to and from school. They must leave immediately after school, and when they get home it is almost impossible for them to come back to the school for night meetings. At the present time there is a distinct trend in Kentucky and Tennessee toward the consolidation of rural schools. In some states there is beginning a trend toward the use of these consolidated schools as community centers. When the day comes when it is possible for whole families to come to the school in the evening for recreation and social gatherings, the organizational pattern of District work may change completely. Under the present condition, it seems that the organization of the clubs as a part of the school program is the most logical way of reaching the rural high school population.

The small part which the District staff has in the selection and training of advisers seems to prevent the most effective development of the Girl Reserve work. In most instances, the District Office has no control over the choice of advisers. Sometimes a teacher is given the Girl Reserve club because the superintendent or principal thinks she is the type of person who is fitted for the place, and sometimes she has expressed an interest in the club and a desire to work with it. However, in many instances the club is assigned to a teacher regardless

of her ability or interest in it. Some schools have a new adviser annually, and others keep the same adviser for many years. This situation is due largely to the fact that the District staff has been able to spend very little time in interpreting the Girl Reserve program to school principals and superintendents. The size of the District membership and the many demands of directing the program made upon the time of the two members of the District staff have made it impossible for many visits to be made to individual communities. For this same reason, it has not been possible for the staff to train advisers except through advisers' sessions at the Girl Reserve conferences, and through printed material. More adequate training of advisers is needed not only to raise the level of the Girl Reserve work throughout the District, but also to increase the satisfaction which the adviser gets from her work with the girls.

It is the belief of the District staff and the national leadership that the solution to these problems lies in the use of a method of community organization which seeks to underpin the girls' work with a strong adult movement. As a step in this direction, the District Office hopes to organize Community Y.W.C.A.'s wherever there are Girl Reserve clubs. From these Community Y.W.C.A.'s leaders will be drawn to work with the District staff in carrying on the District Y.W.C.A. program. At the present time, plans are being worked out for the division of the District into areas. In each area women from community groups have been selected to serve on committees which will be responsible for some phase of District work. It is entirely

possible for these committees to work on the interpretation of the Girl Reserve program to the school authorities and community people, and also for them to work on methods of training the advisers in their area.

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Pamphlets and School Annuals (continued)

The Reflector, published by the Senior Class of Shelbyville High School, Shelbyville, Ky., 1938.

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APPENDIX A

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QUESTIONNAIRE TO FORMER GIRL RESERVES

Frank answers to all questions are necessary if this study is to be of any value to the future planning of Girl Reserve work in Kentucky. Even though these questionnaires are not signed, the information contained in them will be kept confidential except as it appears in summarized form in the results of the study.

1. Years during which you were in high school: _____.
2. Other clubs to which you belonged:

Name of Club	Years	Committees Served On	Offices
3. Years during which you were a Girl Reserve _____.
4. Committees on which you served: _____.
5. Offices held _____.
6. Conferences attended _____.
7. REASONS FOR JOINING THE GIRL RESERVE CLUB:

If the statements below were your reasons for joining the Girl Reserve club, check them IN ORDER OF THEIR IMPORTANCE TO YOU. Check only those which are YOUR reasons. If your reasons are not given, list them in order of importance to you:

- a) _____ make friends
- b) _____ belong to a club
- c) _____ have a good time
- d) _____ get new ideas
- e) _____ pass away the time
- f) _____ liked and believed in the purpose of the club
- g) _____ the club rated high in school.
- h) _____ wanted to belong to as many clubs as possible
- i) _____ learn new skills
- j) _____ wanted to be on programs
- k) _____ wanted to serve on committees
- l) _____ wanted to discuss problems with girls your age
- m) _____ recruited by girls
- N) _____ recruited by adviser
- o) _____ other
- p) _____ other

8. As a Girl Reserve my understanding of the relationship of our club to Miss McCandless and the Kentucky District Y.W.C.A. was: (Check correct description):

- a) _____ none
- b) _____ very little
- c) _____ fairly good
- d) _____ thorough

9. As a Girl Reserve I saw the material in the "Cardinal Flash":

- a) _____ never
- b) _____ seldom
- c) _____ frequently
- d) _____ regularly

10. PARTICIPATION IN CLUB ACTIVITIES:

Check those activities listed below in which you participated, but assumed no special responsibility:

- a) _____ group singing
- b) _____ money making projects
- c) _____ service projects, ex., providing lunches for underprivileged children.
- d) _____ other projects, ex., equipping a girls' restroom in the school.
- e) _____ parties, hikes
- f) _____ devotions
- g) _____ lectures and talks
- h) _____ discussions
- i) _____ handicraft
- j) _____ campaigns and special week projects, ex. Poppy Day.
- k) _____ ceremonials
- l) _____ plays
- m) _____ other (state)
- n) _____ other (state)

Check those activities listed below in which at some time you assumed some responsibility, either as a committee member or as a person taking part on a program:

- 1) _____ group singing
- 2) _____ money making projects
- 3) _____ service projects
- 4) _____ other projects
- 5) _____ parties, hikes
- 6) _____ devotions
- 7) _____ lectures and talks

- 8) _____ discussions
- 9) _____ handicraft
- 10) _____ campaigns and special week projects
- 11) _____ ceremonies
- 12) _____ plays
- 13) _____ other (state)
- 14) _____ other (state)

11. ATTENDANCE AT MEETINGS.

Did you attend meetings regularly or irregularly (attendance should be counted irregular if more than one-fourth of the meetings were missed) _____.

12. REASONS FOR ATTENDING MEETINGS REGULARLY. (Check all of those which apply to you and list any others).

- 1) _____ met during activity period; had to go.
- 2) _____ felt a sense of responsibility for making club a success.
- 3) _____ wanted to be with your friends.
- 4) _____ enjoyed the meetings.
- 5) _____ had a part on the program.
- 6) _____ other reasons (state).

B. REASONS FOR IRREGULAR ATTENDANCE. Check all of those which apply to you and list others.

- 1) _____ attended other meetings held at same time.
- 2) _____ were not made to feel that you were wanted.
- 3) _____ were not given any part on the club program.
- 4) _____ programs not interesting.
- 5) _____ club met after school:
 - a) _____ had a job after school.
 - b) _____ did not want to stay after school.
 - c) _____ had to go home on school bus.
 - d) _____ went to other clubs during this time.
 - e) _____ had to help at home.
 - f) _____ other

13. RESPONSIBILITY FOR CLUB.

In your opinion, who "ran" the club:

- a) _____ the adviser
- b) _____ the officers
- c) _____ officers and adviser
- d) _____ committees
- e) _____ committees, officers and adviser
- f) _____ everyone had a part in deciding what the club would do.

14. PRESENT INTEREST IN Y.W.C.A.

Check below if you would be interested in participating in the Kentucky District Y.W.C.A. in either of the following ways:

- 1) _____ member of an out-of-school Y.W.C.A. club meeting with other girls your age to carry on a Y.W.C.A. program.
- 2) _____ member of one of the State Committees of the Y.W.C.A. to help with some phase of District work.

15. COMMENTS ON KENTUCKY DISTRICT Y.W.C.A.

The space below is for any comments, criticism, or suggestions you have to make about the Girl Reserve program.

APPENDIX B

APPENDIX B

QUESTIONNAIRE TO HIGH SCHOOL AND OUT-OF-SCHOOL GIRLS

DO NOT SIGN YOUR NAME TO THIS QUESTIONNAIRE UNLESS YOU WANT TO. You are asked to give careful and thoughtful answers, however, because the value of the questionnaire depends entirely upon whether or not it gives a true picture of what you think.

1. Age at last birthday_____.
2. Year of graduation from high school_____.
3. Are you married_____.
4. Do you have children (number)_____.
5. Check place of residence: (a) county_____ (b) town_____.
6. Reasons for not going to college (Check all which are your reasons).

- a)_____ Feeling of completion upon graduation from high school.
- b)_____ Planned to marry.
- c)_____ Lack of funds.
- d)_____ Poor health.
- e)_____ Desire to earn money.
- f)_____ Lack of interest.
- g)_____ Needed to work at home.
- h)_____ Went to college (how many years? _____).
- i)_____ Other.

7. Describe present gainful occupation_____.
8. Describe occupation preferred_____.
9. Check blanks below which describe your job and earnings:

a)_____ full-time	Amount of earnings:
b)_____ part-time	g)_____ hourly.
c)_____ unemployed	h)_____ weekly.
d)_____ homemaker	i)_____ monthly
e)_____ student	
f)_____ voluntarily idle.	j)_____ number hours work per week.

10. Usual occupation of breadwinner in your family:

a)_____ skilled	f)_____ professional
b)_____ farmer	g)_____ office
c)_____ tenant farmer	h)_____ sales
d)_____ semi-skilled	i)_____ management
e)_____ unskilled	j)_____ farm laborer
	k)_____ domestic-personal
m)_____ other	l)_____ political-civic

11. Church affiliation.

a) Father_____ b) Mother_____ c) Your affiliation_____.

12. Your membership and attendance at church. Check correct description.

a) _____ Member--attend never a) _____ Non-member--attend never.
 b) _____ Member--attend holidays only. b) _____ Non-member--attend holidays only.
 c) _____ Member--attend once a month. c) _____ Non-member--attend once a month.
 d) _____ Member--attend once a week. d) _____ Non-member--attend once a week.

13. Participation in your young peoples' organization in church:

a) _____unaware of organization.
 b) _____regular participation in young peoples' organization.
 c) _____occasional participation in young peoples' organization.
 d) _____no participation in young peoples' organization.

14. Recreation. Three kinds of leisure time activities in which most time was spent during past year. Check 1, 2, 3, in order of greatest frequency:

a) _____reading
 b) _____dating
 c) _____dancing
 d) _____handicraft, hobbies
 e) _____movies
 f) _____individual sports
 g) _____loafing, (sitting on front steps, talking in drug stores, etc.)
 h) _____listening to radio
 i) _____team games
 j) _____quiet games (cards, Chinese checkers, etc.)
 k) _____sewing, knitting, etc.
 l) _____playing piano, or some other musical instrument.
 m) _____traveling
 n) _____writing letters
 o) _____other

15. Check towns below if you go there for recreation.

a) _____ Louisville	How often do you go out of Shelbyville for
b) _____ Lexington	recreation?
c) _____ Carrollton	g) _____ rarely
d) _____ Sligo	h) _____ occasionally
e) _____ Frankfort	i) _____ frequently
f) _____ other	j) _____ regularly

16. (a) Do you consider recreational facilities in Shelbyville adequate? __.

(b) If not, what would you consider the most valuable additions your community could make to its present recreational facilities (name in order of desirability):

1. _____
2. _____
3. _____

17. Name in order of greatest participation the clubs or organizations of which you are a member at present (include social clubs and church groups).

1. _____	3. _____
2. _____	4. _____

18. To what extent should young peoples' organizations be governed by young people themselves?

- a) _____ no self-government.
- b) _____ slight self-government.
- c) _____ much self-government.
- d) _____ total self-government.
- e) _____ no opinion.

19. Favorite type of movie.

a) _____ mystery	f) _____ musical comedy
b) _____ westerner	g) _____ historical-classical
c) _____ gangster-g-Men	h) _____ news, travel, education
d) _____ love story	i) _____ no preference--like several.
e) _____ "comedy of manners"	j) _____ no preference--dislike all.
	k) _____ other

20. On the average, how many movies a month do you see? _____.

21. Reading. List the magazines and newspapers which you read regularly.

a) Magazines

b) Newspapers

c) How many books (approximately) did you read during the past year? ____.

d) Check in order of preference your first three choices of type of reading:

1) _____ mystery	4) _____ non-fiction
2) _____ romance	5) _____ short stories
3) _____ historical novel	6) _____ plays

22. Check conveniences available in your home:

a) _____ radio	e) _____ piano
b) _____ bathroom	f) _____ other musical instruments
c) _____ electricity	g) _____ central heating
d) _____ automobile	h) _____ no conveniences

23. Where would you prefer to live?

- a) ☐ no preference.
- b) ☐ farm
- c) ☐ city
- d) ☐ suburbs
- e) ☐ other

24. What is your most perplexing personal problem?

- a) ☐ getting a job
- b) ☐ making sufficient money
- c) ☐ social popularity
- d) ☐ social relations with opposite sex
- e) ☐ school progress
- f) ☐ religion
- g) ☐ family relationships
- h) ☐ marital relationships
- i) ☐ no problem
- k) ☐ other

25. Concerning your personal future do you feel:

- a) ☐ enthusiastic
- b) ☐ hopeful
- c) ☐ indifferent
- d) ☐ resigned
- e) ☐ embittered
- f) ☐ other

This questionnaire is based largely on Howard M. Bell's Youth Tell Their Story, Washington, D. C., American Council on Education, 1938, a study of young people between the ages of 16 and 24 in the state of Maryland.

The following questions of this questionnaire were taken verbatim from Mr. Bell's study, and may be found on the pages listed below:

<u>Question No.</u>	<u>Source</u>
6	Table 18, p. 64; Section 16, p. 264.
10	Table 2, p. 22
11	Section 64, p. 269.
12	Section 65, p. 269.
13	Section 66, p. 269.
16 (b)	Section 58, p. 268.
17	Section 59, p. 268.
18	Section 60, p. 268.
19	Section 61, p. 268.
22	Section 50, p. 267.
23	Section 51, p. 267.
24	Section 79, p. 270.
25	Section 80, p. 270.