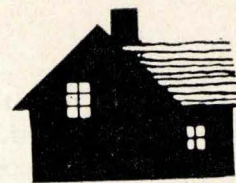
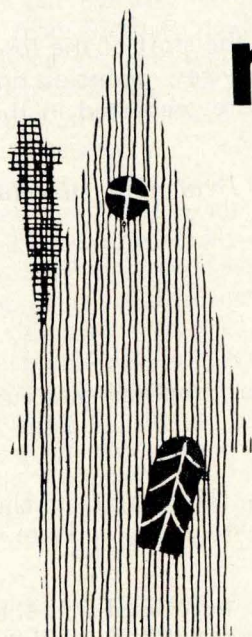


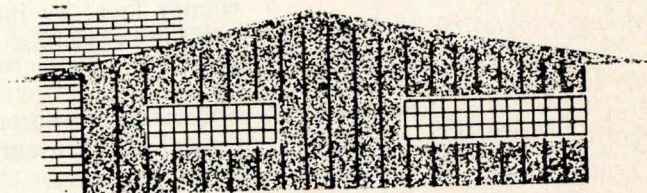
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# YOUR NEIGHBOR near and far



a handbook in  
intercultural  
education for  
extension workers



Special Report No. 10

AGRICULTURAL EXTENSION SERVICE

MAY, 1955

IOWA STATE COLLEGE

AMES, IOWA



In recent years farm families, and those of urban communities as well, have asked the land-grant colleges to help them with many of the social problems concerned with the complexities of living in today's community—local, national and world.

Farm people have discussed human relations, farm policy, schools and education, community and world understanding, and many fields somewhat removed from the usual orbit of agriculture and home economics extension teaching of the technical skills of farming and homemaking.

One of the interesting developments in Iowa has been an experimental project in intercultural education under the guidance of Dr. Joseph B. Gittler, at the time professor of sociology at Iowa State College, and Lami S. Gittler, research collaborator. It was financed, in part, by a grant from the Education Commission of the National Conference of Christians and Jews. Its purpose has been to explore ways and means of incorporating intergroup and intercultural educational programs into the Extension Service area of activity.

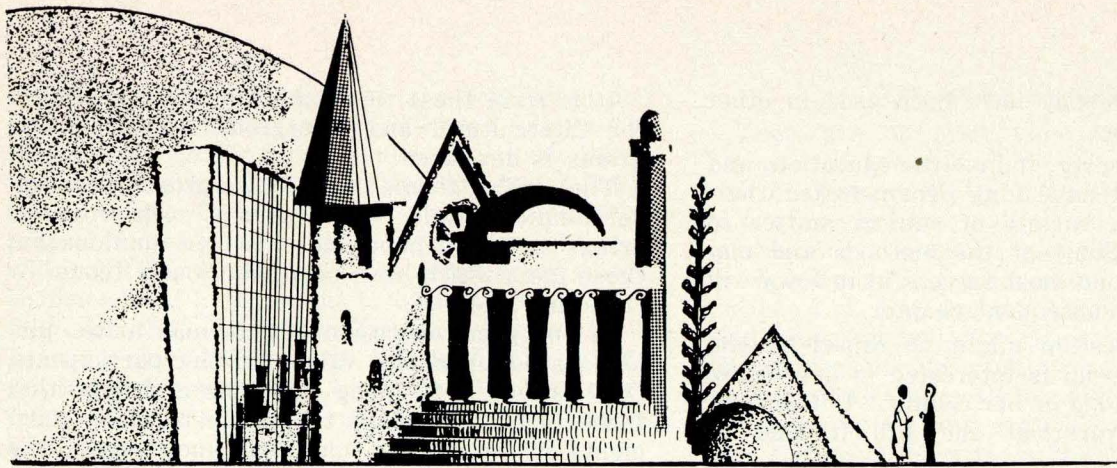
In the hope that such information will be helpful to the staff of the Iowa Agricultural Extension Service, to other Extension Services, agencies and organizations, the experiences of the research team are presented in this booklet, "Your Neighbor, Near and Far."

—FLOYD ANDRE, *Dean and Director*

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## CHAPTER I

It is a truism in modern psychology and social science that an individual is born, a citizen is made. Each of us represents in our wishes, beliefs, knowledge, attitudes and values the process of assimilation of our culture. Through association with others, from birth to death, we acquire our patterns of living and our tendencies to react to any given ideas or actions. All of our social actions and reactions are provided by education, either formal or informal.

For decades endless controversy has characterized the formulation of the goals of education. Some have viewed education simply as the imparting of knowledge. Others have seen education as the developing of skills. Still others have envisaged it as the training of special groups for specific functions. Increasingly, however, education as the instrument for achieving a good life and for democratic citizenship has become one of the major goals in a free society. Aspiring to a greater realization of the American dream, many educational institutions have developed curricula to further greater intergroup and intercultural understanding.

There have been many attempts to define the field of intergroup and intercultural relations. It is obviously a very broad one.

A simple definition which we have found most useful is as follows: Intergroup and intercultural education is, in essence, designed to acquaint people with why people behave as they do in a variety of interpersonal and group situations. It hopes to sensitize people to other groups' values and feelings. It deals with ethnic, racial and religious groups in this country and the cultures of people throughout the world.

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By Joseph B. and Lami S. Gittler

Joseph B. Gittler is now professor and chairman of the Department of Sociology, University of Rochester, Rochester, New York. He is also director of the Center for the Study of Group Relations of the University of Rochester.

In the field of adult education this type of program has developed somewhat haphazardly. It has received its greatest impetus from voluntary organizations. Such groups, to cite but a few examples, as the Young Women's Christian Association, the American Association of University Women, the National Conference of Christians and Jews, the Federated Women's Clubs and numerous church and civic groups have worked assiduously to reach their own members with a host of programs which fall into the purview of this area.

### New Social Problems

Many thoughtful people in all walks of life have become increasingly concerned about the great complexity of decisions that each citizen must make in regard to the world about him. We are constantly being called upon to solve many social problems at home and international problems abroad which concern groups of people of whom we know scarcely anything.

How sound can our choices be when we flounder in this morass of unfamiliarity? Intergroup relations programs properly developed should be most helpful in placing many local, state, national and international problems in clearer perspective for each member participating in them. Such programs offer a further challenge to the participants to broaden their views of themselves and of their neighbors both near and far.

### A Problem for Extension?

The question has been raised by extension personnel as to whether such programs can be made interesting to adults on various educational levels. In the chapter which follows, we shall describe a pilot study undertaken in a county in Iowa with the cooperation of the Extension Service. It indicates the eagerness with which rural women have accepted such a program. It is undoubtedly true that different techniques have been used in



this program than may have been used in other extension programs.

Essentially, however, it involves education, and extension workers have long demonstrated their ability to teach a variety of subject matter to diverse groups. Some of the methods and materials that we found most successful in Iowa will be described in a subsequent chapter.

One further question might be raised by the extension worker who is interested in developing such a program in his or her county. Is this type of program controversial and will it lead to criticism?

The answer is not a simple one. It might well be said that the introduction of hybrid corn initially caused controversy. If we examine this problem more closely, would we not out of our daily experience of working with people find that it is not the subject matter which in itself is controversial, but rather our approach to it which causes controversy?

When the home agent teaches a group of women the newest knowledge about nutrition, she is most successful when she presents her materials in such a way that the women feel that these new facts, when applied, will make their families healthier and happier. They are then eager to assimilate the new knowledge and put it into practice.

#### **Eager to Learn About People**

The skilled home agent knows her people and their values. The analogy holds in the area of group relations. When the material is presented in its proper context and the goal of broader understanding for better community living is stressed, the participants are eager to learn.

There are very few people who are uninterested in other people. We need but look at our television programs, the movies, our newspapers, books and magazines to see the degree of interest that people have in each other.

Intergroup and intercultural education programs are about people — the way they live, the way they think and the way they behave. They also further an understanding of one's own values and behavior. And it might be said that there are very few people who are uninterested in themselves.

#### **Rapid Strides in Social Science**

Social science in the last few decades has made rapid strides in developing a body of knowledge about human behavior. The fields of anthropology, sociology, social psychology, economics and political science have a wealth of data which all too frequently remain unknown to the general public.

It is from these fields that the subject matter for intercultural and intergroup education programs is developed.

The central theme of all these programs is understanding people. The leader of such programs brings to his audience not his own opinions but those facts which have been laboriously tested by the social scientist.

In any group discussion, there may arise opinions based upon the values of the participants. Our concern is to bring the facts and hope that these facts will enable the group to make judgments on the basis of additional knowledge. In a democracy, we accept the fundamental faith that man will make use of knowledge in a rational way.

The educator's function is not to indoctrinate but to teach. The decision as to how one will use new information is the individual's alone.

#### **Knowledge and Sympathy**

It might be well to point out that one of the most fundamental principles in learning to understand others is to be able to sympathetically envisage oneself in the other's position. In order to be able to do this, we must have both knowledge and an emotional sympathy for the person or group with whom we are concerned.

Actually, all of us do this in everyday life. When we read we take the role of the hero or heroine. When we watch a movie or a play we see ourselves in the characters who are being revealed to us.

There are universals in all human behavior that we recognize at once. Death, birth and marriage are human experiences which have touched us, and we identify them no matter what the cultural context.

In combining within our programs both information and emotional experience we most readily achieve our goal of furthering understanding about other peoples.

#### **Need of Rural People to Understand Others**

The Extension Service has long labored in bringing research findings to the farm family. In so doing it has raised the standard of living for the farmer and the nation. Increasingly, extension personnel have become aware of the need for programs in the field of group relations. This need has been an outgrowth of the changing aspects of rural life.

Rural people today are in constant contact with their urban brothers. Conversely, urban people are moving out to the country. This mobility has brought with it an enriched life for both groups but has also created the need for a fuller understanding among the diverse groups that make up our nation. Out of it may have arisen many local problems.



School reorganization, with the conflict of interest between farm families and town folk, is one illustration. Many rural counties have been faced with the problem of integrating industrial families who have come with the spread of industrial areas into the countryside. Many farm children will inevitably migrate to large urban areas where the pattern of living might be quite different from the ones they have been familiar with in their growing years on the farm. Army life lies ahead for the great percentage of young men, who must learn to adjust themselves to others of diverse backgrounds.

It would seem clear that a program designed to help rural people understand others is becoming a necessary adjunct for their successful adjustment to the life around them.

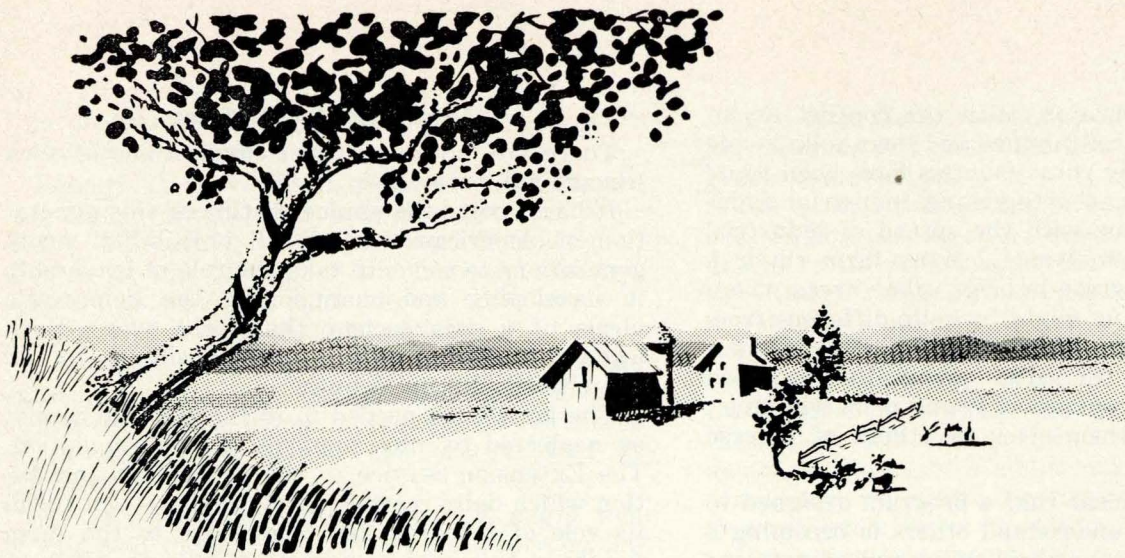
### **The Wider Implications**

There are, however, wider implications of such educational programs.

It has become the unique destiny of this generation of Americans and, in all probability, many generations to come, to take the role of leadership in developing and championing the democratic ideals of a free society the world over. Such leadership carries with it a responsibility for all the citizens in our country.

The knowledge needed to fulfill this role cannot be neglected by any segment of our population. The Extension Service — the educational institution which daily reaches rural people — can fulfill its role of bringing new knowledge to the farm family in this area as conscientiously as it has in many others.





## CHAPTER II

### Background for the Project

With a grant of funds from the Education Commission of the National Conference of Christians and Jews to Iowa State College in 1952, an initial survey of a number of states was undertaken.

The purpose of this preliminary survey was to discover how extension personnel felt about the development of intercultural and intergroup education programs in the Extension Service. Wisconsin, Iowa, Kansas, New York, New Jersey, Connecticut, Pennsylvania and Vermont were visited.

Extension personnel on various levels were interviewed as well as personnel of the Extension Service in Washington, D. C.

### An Experimental Program Recommended

There was almost unanimous agreement on the part of all personnel that such programs would be valuable. The questions most frequently raised were those of technique for developing such programs and that of program materials. At the suggestion of the numerous interviewees, it was decided to develop an experimental program of this type in a county in Iowa.

### The Initial Steps

Several steps were initiated. First, an intensive study was made to determine which county in Iowa would lend itself to a demonstration of the value of an intercultural education program.

Members of the extension staff at Iowa State College were asked to cooperate in selecting such a county and also in selecting two control counties.

It was decided for the purpose of sound research design that we would administer a series of attitude tests to the county where we undertook our program as well as to two control counties as nearly as possible similar in economic and cultural backgrounds to our experimental county.

At the end of our program we retested all three counties — the one in which our program was carried on as well as the two in which we had done no programming. In this way we were able to evaluate something of the effect of our programs on the participants.

### Hardin County Chosen

Hardin County, in central Iowa, was selected as our demonstration county. Greene and Wright counties, both in central Iowa but not contiguous to Hardin, were our control counties.

The first step in organizing the program in Hardin was to orient the county extension staff in the goals and purposes of the program. It was decided to limit the program in its first year to the women's group, since many of the extension personnel in the various states that were visited felt that the strongest interest would come from the women. It would of course be possible to start with both men and women.

The home agent in Hardin County, Mrs. Jacqueline Macy, together with the county agent, Richard Pulse, gave the program enthusiastic support. One of the research staff members held a series of interviews and brief informal chats with influential leaders in Hardin to arouse interest in the program and to gauge the possibility of having the local program planning committee vote to put it on the extension program the following year.

### Community Basis

In exploring the feasibility of setting up such a program in the county, it was decided with the concurrence of the state as well as the county staff, to offer it on a community rather than on a township basis. It seemed clear that it would be too time-consuming for the county staff to attempt to arrange such programs on a township basis.



Accordingly, four towns which formed natural community units were selected. These were Ackley, Iowa Falls, Eldora and Hubbard. Meetings were set once a month for each of these towns, and the women were encouraged to come to the meeting place most convenient for them.

In March of 1952, a research staff member met with the Hardin County Women's Program Planning Council and the home agent. It was proposed that they make an intercultural education program, in the form described above, an integral part of their extension program for the following fall.

After a very lengthy discussion as to the objectives of our program and our proposed procedures, the council voted unanimously to sponsor the program. It might be of interest to point out that the program was described as one designed to help understand one's neighbors — near and far — as a sound basis for democratic citizenship rather than a program primarily concerned with the problems of tensions in the area of intergroup relations. Its primary goals were described as education for the understanding of diverse ethnic, racial and religious groups at home and abroad.

#### **Testing the Control Counties**

During the summer of 1952, arrangements were also made to administer the social attitude tests in our two control counties, Wright and Greene.

The home agents in both of these counties were briefed on the purposes of the tests and the procedures to be used in giving them. No detailed explanation of the tests was given them. No detailed explanation of the tests was given to the participants other than the directions for taking them.

By and large, the reaction to the tests was one of amusement. There was much giggling and laughter during the test period, and the general air of good fellowship was marked. In a few instances objection was made to some of the test statements. No defense was offered except a simple explanation that the questions were developed by a group of experts who had some specific purpose in mind which might be obscure to us but meaningful to them. In almost every case this seemed to satisfy the objector. A background sheet on socio-economic background was also included.

#### **Developing the Program in Hardin County**

In Hardin County, the home agent made a special effort to remind the leaders in the county about the new program which would be offered in the fall. In early September, 1953, a series of letters was sent to the township chairman in Hardin as well as to all the rural women who had attended some of the extension programs

the previous year. The first letter read as follows:

Dear Mrs. \_\_\_\_\_

As you know the Hardin County Farm Bureau Women's Committee (the County Women's Program Planning Committee) voted to sponsor a series of programs in intercultural education in cooperation with the Hardin County Extension Service. These programs are being called "Your Neighbor — Near and Far."

The meetings will be offered once a month in four different towns in Hardin County. We are anxious to secure your cooperation in getting some estimate of the number of people who plan to attend. We hope we will have wide participation and would like to secure your help in inviting as many people to attend as you think will be interested. This is a pioneering enterprise which we believe will offer stimulating new experiences to the women of the county. There will be many interesting films and discussions which will enable us to gain a new understanding of people and groups in our own country and those of other lands.

The meetings will start in October and run through April. The schedule of dates and meeting places are as follows:

Each group will meet on the same day, in the same place every month. . . .

Thank you very much for your help.

As will be seen from the foregoing letter, we did not know how many women would attend the meetings. There was some doubt in our minds that a sufficient number of women would attend to warrant the running of four meetings a month.

We did not want to exert any undue pressures nor did we want to use any techniques for participation which were different from the usual extension techniques in securing attendance, since we were anxious to demonstrate to the Extension Service the feasibility of such programs within their regular procedures. We did have several key leaders who were enthusiastic about the program speak to their groups about attending the series of programs.

#### **Newspaper Support**

Two weeks before our first meeting Carl Hamilton, editor of the Iowa Falls Citizen, a widely read newspaper in Hardin County, wrote the following editorial:

The rural women of Hardin County are due for an interesting experience this coming winter. For they are going to participate in a series of programs that are new and unique in this whole field of adult education—particularly in rural areas.

The programs are being called "Your Neighbor — Near and Far" and the professionals in the business use a long-hair term like "intercultural education" in attempting to describe what the project is all about.

Actually, the programs, sponsored jointly by the Hardin County Extension Service and the Hardin Coun-



ty Farm Bureau women, are going to be wholly about "people" rather than "things."

In contrast to most of the previous extension programs which were concerned with the material aspects of rural life — and how to improve it — these programs will be an out and out attempt to influence people's thinking with regard to their neighbors — near and far. It is obvious recognition of the fact that it is not enough for the farmer simply to feed and clothe the world — he must also understand it. Manifestly, the programs recognize that world tensions are our first and foremost problem at the present time. . . .

One week before the meetings began, a letter of reminder about the meeting was sent out, and an announcement was run in the local newspaper specifying time, place and subject matter of the program.

From its inception the program met with gratifying success. There was a good turnout in each of the four units. All units together had an attendance of close to 200 women. Many of the women came regularly and attended all seven of their unit's meetings. Some missed a few but attended the majority. There were a few women who attended just one or two meetings.

Actually, the attendance increased after the first meeting but dropped in the spring when farm and household chores become heavy.

#### **No Adverse Criticisms**

As far as we were able to ascertain there were no adverse criticisms made of the program either at the meeting or in the county. The discussions increased in liveliness as the series proceeded and as the women became more familiar with the subject matter, the participants and the discussion leader.

In none of the four units at any time did the discussion become unpleasant. Many of the women remarked, "It gives me so much to think about that I never realized before." The general

reaction was one of genuine interest and a sense of broadened horizons.

#### **Shift in Attitudes**

Attitude tests were given in Hardin at the first meeting of the series and at the end of the last one. A detailed analysis of the test findings cannot be given here. However, they did indicate a shift in position from rather rigid isolated and exclusive attitudes to more permissive and outgoing ones. Some women were more affected by the program than others.

#### **Decide to Continue Second Year**

At the end of the year, the interest was great enough that the Hardin County Program Planning Committee decided to carry the program forward another year. This was a result of the enthusiasm of many of the women who attended the series.

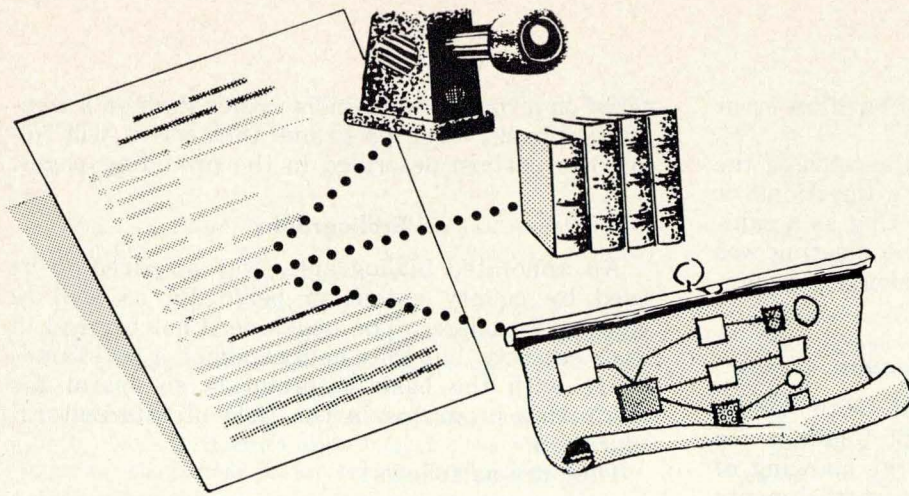
It was also decided to run the meetings on a county-wide basis rather than a community unit basis, since the difficulty of arranging for the home agent to be free for four meetings a month was insurmountable. Volunteer leaders were obtained to run some of the meetings. These leaders were trained both by the home agent and the research staff.

#### **Three Additional Counties**

Three additional counties in Iowa are running this series of programs in the 1954-55 year. They are Greene, Hamilton and Marshall. Each of these counties is running its programs on a county-wide basis with the meetings held in the most central location in the county.

A special effort is being made in these counties to interest many groups who have not participated in extension programs before. They are using the program materials which were used in Hardin County during the first year.





## CHAPTER III

### Analysis of Program Materials

With the official acceptance of the program in Hardin County, extensive work was done to find program materials that would be suitable and meaningful for rural women.

A committee of extension personnel, selected from the state staff and the county, was set up to select films around which each of our programs for the 7 months was built. About 60 films were viewed by a judgment panel to select the seven that were needed.

There were several criteria on which we based our choices. We were interested in films that were informational rather than indoctrinational. We were anxious to have the film sufficiently dramatic to arouse empathy or a sense of identification, since we were highly conscious of the fact that information alone is not effective in changing attitudes. We wanted films that had some rural orientation.

The films finally selected and used after careful screening were as follows:

(1) October: **Immigration**. An Encyclopaedia Britannica film which traces the patterns of immigration to the United States with a brief explanation as to why various groups immigrated to this country. (10 minutes)

(2) November: **Farmer-Fisher Folk of Norway and Living in a Metropolis**. United World Films. These two films present a striking contrast in the patterns of living in an isolated rural community in Norway and those in New York City. (40 minutes)

(3) December: **One God**. Farkas Films. This film is based on the book by Fitch of the same title. It gives a careful, factual analysis of the three major religious faiths in the United States — Catholicism, Judaism, Protestantism. Clergy of these faiths cooperated in its production. (43 minutes)

(4) January: **The Cummington Story**. An Office of War Information film. This film depicts the adjustments to rural New England living of a group of Eastern European displaced persons. (24 minutes)

(5) February: **Palmour Street**. A Georgia Health Department and University of Georgia film. This film

describes the day-to-day living problems of a typical Negro family in a small town in Georgia. (28 minutes)

(6) March: **To Live Together**. An Anti-Defamation League film. A description of an interracial children's experimental camp near Chicago is given in this film. It gives a very interesting analysis of the reactions of children to other children of diverse groups. (28 minutes)

(7) April: **Rivers Still Flow**. A Northern Baptist Convention film. This tells the story of an Indian youth's struggle to find himself and help raise the standard of living of his people. (30 minutes)

These films are available through the department or library of visual aids at either the state college or the university. In Iowa, the Department of Visual Instruction at Iowa State College made the films available to the Extension Service.

### One and One-Half Hour Program

The program ran for one and a half hours.

A brief introductory chat about the film was given. Suggestions as to some of the most interesting facets of the film in relation to our major objectives of understanding people were pointed out, and then the films were shown.

At the conclusion of the film, refreshments were served and the film was discussed over coffee. If the total group in any one session was small (not over 15 to 20), the entire group sat around a table and informally discussed the subject under consideration.

No formal discussion leader was chosen. The home agent or a staff member simply directed a few initial questions to the group and allowed a fairly free range of comment. It was felt that it was exceedingly important both to maintain interest and to motivate learning to have the women feel that **their thoughts and their experiences** were a valuable contribution to the group.

This idea was stressed in every meeting and helped create an esprit de corps as well as stimulate discussions. At no time did the home agent make a comment on an individual's opinion other



than to point out an error in fact if such an error was made.

In general, the technique was to encourage the women to comment on each other's questions or statements, with the home agent acting as a catalyst. When the time allotted for the meeting was up, the major points in the discussion were summarized by the home agent.

### Technique With Large Groups

The technique varied somewhat with larger groups. The entire group was kept together for the introductory remarks and for the showing of the film. During the period when refreshments were served, the group was divided up into smaller groups of from 10 to 15.

The home agent, knowing many of the participants, would suggest to one or two women in each group that they start the discussion by commenting on the film. After the first two meetings this proved very satisfactory as the women came to know one another and spoke quite freely.

The home agent or staff member circulated among the groups and tended to stay longer in those groups where discussion lagged. She then attempted to create interest either by offering the group some of the comments being made in some of the other groups or by raising a question about some specific incident in the film.

At the end of the meeting a brief summary was made.

### Detailed Discussion Guides

Detailed discussion guides on each film listed as well as for other films for a second-year program series will be available in the form of a second bulletin and can be requested from the Center for the Study of Group Relations, University of Rochester, Rochester, New York. It will contain the brief orientation material to be used before the showing of the film as well as a series of questions and answers which we found characteristic of the discussion in our program.

In Hardin County, a group of volunteer leaders will carry the program for a second year. They are being trained by the home agent and a research staff member. The same type of detailed discussion guide as was mentioned above has been prepared for their use on an additional series of films.

Three additional counties are carrying this initial series of programs this year. They are Greene, Marshall and Hamilton counties. The procedures used in Hardin County in getting intercultural education programs accepted as part of the regular programs were followed by the home agents in these counties.

One change has been made from the Hardin County procedures. The programs are being of-

fered on a county-wide basis rather than on a community basis. The programs themselves will follow the pattern described in the preceding pages.

### Bibliography

An annotated bibliography was prepared to be used by county extension personnel as well as voluntary leaders. The books need not be read in their entirety, but they help establish a real familiarity with the basic information so useful for conducting programs in the field of intercultural education.

They are as follows:

#### General Orientation

MacIver, R. M. (ed.) **Civilization and Group Relations**. Harper & Brothers, New York, 1945. This book summarizes the areas of tension among many diverse groups in the United States. It is written by a distinguished sociologist who has made impressive contributions to the understanding of the field of intergroup relations.

Klineberg, Otto, **Tensions Affecting International Understanding**. Social Science Research Council, New York, 1950. This book is a report of a UNESCO project which was set up to determine some of the underlying factors of international tensions. It evaluates the studies made by ethnologists, sociologists, psychiatrists and psychoanalysts.

Williams, Robin M., **The Reduction of Intergroup Tensions**. Social Science Research Council, New York, 1947. This small book analyzes the effectiveness of the various techniques employed in resolving intercultural conflicts. It offers an excellent summary of the various kinds of programs that have been used and their basic assumptions.

Berrier, F. K., **Comments and Cases on Human Relations**. Harper & Brothers, New York, 1951. This book is useful in offering the reader case study illustrations of many problems that are found in the field of human relations.

#### Immigration-Ethnic Groups

Brown, Francis and Roucek, J. S., **One America**. Prentice Hall, New York, 1945. This is a classic volume on ethnic and minority groups in the United States. An excellent source of material for the facts on diverse groups in this country.

Jaworski, Irene D., **Becoming American**. Harper & Brothers, New York, 1953. This book deals with the adjustments of immigrants to American life. It vividly depicts the many difficulties that beset the immigrant and offers valuable analysis of inter-generation conflict among immigrants and their children.

Schermerhour, R. A., **These Our People**. D. C. Heath, Boston, 1947. This book offers a rich source of data on nationality groups in the United States.

Stegner, Wallace and the Editors of "Look," **One Nation**. Houghton Mifflin, Boston, 1945. A pictorial account of racial and minority groups in this country. Excellent pictures and comment.

Witke, Carl, **We Who Built America**. Prentice Hall, New York, 1939. A review of the cultural contributions



of immigrant groups to this country from colonial times through the first World War.

### Race

Alpenfels, Ethel J., **Sense and Nonsense About Race.** Friendship Press, New York, 1946. A simply written pamphlet on the meaning of race.

Benedict, Ruth, **Patterns of Culture.** Penguin Book, New York, 1946. A noted anthropologist contrasts three cultures and emphasizes the social psychology problems within each culture.

Gluckhohn, Clyde, **Mirror for Man.** McGraw Hill, New York, 1949. A Harvard anthropologist has written this book for the layman on the basic information of anthropological thinking.

Montagu, Ashley, **Man's Most Dangerous Myth: The Fallacy of Race.** Columbia University Press, New York, 1945. An excellent summary of scientific information on the "myth" of race.

### The Negro in American Life

Brown, Ina Corrine, **Race Relations in a Democracy.** Harper & Brothers, New York, 1949. A simply written but scholarly work on the problem of Negro-white relations in the United States.

Myrdal, Gunnar, **An American Dilemma, The Negro Problem and Modern Democracy.** Harper & Brothers, New York, 1944. A comprehensive and profound analysis of the Negro in American life by a Swedish sociologist.

Woodson, Carter G. **The Negro in Our History.** Associated Pub., Washington, 1945. An excellent historical survey of American Negro life from its African background to the present.

### Class Structure

Hollingshead, August, **Elmtown's Youth.** John Wiley, New York, 1949. This is a study of how social class structure affects the behavior pattern of high school youths in a small midwestern town.

Warner, W. Lloyd, Havighurst, Robert and Loeb, Martin. **Who Shall Be Educated?** Harper & Brothers, New York, 1948. A challenging book on several sociological studies as they relate to class and education. It sets forth many provocative ideas.

Warner, W. Lloyd and Others, **Democracy in Jonesville.** Harper & Brothers, New York, 1949. A study of the social structure in a typical American town and the factors which affect individual and group behavior.

### Religion

Allport, Gordon, **The Individual and His Religion.** MacMillan, New York, 1950. A psychological analysis

of the meaning of religion for the individual and the group. It points out a common ground for working out problems of human welfare.

Finkelstein, Louis, Ross, John E. and Brown, William A., **The Religions of Democracy; Judaism, Catholicism, Protestantism in Creed and Life.** Devin, Adair, New York, 1941. A statement and brief interpretation of the religious beliefs of Catholics, Jews and Protestants with particular reference to the American scene.

Fries, Horace and Schneider, Herbert W., **Religion in Various Cultures.** Henry Holt, New York, 1932. A guide to religion as a factor in the life and organization of particular cultures.

Jurji, Edward; **The Great Religions of the Modern World.** Princeton University Press, Princeton, N. J., 1946. A collection of essays on the great religions in the world including Confucianism, Taoism, Hinduism, Buddhism, Shinto, Islam, Judaism, Catholicism and Protestantism.

These books can be obtained directly from the publisher or from the libraries of state universities.

### Free Pamphlets

There are many organizations which offer free pamphlets and visual aid materials. These may be obtained by writing to:

American Council on Race Relations, 32 W. Randolph Street, Chicago 1, Ill.

American Friends Service Committee, 20 S. 12th Street, Philadelphia, Pa.

Anti-Defamation League, 212 Fifth Avenue, New York, N. Y.

Adult Education Association of the U. S., 743 N. Wabash Avenue, Chicago, Ill.

Association for the Study of Negro Life Inc., 1538 Ninth Street, N. W., Washington, D. C.

Catholic Interracial Council, 20 Vesey St., New York, N. Y.

Community Service Department, American Jewish Committee, 386 Fourth Avenue, New York, N. Y.

National Conference of Christians and Jews, 381 Fourth Avenue, New York, N. Y.

National Association for the Advancement of Colored People, 20 West 40th St., New York 18, N. Y.

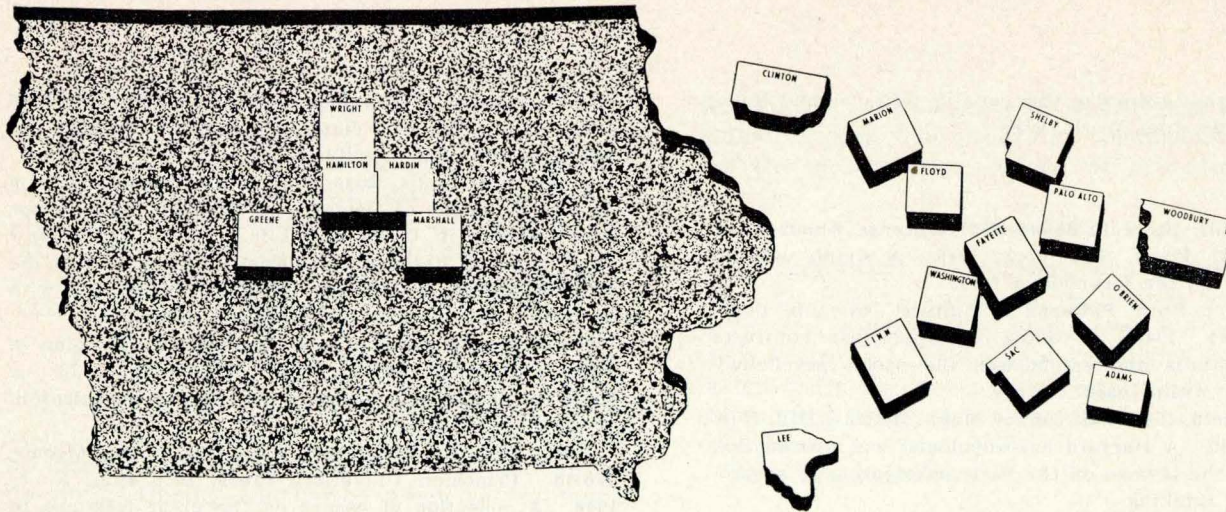
National Catholic Welfare Conference, 312 Massachusetts Avenue, N. W., Washington, D. C.

National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

National Council of YMCA's, 291 Broadway, New York 7, N. Y.

Y.W.C.A. of U.S.A., 600 Lexington Avenue, New York 22, N. Y.





## CHAPTER IV

### Alternative Suggestions

The reader will have noted from the previous chapters that the intercultural education programs in Iowa were established as a separate program within the framework of the regular women's programs in the county.

In Hardin County, the program was an addition to the year's program. In Greene, Hamilton and Marshall counties, which adopted the program this year, some portion of their regular program was dropped and the intercultural education series was substituted. Agents will readily realize that this latter method is preferable since the time involved in preparing a new program is always great.

Where the county committee recognizes the value of the programs, the committee may be quite willing to delete one of the items and substitute this new one. This may not seem feasible in the first year but can be done in the second year. The decision will depend upon the initial discussion of such a program item and the individuals who comprise the program planning committee.

Our experience indicates that carrying such a series as "Your Neighbor, Near and Far" on a county-wide basis once a month is entirely practicable. Participation from all over the county tends to be good if the meeting place is centrally located.

In one of our counties, Hamilton, three of the meetings are being held in one part of the county and the other three are being held in another part of the county. The meeting place must be decided upon by the agent and the committee in accordance with local habits and the availability of adequate space.

### Some Resistance at First

There may be some resistance initially upon the part of the women who are accustomed to the township meeting. The women, however, soon recognize the validity of the county-wide meeting

in terms of saving the agent's time, the availability of films, and the value of the larger group in the discussion period.

Then too we have observed in Hardin County that new friendship groups were formed as a result of contact among women from all parts of the county. This is a valuable by-product of this type of meeting and should help the agent in the general morale for all extension programs.

### Subject Matter Almost Limitless

There is every indication that such programs can be carried on in the county for many years. The subject matter is almost limitless. Careful selection of films and some orientation of the agents evoke a real response on the part of the participants.

In each of the four counties in which this series is being conducted, the women are looking forward to additional programs. In Hardin County, where the program is now running in its second year, volunteer leaders are helping to conduct the program with much enthusiasm.

### Family Life and Public Affairs

The program as we have designed it appears to meet the needs and the interest of the women. However, there are many alternative methods for developing intercultural education programs.

There are two areas in which the Extension Service throughout the country has been devoting much thought and effort. These are the family life programs and public affairs programs. Both of these offer many opportunities for integrating an intercultural or intergroup approach which could broaden the scope of these fields.

Family life programs generally tend to focus on the family itself. By introducing a series of programs on family practices among diverse cultural groups, we can deepen the understanding of other peoples as well as learning to see our own family patterns in a truer perspective.



### **Problems of the Aged**

Increasing concern about the problems of the aging is also an excellent theme around which such programs can be built. There are several ways in which this might be done.

We have found that many of the participants in the series "Your Neighbor, Near and Far" fell into this age category. Some of these women have told us that since their children have grown up they find themselves less concerned with many aspects of homemaking. They are seeking new interests and find new stimulation in thinking about and discussing group relations.

It has been most revealing that these women have begun to read books on group relations and have developed many remarkable insights in the brief time they have been exposed to these ideas. In some counties it might be worthwhile to organize these older age groups and offer them such a series.

### **Middle-Aged and Younger People**

The middle-aged group, too, tends to be thinking in terms of the development of new interests. Many of them have become conscious of the need to learn to adjust to home life without dependent children. They too can be included in the previous group, and although they may not have quite as much time to give to it, they will participate eagerly.

Among the younger women who are seriously concerned with child rearing and child training, there are many facets of an intercultural approach to their problems which both they and the agent will find helpful.

A series of programs with an emphasis on the impact of given cultural practices on personality formation would broaden their understanding of the interpersonal patterns of family tensions and family harmony.

A careful division of such programs with a threefold approach such as the family in the home, the family in the community and the family in the world has infinite possibilities. It would tend to give parents, both men and women, an opportunity to define the goals of their family life and help them to see what they must take into consideration in reaching their goals.

The family life specialist and the home and county agents will find many ways to translate the objectives of an intercultural program into their already existing family life programs and add zest and new materials to their programs.

### **Understanding Cultural Values**

Many states are increasingly interested in education in the field of public affairs — local, national and international. Any complete picture of the issues involved inevitably necessitates an un-

derstanding and knowledge of the cultural factors involved.

A simple example will serve to illustrate this point. In discussing the second series of programs with the Hardin women, we found they wanted at least one of the programs devoted to rural-urban tensions. The reason they gave for this request was that they found they were involved in the problem in their own county in connection with the issue of school reorganization.

Obviously their first year's series sensitized them to the conflict of orientation between these two groups. They felt they could better cope with this problem if they knew more about urban group values and could move into a better cooperative spirit with another group if they understood them better.

Rural people throughout the country are increasingly aware of the fact that foreign trade is important to their own economy. In order to effectively meet this challenge, they must learn to know something about the people to whom they wish to sell their products.

Asians, for example, may have quite different customs in business relationships than we have. It is not constructive to chafe under these different ways of doing things. We must learn the patterns and understand them.

Another example may further clarify this point. Many Americans have been exceedingly surprised to discover that many Asiatic and European peoples do not consider milk an adult food. There are cultural reasons for these attitudes varying from country to country, and if we are concerned about the general health and welfare of these peoples we must become aware of these factors.

In our own country, regional nutrition habits directly affect the sale of farm commodities. It is important to know what these habits are and whence they came. There are countless numbers of similar situations that could be mentioned.

Almost all of our political and economic problems on all geographic levels are multifactoral and must be seen from a cultural perspective to be adequately comprehended. The extension specialist in public affairs can gain much in working closely with the sociologist and anthropologist to enrich the content of his programs.

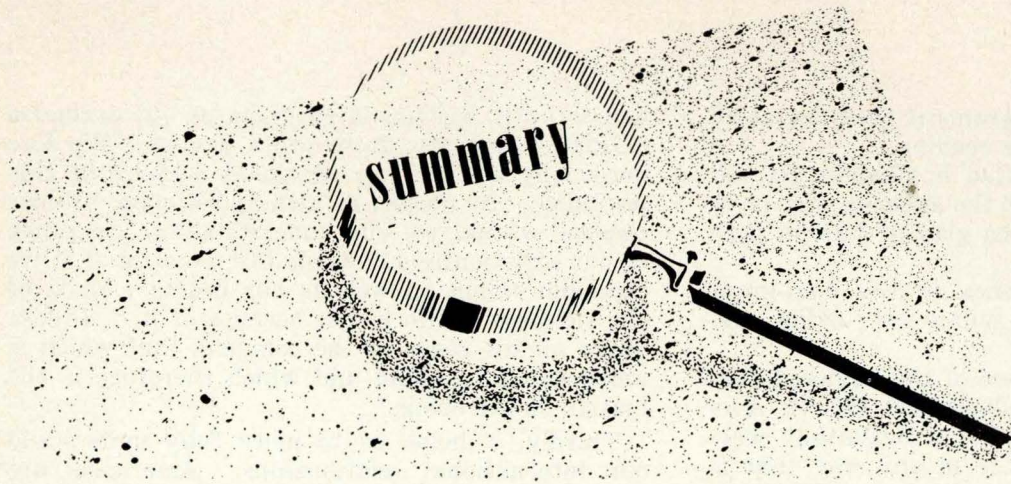
In Iowa, since the inception of the "Your Neighbor, Near and Far" series, we have received increasing requests that our groups include men, many of them having heard of the program from their wives. In Marshall, Greene and Hamilton counties we have had a few men attending the afternoon meetings. It seems valid from this experience to infer that evening meetings which included the men and women, conducted jointly by the county and home agent, would meet with success.



The program could duplicate the series developed in our counties or could be modified in accordance with a particular county situation. It would seem advisable to use our series in the first year, since these programs have been used and accepted with enthusiasm. Out of this series the agents

will find that the people will become interested in some particular group or some particular cluster of customs and beliefs. A new series could then be developed by the agents, the specialists and the participants around the particular interests of the county.





## CHAPTER V

### Summary

It has been exceedingly gratifying to observe the results of these programs. There is no doubt that the participants felt they were learning something. The most objective criterion for judging this has been the excellent attendance even when the meetings had to contend with hazardous weather and a number of events which fell on the same day.

Our attitude tests which were given before the programs started and after they were concluded indicate that there was some shift of attitudes, moving from rather rigid exclusiveness to a greater permissiveness toward other groups.

In general, those groups that were touched on in the series of programs came to be more generally accepted, but groups which were not discussed were in many cases still excluded. In other words, our program tended to change attitudes toward specific groups but was not so effective in changing generalized attitudes toward out-groups.

There were, however, marked changes in both generalized attitudes and specific attitudes among some of our participants.

A series of seven meetings is of course very limited in its ability to effect over-all changes immediately. However, the fact that the Hardin women chose to sponsor a second series would indicate that they were aroused and stimulated.

Education is a slow process, particularly among adults in a field so unfamiliar to most of the participants. If these programs were continued for several years, their effectiveness would be considerably enhanced.

The agents who undertook these programs have reported great satisfaction with the project. They report that they themselves have been learning a great deal and are thoroughly enjoying the challenge of this kind of program. They also have received any number of favorable comments in their counties. Several of them have already had requests for the continuation of the program next year.

### Ready Acceptance

One important aspect of the experiment should be mentioned. Although everyone involved in this project was eager to see such programs established, we were somewhat dubious about the immediate acceptance of such programs on the county level. Many felt that it would take several years before the local planning committees could be convinced of the value of such programs since it was seemingly quite remote from other extension offerings.

Somewhat to our surprise, it was almost immediately accepted in Hardin County. This was partially the result of the agents' interest and the fact that both of them were highly respected in the county. In the three counties which started the program this year, the same situation was repeated. However, due to the excellent publicity that the Hardin County project had received in the newspapers the previous year, many of the people were familiar, to some extent at least, with the kind of program it was.

There is little question that the local agent is the best source for evoking interest in this new area: Those agents who are interested in broadening the scope of their programs will have little difficulty with their county committees. It seems best to start on this level and perhaps develop state-wide programs as interest develops.

### Agents Competent to Conduct Programs

The agents who are conducting these programs have had little training in the social sciences. Reading the suggested books and taking part in some intensive discussion periods with people trained in this field has enabled them to carry the program with the help of program guides written by the author. As their knowledge has increased their confidence has grown and they have accomplished a great deal.

Where there is a desire to learn, a good deal of information is absorbed in an exceedingly short time. We would encourage any of the extension



personnel to try these programs if they are at all willing to put in some time reading.

The bibliography suggested in Chapter III will help greatly. A number of the agencies also mentioned in Chapter III will be glad to furnish both materials and help.

Personnel in social science in the land-grant colleges offer an excellent source for further suggestions and clarification.

The Education Commission of the National Conference of Christians and Jews, 381 Fourth Avenue, New York City will offer a consultant service to the Extension Service in any way that is desired. Requests to any of these groups will receive immediate response.

### The Major Values

What are the major values in developing such programs? Many of them were mentioned in previous chapters.

It might be well to summarize them:

First and foremost, then, these programs are for the purpose of developing attitudes of democratic citizenship. In a country as culturally diverse as our own, we must learn to understand and live in harmony with diverse groups. This is in the great tradition of the democratic ideals embodied in our constitution, in our history and in our folklore. We recognize our need for unity but frequently lack the knowledge that would enable us to work with groups other than our own. Intercultural education has as its primary goal the understanding of other groups.

Secondly, it helps to enrich our own lives. As Professor R. M. MacIver of Columbia University

has so aptly written in speaking of our exclusion of and remoteness from other groups, "We lose personally and we lose nationally because of this prejudice. As people, as men and women, we lose because we narrow our understanding, the range of our experience, our whole life, because of it we close our minds as well as our hearts. Much of the richness of life is lost because of it. We lose above all the sense of the common, that which is universal in mankind and which therefore is the matrix of our being."

Thirdly, it helps us to more fully understand our international relationships. Americans are increasingly concerned about nations in all parts of the world. In many instances they have become the source of grave responsibility. If we are to fulfill our function of democratic leadership in world affairs, our citizens must develop a greater knowledge of the peoples of these nations.

Fourthly, these programs offer the Extension Service an opportunity to draw into its programs many groups who hitherto have not been reached. There is a common interest in this field among rural people, town people and urbanized people. Here is a series of programs which all will enjoy, and out of it may come a better understanding of each other. It can offer a starting point toward integrating these groups — a movement that will have a direct effect on other extension undertakings.

It is to be hoped that many agents will endeavor to develop such programs. It will enrich the extension program, it will stimulate the people whom they serve, and it will help people to function as better citizens.