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ABSTRACT

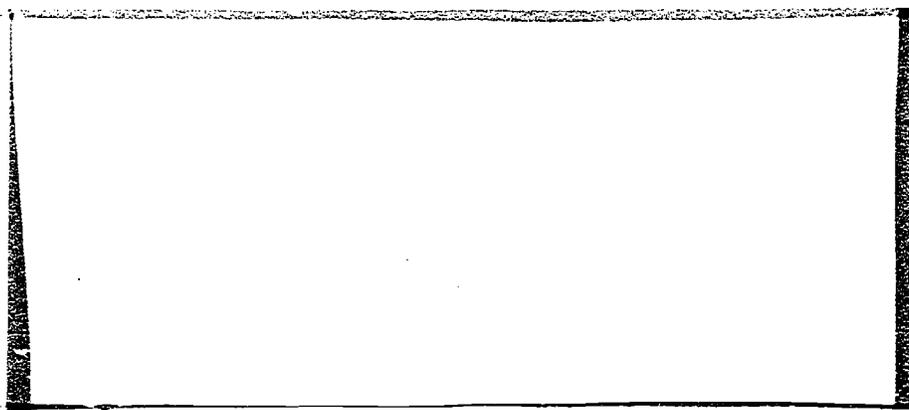
A course designed to be relevant for the training of teachers for adult education courses is presented. The point is made that the status of adult as opposed to adolescent is achieved when the individual reaches full physical growth, has entered the job market full time, and is seriously in the process of establishing a family. It is also pointed out that deprivation, in this report, refers to the absence of a sufficiently supporting environment in areas of fundamental needs. This study is directed to the internal effects upon the individual through the sensory processes. It has been found that the adult learner shares with the teacher in training an incomplete development in relation to an integrative view of life and their role in it. He also shares with the teacher the motivation to continue development toward greater maturity. Since it has been shown that the adult basic education student is a person not too basically different from the teacher, it is concluded that the educative experience is a mutually cooperative act. (For related documents, see AC 008 317-321.) (CK)

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HEURISTICS OF ADULT EDUCATION

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of Educators of Adults*



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PSYCHOLOGICAL
IMPLICATIONS OF
DEPRIVATION ON
ADULT LEARNERS

Norman P. Berreman

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PSYCHOLOGICAL IMPLICATIONS OF DEPRIVATION
ON ADULT LEARNERS

by

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HEURISTICS OF
ADULT EDUCATION

Courses of Study for the Professional Preparation
of Educators of Adults

- PART I SEMINAR IN ADULT BASIC EDUCATION
- PART II SOCIOLOGY OF IMPOVERISHED LIFE STYLES
- PART III PSYCHOLOGICAL IMPLICATIONS OF DEPRIVATION ON
ADULT LEARNERS
- PART IV ADULT TEACHING AND LEARNING
- PART V METHODS AND MATERIALS IN ADULT BASIC EDUCATION
- PART VI EVALUATION IN ADULT BASIC EDUCATION

FORWARD

HEURISTICS: Serving to discover or reveal; applied to arguments and methods of demonstration which are persuasive rather than logically compelling, or which lead a person to find out for himself.

Webster's New International
Dictionary of the English Language

The appropriateness of the title Heuristics of Adult Education for this series may not be apparent to the reader and we should, therefore, make clear our purposes in its preparation.

Adult education in the United States is experiencing an expansion that is to some considerable extent without precedent. The tremendous changes that followed World War II were largely manifest in increases in volume, achieving essentially the same objectives as those of the first half of this century, but with larger numbers of people. However, during the past decade a rather different adult clientele has emerged and its visibility has confronted the adult educator with questions about the adequacy of his preparation as a professional. The undereducated, economically impoverished adult has waited until only recently on the periphery of social institutions. Through the convergence of a number of related, fortunate circumstances, his plight has arisen as a prominent concern of the American educational enterprise. His social and cultural deviance from the parent society has proven to be the dimension which presents the actual challenge to the adult educator and in its turn to the composition of his professional preparation. He finds that the alienation resulting from prolonged deprivation is highly resistant to amelioration through the more prosaic components of graduate study in adult education.

We are confronted with the dilemma of a double problem. On the one hand the adequacy of professional training for adult educators must be caused to accommodate the new clientele. This is not viewed at this point in time, nor in this particular project as a matter of finding substitutes for parts of the professional curriculum, but rather a concern

for enlarging competencies and understandings. On the other hand, however, there are few clear indicators of precisely what should be included; what cognitive and experiential learnings are most efficacious in relation to the objectives of graduate study.

Hence, the present project is viewed as heuristic; a clear and open invitation to everyone concerned about the competence of the professional educator of adults to discover and reveal the adequacies and shortcomings of this present effort at persuasion--a persuasion that we have discovered some guideposts in the evolution of a design for a portion of graduate study in adult education. But this is also an invitation to those who would discover where further pursuit of curriculum design for graduate study will lead, and then to share their findings with those of us who have had a part in the present project.

Vincent J. Amanna
University of Colorado
June, 1970

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CHAPTER ONE

DELIMITATION OF THE SCOPE OF THE COURSE

This course is designed to be relevant for the training of teachers for adult education courses. It explores aspects of psychology of humans who are classified by society as adults.

The status of adult as opposed to adolescent is achieved when the individual reaches full physical growth, has entered the job market full time, and is seriously in the process of establishing a family. There is in the status of adulthood as conferred by society the implication that the individual has integrated many of the physical, social, and emotional aspects of his life into a pattern effective in a mutual way for relating to the demands of the society within which he is to function. The age legally recognized by our society at which the majority of the population has entered into this status chronologically is the age of twenty-one, the voting age. (Pikunas, Hurlock)

Deprivation, as included in the title, refers to the absence of a sufficiently supporting environment in areas of fundamental needs. The effect of the insufficient support is such as to prevent the individual so deprived from developing his potential in one or more of the areas of mental, physical, social, and emotional abilities.

The reference in the title to psychology directs the study to the internal effects upon the individual through the sensory processes. These are organized within the individual into structures which constitute a cumulative reaction to life as represented by the outside environment, of which society is a part, and the individual's understanding of his role or

position relevant to that life. On the basis of this internalized schema, the individual interprets the events that subsequently occur and behaves according to the role he has assumed. Events which seem clearly incompatible with the schema are either disregarded or on occasion a revision in the schema occurs.

The practical intent of the concern for psychology is conveyed by the term "implications." The meaning here is that the behavior (assumed role) is different in these individuals who have experiences markedly different from those of the majority population of our society. The teacher of adults who have been so effected should be aware of the directions of the differences and be prepared to behave in a manner which maximizes the relationship between the teacher and the learner and consequently maximizes the learning of the individual adult student.

The further implications here are that with training the teacher can change his or her own schema, and consequently role, so that it encompasses an expanded view of life and an expanded or more variable role image in response to it. In short the purpose of this course is to change the teacher to enable him to recognize and relate to a portion of life that he as yet has not accepted.

The term deprivation refers to effects serious enough to distinguish the people who experience them. This is different from the day by day frustrations, or hungers, or loneliness that are experienced by the majority population for short periods of time. The implication may be that effects created by such deprivation can not be completely corrected but only modified. Certainly this impression is enhanced by the present focus on adults who by definition have completed most of their development and modifications.

A possible conflict is created by the use of deprivation in this sense and the use of the term adult in the same title. The effects of severe deprivation are such as to prevent the individual from developing to a state of adequacy that is assumed by the term adult--that is economically independent, a responsible head of a family or housing unit, and with an integrated effective manner in relating to society.

Including learner as a qualification in the usual sense implies a person with motivation (hope), with energy in excess of day by day living demands, whose interpretation of life and his role in it has given him a feeling that he can learn. By the process of consideration of these definitions, this course is involved with people who have had more than the usual difficulties but not sufficient to change them permanently or basically in nature from the majority population. In fact since learning often slows down in adulthood in the majority culture, the adult basic education student may be exhibiting motivation equalling or exceeding many of the adult in the majority culture.

Since the progress of the adult student is not at the level of the teacher, the individual student can then be assumed to be temporarily slowed down in achieving his full potential. He is in effect a late maturer and still in the process of development. The important role for the teacher at this point is to be a facilitator of this development and not a further experience in deprivation.

The adult learner shares with the teacher in training an incomplete development in relation to an integrative view of life and their role in it. He also shares with the teacher, if in fact the teacher does have it, the motivation to continue development toward greater maturity. The fact that

this course is taught implies that the teacher in training needs such further development as determined by objective observation on the part of society and that the basic education course is a recognition by both society and the participant that further development is appropriate to the student.

In summary, the adult basic education student is a person not basically too different from the teacher and who shares with the teacher a parallel stage of development. This assumption leads logically to the educative experience being a joint and mutually cooperative experience between the two adults which furthers the development of both.

Chapter One
Supplementary Materials

Films

THE CITIES AND THE POOR--Part I
16mm/60 min/ b&w/sale \$200/rental\$9.15

An introduction to the problems of the urban poor in the United States which explores who the poor are, where they are, and the reasons for their dilemma. Typical attempts by the poor themselves, as well as government and private agencies, to find a way out of poverty are documented. They are not living in poverty simply because they are lazy. The environment of typical urban poor people is documented to demonstrate that many people are trapped at birth. The futility of any struggle to better themselves robs them of motivation at an early age. This may lead them to drop out of school and prevent their finding permanent employment. Their children are then born into a deprived environment and the cycle of entrapment is begun again.

THE CITIES AND THE POOR--Part II
16mm/60 min/b&w/sale \$200/rental \$9.15

The second of two NET films on poverty in the cities explores the rise of reform groups among the urban poor. It documents their methods of organizing for the purpose of obtaining better living conditions, jobs, and schools, and the effect of these organized efforts upon the federal poverty program and established local governmental bodies. Neighborhood organizations in Chicago and Los Angeles are studied as typical examples. Scenes show meetings in Chicago called by Dr. Martin Luther King's "Union to End Slums" and others organized by a bi-partisan ministers' group known as "Operation Breadbasket." The goals and methods of the groups are explained by various leaders during these meetings. The documentary then shifts to Los Angeles where an angry but non-violent demonstration is shown. Local citizens working with the Neighborhood Adult Participation Project protest the Los Angeles Poverty Board's order forbidding them to hold a special meeting and attempt to persuade the Board to reinstate Mrs. Opal Jones as the director of NAPP.

Source: Field Services, Audio-Visual Center,
Indiana University, Bloomington, Indiana 47401

Supplemental Readings

Dunham, Barrows. Man Against Myth.
Boston: Little, Brown and Co., 1949.

A classical philosopher's battle against the social cliches of our time, touching on human nature, social fitness, race, semantics, etc. This is a solid book with a simple good motive.

References

Elizabeth B. Hurlock, Developmental Psychology (New York: McGraw-Hill, Inc., 1968), p. 529.

Justin Pikunas, Human Development: A Science of Growth (New York: McGraw-Hill, Inc., 1969), p. 295.

CHAPTER TWO

FAILURE OF TEACHERS OF ADULT EDUCATION

Chapter one ended with the assumption that the teachers and students of adult education have many similarities. In spite of these commonalities teachers of adults often find good relationships difficult to achieve. Why are relationships such as these often ineffective? The following four points could explain why the relationship has been defective.

The expectation of differences on the part of the teacher has lead the teacher to treat the student as different in an inferior sense. He does not treat him with respect that he would desire for himself nor the involvement which accompanies such respect. This behavior is incompatible with positive practices in relation to human nature. "If we take people as they are, we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming." (Frankl)

The teacher is inadequately prepared to even understand himself and the procedures of communication which are effective for those like him. The classification process by which he sets himself apart as an individual makes it difficult for him to truly treat others as he would himself. His behavior instead more often is oriented to retaining his individuality by behaving toward others as if they were different and continually proving to himself their differences. Two individuals engaged like this display competitive communication designed to determine the degree of status or

peaking order of their difference rather than communicating in a mutually beneficial way.

III. The task of communication between any two roles assumed by people within a society is much more complex than we usually realize. Often than communication is based on the assumption of a simple direct relationship which is observed to be a false assumption by the person to whom the communication is directed. Developmentally we build up from simple to more complex classifications. We classify and thereby simplify in order to be able to act at all toward significant events that occur in our world. We, however, because of this ability are always leaving out part of the complexity that exists around us.

Relevant to this point is a quotation by Hayakawa.

What is struggling to emerge out of the great moralities of the Stage of Master Symbols, no longer adequate as principles of human organization in a world suddenly made tiny by technological advances in transportation and communication, is the even more general and all-embracing morality of the Stage of Shared Perceptions. (underlining added by this author)

The quotation from Hayakawa relates both to the oversimplification by the human organism to the increasingly complex world around and to the increasing tendency in present thinking in sciences and in this paper to emphasize the common qualities of humanity as a way to improve communications and planning for communications.

The Stage of Master Symbols as presented by Hayakawa refers to the derivation of symbols through reference to representations of authority. It is a way of sharing with the common people the findings that were agreed upon by those in authority. The newer emphasis is described by Hayakawa as follows.

The morality of the Stage of Shared Perceptions insists that you try to maintain communication and cooperation with everybody by basing your communications on the similarities in human nervous systems and the similarities of the experiences of these nervous systems in their encounters with the observable world. One begins with the sharing of perceptions about commonplace or even obvious things, so that, with the establishment of myriads of little agreements, larger and larger agreements become possible.

At this point it would be appropriate to try some exercises in communication to see if communication between two people is competitive or helpful to each person. See also if communication between the two is in the Stage of Master Symbols by referring to abstract authority or if it is in the Stage of Shared Perceptions by being easily physically demonstrable. Reverse roles and behave to the other person the way that he was behaving and communicating and see if it is the way that is most acceptable to him. Was he truly doing unto others what he would have others do unto him?

IV. The deprivations experienced by the teacher do not allow the teacher to behave in a fully functional way in the teaching-learning relationship.

In reference to point two, communication between significant people in the life of the teacher and himself during his own developmental stages may have been defective and depriving to his needs.

Similar physiological structure and similar basic culture may have led to similar depriving experiences for the adult learner and the teacher in their developmental stages.

Emphasis on the accomplishment of identity of role and identity in relationship to the Master Symbols may have occurred for the teacher at the expense of consciously excluding such roles as are exemplified by the adult learner and his difficulty with symbols. I am speaking here of prejudice which is a learned form of classification system. Such classi-

fication systems which exclude relevant experiences create deprivation to the sensory system in these areas.

Some discussion of the points made in these two chapters by the class would be appropriate. Some time should be spent in thinking about the relevance of the points and in looking for sources presenting similar and opposing views. (The professor should keep a record of such sources and add them to the course materials.) Also appropriate would be reaction papers citing materials and stating concurrent or opposing views.

Chapter Two
Supplementary Materials

Films

A SECOND CHANCE
16mm/60 min/b&w/sale \$200/rental \$9.15

This film tells the story of a group of boys who are school drop-outs, beginning with their departure from New York City and ending after their first 300 days at Fort Rodman, a Job Corps camp near New Bedford, Massachusetts. The problems, defeats, and triumphs of the teachers and trainees during this period are candidly shown as the boys progress from lonely individuals to a cohesive group.

Supplementary Readings

Frankl, Viktor E. The Doctor and the Soul.
New York: Alfred Knopf, Inc., 1965.

A new theory of meaning in life. This book explores making the most from the least, suffering, death, paradoxical intention--all contribute to life.

Adler, Alfred. Understanding Human Nature.
New York: Fawcett World Library, 1954.

A thorough presentation of Adler's theory of Individual Psychology. This theory is based on the premise that man from childhood on bases his movements toward gaining power. His behavior is purposeful and controlling. The way to react is to arrange the relationships on a logical basis.

Allport, Gordon W. The Nature of Prejudice.
Garden City, New York: Addison-Wesley Publishing Co., Inc.
1958.

An extremely thorough book exploring prejudice from all angles--character structure, group aspects, sociocultural differences, acquiring, perception.

References

Viktor E. Frankl, The Doctor and the Soul (New York: Alfred E. Knopf, Inc., 1965), p. 72. (quote from Goethe)

S. I. Hayakawa, Symbol, Status, and Personality (New York: Harcourt Brace and World, Inc., 1963), pp. 150, 151, 153.

CHAPTER THREE

HUMAN NEEDS

In order to consider adequately the effects of deprivation, the structure of human needs is considered first in the process. In this way we can better understand the complexity of man because of its primary importance in determining human behavior. The cumulative effect of chapters presented in this syllabus is directed toward a systems analysis viewpoint of man in his culture.

The following quote illustrates this point. "This focus on the organized components of behavior appears indeed appropriate for integrating a variety of diverse subdisciplines into a framework that is uniquely psychological in orientation." (Foa and Turner)

Human needs seem most clearly presented in the work of Abraham Maslow. Five basic areas of needs presented in the order in which they are basic to man are Physiological needs, Safety needs, Belongingness and Love needs, Esteem needs, and Self-actualization needs (including cognitive and aesthetic needs).

Physiological needs are those that are essential to the survival of man biologically on earth. These relate to the tissue needs such as oxygen, food, salt, temperature, and excretion. (Maslow)

Safety needs are those that when fulfilled provide the human with a sense of security that the physiological needs will be satisfied. Safety needs involve adequate shelter, freedom from fear of destruction by nature or other men, a knowledge of the means by which food and clothing and the

other essential needs can be procured. Deprivation of security needs leads to constant expectation of death. With this in mind, there is little room for anything else.

Belongingness and Love needs are illustrated as to their importance by such studies as that of Rene Spitz wherein institutionalized infants that have their physiological and safety needs taken care of may still become mentally retarded or die because of lack of affection as demonstrated by handling by concerned adults. This need is still apparent in the loneliness of some adults and becomes very much more apparent in the behavior of some institutionalized older people who similarly waste away and die seemingly before their time.

Esteem needs refer to the feeling of self-worth as experienced first from the positive regard from one's family and then from the peer group and then from a larger group of society. This positive regard is a feedback to the person that he is equalling or excelling in the expectations that people have of him for his stage of development. In addition this level carries a sense of independence which differentiates it from Belongingness and Love which may occur from one's family in a way which fosters dependency rather than positive growth. Deprivation at this level may lead to suicide, or hate and destructiveness, or to chronic depression. Milder forms of reaction to deprivation at this level of esteem needs are exhibitionism, delinquency, withdrawal, or ineffectiveness heightened.

Self-actualization refers at a basic level to the tendency for the human to seek stimulation and secondly to the tendency that the human has to organize the varieties of stimulation that it finds. Thirdly it refers to the tendency of the human to seek to increase its powers in relation to

satisfied. The human, therefore, in exhibiting this characteristic continues to strive to improve in spite of the fact that it seemingly is not necessary to his comfortable survival.

The Cognitive needs is a sub-category of the Self-actualization needs. The Cognitive needs are those which involve obtaining, perceiving, synthesizing, internalizing, and utilizing the information about the environment. Cognitive needs refer to the needs for organizing more delicate abstract or symbolic types of information into a mental schema which allows one to make pictorial simulations of alternative possibilities of action towards one's environment and to select what appears to be the better choice.

Aesthetic needs are another sub-category of Self-actualization needs. Aesthetic needs refer to the human tendency toward symmetry, toward uniqueness, and toward delicate expressions of feeling and meaning. It is an attempt to express things at the level of ultimate impact or ultimate expression of sensitivity that a message may be given. In either sense it is an attempt on the part of man to transcend what has occurred before and, therefore, one expression of the Self-actualization need.

According to Maslow these needs must be satisfied to a reasonable degree at each preceding level before the subsequent level can be experienced and hope to reach fruition. A gross example of this is that a baby who has died through lack of oxygen may never experience security feelings. A child who does not feel loved may not be able to behave in a way which will bring him a feeling of esteem from the rest of society. An adult learner may not be able to concentrate on symbols because of his despair over lack of status (esteem) and consequent lack of belongingness and love, even though his despair may have driven him to the location of the adult education experience.

At this time in the class, examples of student experience or of experiences that have taken place in others may be discussed. One simple example is that it is often difficult for students in a class to concentrate on class activities because of the primary demands on their attention from hunger pangs.

The class should use as a supplementary textbook Toward a Psychology of Being by Abraham Maslow and be referred to reserve copies of the book Motivation and Personality by Maslow for readings.

A subsequent discussion or assignment should be made on how to use these needs appropriately in relation to the presentation of class materials and what method of survey to determine the level of needs being demonstrated by the individuals in the class. Small group discussions may contribute to the feeling of belongingness in the members of the class and may allow them to gain esteem through competition in smaller groups. Improperly done small groups may also confront people with their inadequacy in relationships. Therefore, small groups should have structure which helps bring about successful experiences.

Chapter Three

Supplementary Materials and Activities

Films

LOSING JUST THE SAME

16mm/60 min/b&w/sale \$200/rental \$9.15

The hope and the despair of the Negroes in urban America are illustrated through the life of a single Negro family. The mother is supporting ten children on welfare checks and in spite of the poverty of her surroundings dreams of her children's success. Her 17-year-old son drops out of school and obtains a job in order to fulfill his dream of owning a fine car. The dreams of both mother and son are shattered when the boy is accused of arson and sent to jail.

Source: Field Services, Audio-Visual Center,
Indiana University, Bloomington, Indiana 47401

Supplementary Readings

Jersild, Arthur T. When Teachers Face Themselves

New York: Teachers College Press, Teachers College,
Columbia University, 1955.

This book was written from a survey of the feelings of teachers in which they demonstrated their needs. The needs discussed here are expressed in form of deprivation, i.e., loneliness as the deprivation of love and belongingness. Theories are discussed as approaches to understanding and coping with these feelings.

Activities

Discuss the need for status and how the teacher can respond to it. What is the time within which the teacher must respond to this need or lose the interest of his student?

Have two class members demonstrate a conversation that is mutually beneficial. Seek from the class the principles that are involved in a mutually beneficial relationship. Are these principles difficult to apply to a teaching-learning situation?

Illustrate through role playing on the part of some members of the class the feelings discussed in the book When Teachers Face Themselves. Show the effect of supplying the wrong level of Maslow's needs as an attempted treatment.

References

Uriel G. Foa and Jim L. Turner, "Psychology in the Year 2000: Going Structural," American Psychologist, 25:244-247, March, 1970.

Abraham H. Maslow, Motivation and Personality (New York: Harper, 1954), Chapter 5.

Abraham H. Maslow, Toward a Psychology of Being (New York: Van Nostrand Reinhold Co., 1968).

Rene Spitz, "Hospitalism: An Inquiry into the Genesis of Psychiatric Conditions in Early Childhood," The Psychoanalytic Study of the Child, Vol. 1 (New York: International Universities Press, 1945), pp. 53-74.

CHAPTER FOUR

FIELD EXPERIENCES

Approximately one half of the total class responsibility should be involved in field experiences. The field experiences are designed to familiarize the future adult educator with the different aspects of the total system within which the adult has been formed and to experience the adult characteristics directly.

A total system in this case is viewed as the elements of culture of the national society, the elements of the culture of geographical area, the elements of culture of the local community, the elements of culture of the neighborhood, the culture of the family, and the psychology and resultant personality of the individual. Each substructure has many common elements with all of the other structures. Each substructure or level also contributes an element of difference to the final effect on the behavior of the individual.

Margaret Mead describes an excellent plan of study for a field experience where a student can spend two weeks living with a family or at least quartered in the community.

One very good method of studying people is to record very carefully the behavior which individuals manifest over specified periods of time (14 days is a useful unit in modern society, where weekends are important). It will be found that each individual exhibits during his waking days a customary pattern of observable behaviors, together with the beliefs and attitudes which serve to explain these behaviours and are reinforced by them. One can observe the time spent in doing things by oneself (solitary activities) and the time spent in responsive contact (social activities with other people) during a waking day.

Careful observations of the customary pattern of life--how work is planned and paid for, what are the social relationships involved in doing it, what are the rules which govern it, etc.--made before changes are introduced, should make possible a better appraisal of the expected changes during work, or in other parts of the total system of human relationships, the degree of such changes, their impact upon the individuals concerned, thus laying the basis for helpful preventive or compensating measures.

An experience such as this financed by a grant from the U.S. Office of Education was conducted to prepare Denver teachers for minority children. The teachers stayed two weeks in a minority populated area of Denver. During their stay they were to visit private homes, schools and social agencies in the areas. They were also to restrict their spending during the two weeks, make all their purchases in the immediate area, and use public transportation.

Each was also to try to find a job, giving as background the qualifications of a minority person they had met in the area. (The Denver Post)

Field experiences in the local community of shorter duration can be made to places such as those listed below.

1. Meetings with presently enrolled adult education students at some neutral place (community center, YMCA, church, etc.) to gain first hand information from people who are involved.
2. Visits to Community Action Programs and Urban League to discover first hand what employment problems these people face.
3. Visits to neighborhood schools (during daily sessions) to find out the type of education they have been exposed to.
4. Individual visits to homes to see what daily pressures they face domestically and witness how a lack of education compounds an otherwise up and down relationship (job, credit, dietary, etc., problems).

5. Visits to jobs that hire large numbers of unskilled or poorly educated people to find out what job opportunities just might open up if the persons employed were better educated.
6. Visits to Upward Bound and Head Start Projects in order to see how these programs are attempting to stimulate the lethargic learner or instill motivation in the young so that they will continue to try in otherwise hostile and/or unmotivating educational situations.
7. Visits to employers to find out what they are looking for in their workers and what criteria they base advancement on. There is no sense in educating someone and building up his employment hopes if we're not really sure what it is going to take to succeed.
8. Visits to adult education classes in progress to find out how the education of adults is being presently handled. Have their ultimate educational and life goals been expressed, and are the teachers working with these in mind?
9. Discussions with mixed ethnic, racial, and varied socio-economic groups on the topic of societal-cultural problems.
10. Visits to community mental health programs (involving diagnostic, treatment, and rehabilitation centers and related agencies).
11. Visits to agencies handling judicial proceedings including juvenile courts, police action, probationary functions, judicial processes, and rehabilitation).
12. Visits to the local government to determine programs which respond to the needs of the lower class groups and to determine the procedures established for making requests for help from that

government. An impression can be obtained from these visits as to the responsiveness of the local government to the needs of the people.

13. Visits to helping agencies other than mental health and judicial proceedings agencies (Welfare, Goodwill, Salvation Army, etc.).

The teacher in training should keep a record during these visits of the effects that each of these institutions has in contributing to the total nature of the community and the influence it has on the lives of the individuals. At the end of the visitations a summary paper should be developed by each student in which he describes the relationships of the elements of the total system bearing on the local community. The specific contribution that each part makes to the total should be indicated and the meaning that this has for a particular individual within the community. In discussing the meaning that these effects have, the student will make assumptions from observation of the individual's behavior and conclude from this and his knowledge of forces represented by the contributing elements to the system as to what the meaning might be to the individual.

Conclusions may be made about the beliefs of the national culture and the regional geographic area by considering the political parties which represent the areas, the statements of the elected officials, newspapers, official documents, etc. Identification should be made of majority and minority influences of opinion and the relative strength and mutual effect of each.

In the case of a class such as this being presented on a term or semester structure where the teacher in training is also taking other classes, the break period between sessions can be used for the two weeks visitation. Credit can be granted following completion of an incomplete,

or perhaps a two session structure could be used with the first session being used in informing and orienting the students, the break period for the intensive visitation, and the following term or semester session being used in processing the data, developing the system analysis, and in helping projects, advanced study, and experiments in the effects of varying parts of the system.

Vista students in training were asked to live in a poverty area and conduct a semantic analysis of conversations overheard in that area versus conversations heard in an upper class area. They kept a chronology of events and wrote a journalistic description. They listed words in categories: geographic, local places, amounts, and commodities--such as wheat, things, foods, important statuses. They classified these into primary topics and secondary topics. They also listened to two long conversations and classified them as to whether they were action oriented or emotive catharsis. At the end of the experience they summarized the significance of it. (The Monte Vista Story Report)

An innovative way in testing out the individual personality and psychology, to allow the individual and the observing group more clearly to understand the nature of the person that he is, is to remove the individual from his local setting and engage in experiences new to him. A way to do this is described by several Outward Bound projects having to do with the disadvantaged. In these projects disadvantaged students were taken into the mountains by expert leaders and given physical challenges in hiking, mountain climbing, and survival training. These experiences lasting twenty-one days seemed to revitalize many of the participants with a sense of confidence in themselves and a will to overcome the obstacles that they

faced. They had experienced themselves in a way that they never had before and had liked the way that they had responded to the challenges.

(Alexander)

Chapter Four

Supplementary Materials and Activities

Films

THE POOR PAY MORE

16mm/60 min/b&w/sale \$200/rental \$9.15

This film provides a close look at the special hardships faced by the poor in the area of consumer purchasing. The pricing practices of supermarket chains, the techniques of food freezer salesmen (actually shown through the use of concealed cameras), and the methods of the furniture and appliance stores and their association with the finance companies are examined. Officials from various private and governmental programs outline these problems and show how they are attempting to alleviate them.

JUSTICE AND THE POOR

16mm/60 min/b&w/sale \$240/rental \$10.15

A report on the inequities in the present justice system and on some reforms which are being made. The film asserts that the poor receive callous treatment from the police, are penalized by the bail system, and seldom can obtain the services of a qualified lawyer. Various attempts to remedy these situations are documented including bail reforms in New York, police-youth dialogues in Palo Alto, and the use of a UNIVAC machine to provide good lawyers for indigents in Houston.

Source: Field Services, Audio-Visual Center
Indiana University, Bloomington, Indiana 47401

THE SOCIAL PROCESS: VALUES AND INSTITUTIONS

EBF/20 min/b&w/1952

Harold D. Lasswell, political scientist, conducts a seminar on the patterns of behavior common to all cultures. He develops values through institutions using resources, and explains a terminology growing out of this statement which he finds useful in analyzing any community.

Source: Bureau of Audio-Visual Instruction
Attn: Booking Clerk
University of Colorado, Boulder, Colorado 80302

Supplementary Readings

Warner, W. Lloyd. American Life: Dream and Reality.
University of Chicago Press, 1962.

An objectively philosophical study of "American" social mores and how far the reality falls from the dream. Particularly Chapter 3, "Social Class and Color," is good.

Baldwin, James. Notes of a Native Son.
Boston: Beacon Press, 1955.

A view of some aspects of American culture and Americans here and there as seen in a series of essays by the famous Negro novelist. It does not deal exclusively with either Negro life or Negro needs.

Activities

The culmination of any course should be a demonstration on the part of the student that he has integrated the various learnings into his person and his behavior has changed effectively as a result. He is now qualified to go into the ghetto and be accepted and do a good job. The field experience should be an intensive continual learning process that allows him to thoroughly understand all parts of the influencing system and the individual psychology of the people with whom he is working.

A check list of characteristics should be investigated, each in turn. The governmental structure both formal and informal. The communication systems both formal and informal. Social institutions. Judicial system. Economic structure. Class representation. Political climate. Human nature as it is affected by cultural experience. Geographical characteristics of the above data would also be appropriate. How have the situations moved through time (history)? What is the present interaction? What are the logical projections for the future?

The student's grade may be based upon his group paper in relation to the group opinion of his performance and the professorial rating of the paper. The student's grade would also be based on the reaction of the people in the field to him and on his performance in class activities. The grade should be an indication of the student's ability to perform in the real situation.

1. A discussion should be held of all the different contributing forces in the community. A demonstration with a magnet and metal filings can show the dynamic field that can occur as a result of a confluence of forces. Different types of disturbances can be demonstrated using the same device.

2. Organizational structure should be set up for a preliminary survey. Within the class of twenty-five, two duplicating teams could be formed. Within each team a division of labor would allow one or two people to check the city council, another one or two to check the law and the courts, another to check geography and socioeconomic levels of the population and why. As many contributing aspects as possible should be checked out for a week. Another week should be taken for digesting the material. The chairmen or representatives of the two groups should present their reports and notes of discrepancies should be made.

3. According to the reports, restructuring of the survey into logical divisions and reallocation of manpower should be made for in-depth study. Provision should be made that each person would get periodic briefing reports from the other investigators.

4. Spot checks should be made to see how the material is becoming integrated in the student's mind. Findings can be discussed in class as to how they can be integrated.

5. The survey would involve both theoretical written material and samplings of opinion of selected members of all levels in the community.

6. If the total class cannot experience living for fourteen days with a member of a lower socioeconomic class, representatives can be selected to experience and report on the experience. Perhaps they could trade places with an adolescent.

7. The data should be assembled and conclusions and implications written. This procedure is different from having the students do individual reports and more valuable in teaching them cooperative group process, investigation in greater detail that results in valuable findings to which reference can be made. The result should be of interest to the community also.

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The Denver Post, June 16, 1968, p. 36. Report of project directed by Antony R. Parimanath, associate professor of sociology at Loretta Heights College, Denver, Colorado.

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Bernard Spilka, Delinquency and the Outward Bound Program: An Empirical Evaluation of a Radical Approach to Delinquency (Denver, Colorado: Colorado Outward Bound School, P.O. Box 7247, Park Hill Station), p. 13

CHAPTER FIVE
ETHNIC FACTORS

The behavior that a person uses to express the human emotions within and to fulfill his needs often relates to the pattern of expression and fulfillment which is customary with the cultural group or ethnic group with which he identifies. In order to interpret behavior, it is important to know some of the customs of the culture or ethnic group of his origin and of those with which he presently resides.

To understand personality, Kluckhohn and Murray feel "It is necessary to record the nature of the successive situations, imposed or selected, in relation to which the person's activity has been oriented". The total effect can be indicated roughly by "representing the structure of the field (defined as the instantaneous total situation) at the beginning and at the end of the transaction."

"Man cannot be properly represented in isolation from his locale, or from the culture of the group of which he is a member, or from his status (role) in the structure of that group."

Four ethnic groups will be presented briefly: The Mexican-American or Spanish-American, the Black or Negro, the Indian, and the immigrant caucasian.

Margaret Mead presented a clear picture of the characteristics of the traditional culture of the Spanish-American in the book Cultural Patterns and Technical Change. Her picture of the Spanish-American of New Mexico is that of a patriarchal culture and an extended family relationship. In

this relationship the role of the woman is clearly domestic, and the pattern of the dominate father is carried beyond the small household to the larger family, and beyond that to the village, providing the structure for the patron relationship. The church structure used the same concept of the father (padre) as a leader.

The extended family emphasis is on loyalty to all those related by blood or marriage and some resistance or suspiciousness or coolness of all others. The extended family relationship is not conducive to achievement as an individual since it is focused on the group and helping each other rather than individual competition. The children are admonished to have shame, pride, modesty, and not push themselves forward. (Mead)

The Mexican culture is somewhat fatalistic in nature and feels that the environment cannot be controlled. It stresses "Being" and the type of person rather than asking "what can he do". There is a stress on the present time and not the future. (Heller)

In attempting to work with a traditional person from these cultures, there often needs to be an introduction from the local "patron" or power figure in that community, and the individual must perpetually show that he is contributing to the group welfare. Even then he must recognize that not being one of the family he is there on sufferance.

The Black or Negro differs from the other ethnic groups in being torn from their cultural heritage when they were thrown into slavery.

The Negro's history as a slave and depressed farm worker, and the sharp discrepancy between his experiences and the American Creed, would appear to work against the internalization of the achievement values of the dominate white group. Typically the Negro life-situation does not encourage the belief that one can manipulate his environment or the conviction that one can improve his condition very much by planning and hard work. Generally family ties have not been strong among Negroes, although traditionally the mother was an especially important figure and ties between her and her children particularly sons, may still be very strong. (Rosen)

The matriarchal structure, which is completely at odds with the dominant culture, and discrimination in society, which makes it difficult for the Negro male to get a job, perpetuates the Negro male as an inadequate role model for the male children. This is, of course, true primarily for lower socioeconomic class. (Moynihan)

Many of the ways of life and of rearing children that are considered typically Negro are, rather, lower class. Relative lack of concern for the future, high rates of broken homes, premature reliance on older siblings to care for the young child are common among other lower socioeconomic segments of the population. (Lidz)

Alienated from the world to which he is born and from the country of which he is a citizen, yet surrounded by the successful values of that new world, and country, how can the Negro define himself? (Warren)

These quotations give a feeling of alienation and of the difficult position the black person in the ghetto is in. This feeling is very adequately expressed by DuBois.

It is difficult to let others see the full psychological meaning of segregation. It is as though one, looking out from a dark cave in a side of an impending mountain, sees the world passing and speaks to it; speaks courteously and persuasively, showing them how these entombed souls are hindered in their natural movement, expression, and development; and how their loosening from prison would be a matter not simply of courtesy, sympathy, and help to them, but aid to all the world. One talks on evenly and logically in this way but notices that the passing throng does not even turn its head, or if it does glances curiously and walks on.

It gradually penetrates the minds of the prisoners that the people passing do not hear; that some thick sheet of invisible but horribly tangible plate of glass is between them and the world. They get excited; they talk louder; they gesticulate. Some of the passing world stop in curiosity; these gesticulations seem so pointless; they laugh and pass on. They still either do not hear at all, or hear but dimly, and even what they hear, they do not understand. Then the people within may become hysterical. They may scream and hurl themselves against the barriers, hardly realizing in their bewilderment that they are screaming in a vacuum unheard and that their antics may actually seem funny to those outside looking in. They may even, here and there, break through in blood and disfigurement, and find themselves faced by a horrified, implacable, and quite overwhelming mob of people frightened for their very own existence. (DuBois)

The proper reaction for the adult educator here is a restrained one of listening, allowing the person to find his identity by talking through or an active one of involvement with the person or group without a lot of talk.

The next group is the native American or Indian. The Indian culture seems organized around spiritual values. He stresses the importance of "I am". By this he meant that the individual is a manifestation of the breath or energy of God in interaction with the earth. Indians say men must follow the right path of living. They must live according to the laws of nature which are moral laws. If they fail to do that they hurt themselves. They go off into emptiness. (Collier)

Erikson's study of the Oglala Sioux relates very well their predominate characteristics. At least some of these characteristics represent Indians generally.

The Sioux were organized as groups of nomad hunters who assumed tribal identity in gatherings once a year for religious rites--the Sun Dance. The training of the males was to be ferocious hunters and warriors and sexually rapacious to females who deviated from their very circumscribed protections. The girls were trained to be the hunter's helper and to be mothers.

The child rearing practices encouraged a centrifugal mode of expression both of ferocity and of giving. The hunter gained honor by sharing with the group. The Sioux had an extended family system which is consistent with the described sharing practice.

The Sioux have suffered the disruption of culture as a conquered people who were forbidden to gather for their Sun Dance and thereby lost their

tribal identity. The children were sent away from the families for years to boarding schools. The Sioux whose culture was centered around buffalo hunting were forbidden even to raise cattle and told to farm in barren land. More recently this edict was lifted and they are raising cattle. (Erikson)

The common characteristics that may be shared with many other Indians is the religious identity even though the religion would differ. They would share the tendency toward extended family relationships and consequent sharing practices. This extended family relationship also encourages the tendency toward nowness rather than future planning.

Extended family relationships are difficult for the outsider to enter, the spiritual is easy to overlook, and the Being emphasis is often misinterpreted.

An incident related by Kluckhohn illustrates as clearly as anything can the importance of the adult educator in understanding ethnic factors.

A highly intelligent teacher with a long and successful experience in the public schools of Chicago was finishing her first year in an Indian school. When asked how her Navajo pupils compared in intelligence with Chicago youngsters, she replied, "Well, I just don't know. Sometimes the Indians seem just as bright. At other times they just act like dumb animals. The other night we had a dance in the high school. I saw a boy who is one of the best students in my English class standing off by himself. So I took him over to a pretty girl and told them to dance. But they just stood there with their heads down. They wouldn't say anything." I inquired if she knew whether or not they were members of the same clan. "What difference would that make?" "How would you feel about getting into bed with your brother?" The teacher walked off in a huff, but, actually, the two cases were quite comparable in principle. To the Indian the type of bodily contact involved in our social dancing has a directly sexual connotation. The incest taboos between members of the same clan are as severe as between true brothers and sisters. The shame of the Indians at the suggestion that a clan brother and sister should dance and the indignation of the white teacher at the idea that she should share a bed with an adult brother represent equally nonrational responses, culturally standardized unreason.

It has been the practice often in adult education to employ a teacher from the local schools to teach an adult class at night. Such moonlighting activity, even though involved with a basic subject, does not allow the teacher to learn the culture of the adult students sufficiently to avoid serious cultural communication problems. The reaction of the teacher, as in the example above, is to attribute the difficulties to the slowness of the students.

The last group to be considered will be the Italians and primarily those from southern Italy. The Italians came to America in search of a brighter future. They responded to the image of America that was later expressed by the inscription on the Statue of Liberty.

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shores,
Send these, the homeless, tempest tossed to me,
I lift my lamp beside the golden door.

Their greeting on arrival was more in the vein expressed by one New York newspaper. "The flood gates are open, the bars are down. The Sally-ports are unguarded. The dam is washed away. The sewer is choked... the scum of immigration is viscerating upon our shores. The horde of \$9.60 steerage slime is being siphoned upon us from Continental mud tanks." (Kennedy)

They were originally farmers but because of lack of money to move inland crowded into cities along the Eastern coast, often segregating themselves by province, even by village, in a density as high as four thousand to the city block. They had to rely on unskilled labor jobs to earn a living.

Rosen describes the culture of the Southern Italian as primarily a peasant culture strongly influenced by the Roman Catholic Church. They had an extended family relationship which for lower socioeconomic classes implies a lack of individualism and caste system and poverty had fostered

a tradition of resignation, a belief that the individual had little control over his life situation and a stress upon the role of fate in determining success. The strength of their family ties is illustrated by the saying "the family against all others". "To the Southern Italians, school was an upper class institution not an avenue for advancement for their children, booklearning was remote from everyday experience, and intellectualism often regarded with distrust." (Rosen)

In America all members of the Italian family worked to survive, they have since moved up as an ethnic group and as individuals in socioeconomic status and acceptance within the culture.

These cultures have shared the characteristic of poverty and many behaviorisms emanate from the debilitating effect that this does have on a group. With the exception of the Negro, they share the extended family relationship which restrains the individual in learning to compete and makes it harder for outsiders to help. They illustrate the difficulty of an ethnic group in joining the majority culture which often takes a hostile and cruel attitude towards them. It presents the need for "systems analysis" or knowing the situation before a teacher attempts to educate the adult student.

Chapter Five

Supplementary Materials and Activities

Films

THE LAST MENOMINEE

16mm/30 min/b&w/sale \$125/rental \$5.40

A series of interviews filmed on location in Menominee County, Wisconsin, during which various Menominees describe their doubts, their hopes for the future, and the problems which they now face due to the termination of their reservation status by the Bureau of Indian Affairs. The Menominee Indians have gained citizenship, but they have lost their hunting and fishing rights and lack food as a result. They are also without doctors and hospitals. Adequate education and employment are no longer available.

Source: Field Services, Audio-Visual Center
Indiana University, Bloomington, Indiana 47401

THE MIGHTY WARRIORS

NET/30 min/b&w/1965

Depicts the true facts surrounding many familiar Indian battles and shows that the American of today is indebted to the Indian for a great amount of his agricultural, military, and political knowledge.

Source: Educational Media Services
Attn: Booking Clerk
Brigham Young University, Provo, Utah 84601

THE EXILES

MacKenzie/1961/b&w

Three parts: 1-21 min. 2-21 min. 3-21 min.

The American Indians, after leaving their tribal reservations, find that life in the large cities is difficult. Caught between two cultures, the Indians are unwilling to become a part of the dominant pattern they see around them, and yet they are unable to return to their own way of life.

Source: Brigham Young University - see above

Supplementary Readings

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New York: Washington Square Press, 1968.

A collection of articles by many of the outstanding black leaders: Du Bois, Garvey, Malcolm X, Booker Washington, Louis Lomax, Whitney Young, Martin Luther King, Jr.

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New York: Simon and Schuster, Inc., 1968.

The story of psychological reactions in a ghetto school and a teaching method which seemed to work.

Miller, Warren. The Cool World.
New York: Crest and Premier Books, 1964.

A Negro child's twisted battle for manhood and security as represented by a gun.

Smith, William Gardner. The Stone Face.
New York: Farrar, Straus, and Giroux, 1963.

A Negro's search for identity and the identity of his enemy. It describes the many faces of prejudice, an international disease.

Madsen, William. The Mexican-Americans of South Texas.
Holt, Rinehart and Winston, Inc., 1965.

Very meaningful case study of the behavior and beliefs that make up the Mexican-American way of life. Penetrating analysis of the conflicts between the Anglo-American and Mexican-American cultures. Contains short, but good, bibliography for further reading.

Activities

A demonstration group can set up an artificial ethnic group with sets of behaviors that are customary with this artificial group. These behaviors should not be demonstrated obviously but be of the kind that can only be inferred by careful observation. The rest of the class is set the task of puzzling out the characteristics of the ethnic group and volunteering to demonstrate that they can exhibit behavior which will allow them to be taken into the group. The artificial group should not resemble known ethnic groups.

Speakers can be used to explore the depths of ethnicity.

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Robert Penn Warren, Who Speaks for the Negro? (New York: Random House, 1965), p. 17.

CHAPTER SIX
THE PROCESS OF CHANGE

The adult educator faces much the same task as does the average citizen in adjusting to situations which are new to him because of the rapid rate of change in our society. Because of this pressure of technology upon the whole culture, the philosophy of "pragmatism" or seeing what worked through experimentation has been one of the major beliefs. This philosophy too has been subjected to technology and the revised form of it is called systems analysis. "Systems analysis is a way of thinking dealing with complex problems. The emphasis is on the 'big picture' on identifying all of the relevant factors and variables as to the effect of interaction." (Thoreson)

It is a big and perhaps impossible job to identify all of the relevant factors which effect any one interaction. A person who accepts the "systems analysis" procedures is accepting a searching, weighing, and integrating behavior as a way of life. The following quote by Karl W. Deutsch illustrates this and is as appropriate for an individual as for the organization referred to.

An organization that is to steer itself must continue to receive a full flow of three kinds of information: first, information about the world outside; second, information from the past, with a wide range of recall and recombination; and third, information about itself and its own parts. Let any one of these streams be long interrupted and the organization becomes an automaton, a walking corpse. It loses control over its own behavior, not only for some of its parts, but also eventually at its very top.

The systems approach is described by Springer as ... "a rational method of using a given set of objectives...which promotes greater innovation because it produces dynamic modification, precision and attention to each step. The process is controlled and measured to produce that efficiency." (Springer)

The process of change requires that learning occur either in order that change may occur or through creating a thirst for knowledge on the part of the people who experience change but do not understand it. (Maggstrom)

Some specific ideas on the process of learning are presented in an article by Gagne. The first step seems to be to assess precisely what the learner already knows in relation to the goals of the learner and of the teacher. Once it has been identified that the prerequisite knowledges for performance of a task are deficient, there must be a carefully organized presentation and learning of these prerequisite abilities.

Learning involves coding the new material (coding--to apply a system of meaning through related mental cues to the new material to be learned). It is helpful to learn strategies of coding to facilitate this procedure.

Retrieval of what is learned involves using strategies also to promote efficiency. These strategies Gagne feels might consist of "networks of superordinate categories into which newly learned specific information, or specific intellectual skills, can be placed." Retrieval involves a search to first locate the appropriate superordinate network, and from the cues that it presents, the appropriate information substructures can be recalled. Superordinate categories refer to larger inclusive categories. These at times may be large enough to approach being value systems and fundamental goals. (Gagne)

Less specific procedures related to change and to the learning situation from the areas of anthropology, adult education, and phenomenological psychology involve respect for the learner and his culture, involvement in planning, and application by the learner of new material, multidimensional presentation, procedures for continuing follow-up evaluation, making sure that everyone benefits from the change, the use of local organizations as a media through which to use knowledge, and develop local self-respect and social capabilities. (Combs, Mead, Haggstrom)

The development of community organizations seems to be particularly important to deprived communities as a way of motivating through hope of improved conditions, improved cooperative and social skills, and as a forum through which to use educational skills.

Leighton comments on this point:

Clearly, increased economic and educational opportunities will not be enough to bring about a turn for the better in a disintegrated community, although such opportunities are essential to the process. What is needed in addition to them is the development of patterns of social functioning; leadership, followership and practice in acting together cooperatively. In other words, it is necessary that the efforts of better education and of training in marketable skills go hand in hand with help in learning the elements of human relations. Rooted in this necessity is the requirement that the people be enabled to gain confidence that some things can be done to better their lot; that they be assisted in modifying unrealistic or nihilistic views of the world, and they be encouraged to develop motivation. Without social and psychological changes of this kind the people will retain their inability to make adequate use of educational and employment opportunities. (Leighton)

The article by Haggstrom in particular sees the educator surveying the community to determine all of the local influences, seeking ways of effectively combining them, facilitating the development of local leaders (people are suspicious of outsiders), picturing for the people what they can become and then working with them to make it a reality. He also

presents the organization as a source of defense or support for local people with problems.

The basis for organization in the local community is often in alleviating common social problems. Preferably this would be done on a positive basis. One example is if there is insufficient local recreation available, develop a community center. In the case of lower socio-economic class communities, social problems are often chronic and constitute a state of deprivation. This state of deprivation comparative to the majority culture may persist in spite of some improvement at the lower levels because of relative increase also at the levels of the majority culture. "For example, according to the United States Bureau of the Census (1967) the income gap between whites and nonwhites remained almost constant from 1947 to 1965." (Sherif)

Education and organization as a process of change can produce conflict. The best solution to conflict on limited goals appears to be the demonstration of a greater inclusive goal desired by both sides.

Conflict is produced through two or more groups striving for goals that only one group can have. Conversely, the conditions necessary for a change in this conflict prove to be a series of super-ordinate goals, that is, a succession of goals whose attainment was urgently and intensely desired by partisans on both sides of the conflict, but that could be attained only by their cooperation in joint endeavors as equals. (Sherif)

The educator needs to be effective in his interaction with the people. In this respect it is particularly important that he make a good impression in the beginning. Change is effective according to Linton in relation to (1) the prestige of the individual under whose auspices the novelty is introduced; (2) the prestige of the inventor or donor society; (3) the effectiveness of the trait or techniques in the local environment. In other words, an individual in one culture adopts these aspects of another culture which make possible the enhancement of his phenomenal self. (Linton)

The educator needs to use the total range of human personality in presenting concepts, intellectual, aesthetic, etc. This will in turn allow the new concept to be expressed in the culture in a variety of ways. The educator also needs to be aware that there are a variety of methods to bring about change.

The agents of change have a wide choice of methods: (1) they can attempt to influence the perceiving individual directly; (2) they can alter the environment so that it will in turn alter his perception; (3) they can create situations within which he will continue to remain in contact with the new situation; (4) they can attempt to satisfy the needs and emotions which lie at the root of the existing behaviors in a way which will include the proposed change; (5) they may create social support for the individual who adopts the new behaviours. Taken together, these methods involve working through many or all of the personality forming agencies in a society--institutions, individual people, objects. Any program aimed at successful change needs to be multidimensional. (Mead)

It is important that the educator be aware of the principles of social psychology in relation to bringing about change. Proper use of these principles will enhance a communicator's effectiveness greatly. A few of these principles will be presented here as a sample, but the professor is urged to use as one of the texts the book Influencing Attitudes and Changing Behavior. (Zimbardo and Ebbesen)

1. A communicator's effectiveness is increased if he initially expresses some views that are also held by his audience.
2. The more extreme the opinion change that the communicator asks for, the more actual change he is likely to get.
3. Present both sides of the argument when the audience starts out disagreeing with you, or when it is probable that the audience will hear the other side from someone else.
4. There will probably be more opinion change in the direction you want if you explicitly state your conclusions than if you let the audience draw their own, except when they are rather intelligent.

5. Cues which forewarn the audience of the manipulative intent of the communication increase resistance to it, while the presence of distraction simultaneously presented with the message decreases resistance.

A great many more of these are listed in a summary of social-psychological findings. It would be an excellent exercise to have the students demonstrate that they have learned these principles and can use them in a speech or paper.

Presented in this chapter are the different levels of factors relevant to the change process: the philosophy and personal effectiveness of the agent of change; the principles involved immediately in learning; the general setting and procedures of learning; the community or greater setting involvement; and the procedure for the resolution of differences.

Chapter Six

Supplementary Materials and Activities

Films

ROADBLOCKS TO COMMUNICATION

WBGH/1963/30 min/b&w

Dr. Knowles distinguishes between genuine disagreements and those due to misunderstanding. The concept of "feedback" is explored as one of the ways of improving communication. The use of the watchdog panel, reaction panel, and the audience panel is explained.

LEARNING FOR LIFE

NEA/1961/30 min/b&w

Shows how, through public school programs, adults are learning skills of citizenship and personal growth. Shows adults exploring community issues, learning to become more efficient executives and better informed voters, studying astronomy, government, and Russian. Reveals how vocational education retrains workers who have lost their jobs as the result of automation.

Source: Audio-visual Services

Attn: Booking Clerk

University of Wyoming, Laramie, Wyoming 82070

MANAGEMENT OF HUMAN ASSETS

BNA/1967/28 min/color

Dr. Rensis Likert summarizes the years of research and activity which he has directed at the Institute for Social Research, bringing his understanding and direction which a company must take to obtain high-producing management. Likert's "System 4" type of management utilizes modern techniques of motivation and communication to achieve lasting high-performance goals and results.

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Supplementary Readings

McLuhan, Marshall. Understanding Media: The Extensions of Man. New York: New American Library, 1964.

This book opens the imagination to the possibilities of communication. The book is anthropological in nature, studying societies through their primary methods of communication and making recommendations for the future.

Katz, Daniel and Robert L. Kahn. The Social Psychology of Organizations.
New York: John Wiley & Sons, Inc., 1966.

The open systems theory applied to a thorough study of organizational principles. This book provides the levers of understanding by which to begin to move the local world.

Activities

During the Process of Change chapter, each student should write a short paper on a situation in the community that he feels needs changing and how he as a person would go about changing it. A discussion of samples of these papers could develop the points in the chapter further.

References

Robert M. Gagne, "Some New Views of Learning and Instruction," Phi Delta Kappan, 51:468-72, May, 1970.

Warren C. Haggstrom, "Poverty and Adult Education," Adult Education, pp. 145-60, Spring, 1965.

Alexander H. Leighton, "Poverty and Social Change," Scientific American, 212:21-27, May, 1965.

R. Linton (Ed.), Acculturation in Seven American Indian Tribes (New York: Appleton-Century, 1940). p. 333 Arthur W. Combs.

Margaret Mead, Cultural Patterns and Technical Change (New York: The New American Library of World Literature, Inc., 1955), p. 284.

Muzafer Sherif, "On the Relevance of Social Psychology," American Psychologist, 25:144-56, February, 1970.

C. H. Springer, "The Systems Approach," Saturday Review, pp. 56-58, January 14, 1967.

Carl E. Thoresen, "The Systems Approach and Counselor Education: Basic Features and Implications," Counselor Education and Supervision, 9:12-15, Fall, 1969.

Philip Zimbardo and Ebbe B. Ebbesen, Influencing Attitudes and Changing Behavior (Reading, Mass.: Addison-Wesley Publishing Co., 1969).

CHAPTER SEVEN

PSYCHOLOGICAL EFFECTS ON ADULTS WHO EXPERIENCE LOWER SOCIOECONOMIC STATUS

"The poor man, he don't save for a rainy day, because all his days are rainy." This is the common feeling of many persons who experience a lower socioeconomic class status. (Logsdon)

Research has observed that adults who are of a lower socioeconomic status experience obvious psychological traits that vary from those of a less deprived adult. The effects also vary for each individual, so it is invalid to completely generalize the internal thoughts and behavior of these adults. However, the following is a composite of feelings, attitudes, and behavior of certain groups and individuals under various circumstances and settings.

Because of the contradictory standards in which he must live, a poor man may develop somewhat of a "split personality" at his job, that of being hostile and aggressive toward his fellow workers, yet at the same time, experiencing a deminating fear of the larger white society. He feels that his time has no value, a lack of control and unpredictability of life, and he becomes discouraged at the slow, monotonous and tiring work. His attitude turns to that of just breaking even or "I'll just get enough to buy my dinner and bottle and quit." Some do take pride in their work, but often the apathy of others discourages their competitiveness.

A lack of trust between co-workers is found especially when money, clothes, and personal possessions are concerned. Greater trust is revealed

in kinship relationships, however, so often he withdraws to the household. The deprived adults may also think that by grouping by age, sex, and territory according to their ethnicity they can prevent unfairness and forms of conflict by reducing their social relations. Their communication is generally aimed toward personal, rather than formal relations. This private compact with loyalties, therefore, replaces impersonal standards of worth. Face to face relations can begin here and then enable them to reach out beyond their territorial aggregation. If a member of the group should imitate the "average American," he is often considered a phony, coward, or fink, as they refuse to accept a person's Americanization and degrade the name American. (Block)

Adult males actively look for differences among themselves to achieve individual identity. He feels that there is more prestige in having people think that his background is buried in crime and violence rather than in public welfare. When foreigners or investigators enter his area, for example, he likes to act important in showing them around. He feels that by being in with the "right people" he can be protected, yet with friends and relatives, he complains about how he was maligned by the press and their neighbors. They are thus quite cautious in their dealings. Their fear of police is often greater than usual, so many of their rightful complaints are not voiced to avoid the attention of the police or revelation of the difficulty they have communicating.

Both sexes may thrive on rumors and gossip and are unable to keep family secrets. Very few believe that others will cooperate in joint efforts unless it is to one's personal benefit or if the person is under a threat. Rather than make a federal case of something, many believe that things should be handled by private agreement.