Methods of handling intergroup incidents in agency-formed groups (United Neighbors Association- House of Industry, Philadelphia, Pennsylvania) 1951-1957

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METHODS OF HANDLING INTERGROUP INCIDENTS IN AGENCY-FORMED GROUPS (UNITED NEIGHBORS ASSOCIATION - HOUSE OF INDUSTRY, PHILADELPHIA, PENNSYLVANIA) 1951-1957

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BY
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SCHOOL OF SOCIAL WORK

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CHAPTER I

INTRODUCTION

Significance

In our American society, we are oriented toward the achievement of democratic goals. Consequently, we have a particularly vital stake in fostering good intergroup relations, resolving intergroup conflicts and reducing intergroup hostilities.¹

Very often major social occurrences hasten our steps and we are somewhat "pushed" into courses of action. World War II set into motion many social changes that led to great mobility of different groups of people. The mobility of people caused involuntary contacts among racial and cultural groups which sometimes led to community restlessness, fear of riots, intergroup conflicts and intergroup tensions. Sometimes the new social contacts between racial and cultural groups due to war changes and mobility developed lasting friendships which grew naturally out of widening opportunities for contacts.² In almost all situations, however, when there were contacts between racial and cultural groups, intergroup incidents did occur and the results of such contacts were left largely to chance and the


stability of the individuals involved. The malady was that few persons seemed to understand what things were present to make one situation explosive and another harmonious and acceptable.

Consequently, there developed a whole new area in the social milieu with the focus being that of fostering good intergroup relations. Over the past decade, a considerable amount of research has been done in the area.\(^1\) This research emerged out of a need in our time for skillful mediation of intergroup relations in our society. The requirement for such mediation has been present for a long time.

The social work profession along with other professions concerned with the common welfare have made attempts in non-specialized but well intentioned ways to deal with problems of intergroup relations among the widely diverse cultural and racial groups that they serve.\(^2\) These attempts have been less meaningful to the wider scope because each works in his own way according to individual procedures and isolated judgments based on personal experiences, preconceived notions and vested organizational interests.

Today thousands of administrators, executives and professional workers are handling programs that directly involve intergroup relations, yet there are few established principles of "good" intergroup practices.\(^3\) For a little more than a decade

\(^{1}\)See bibliography at end of study.

\(^{2}\)Ibid., p. 1.

\(^{3}\)Ibid.
Intergroup research has accumulated but only until recently has it been systematically organized for use in actual social situations. There has developed a recognized need for a systematic approach in handling intergroup incidents and making satisfactory adjustments for immediate as well as long range goals. It became apparent that one needs more than indiscriminant good will and humanness, however vital these qualities may be for the spirit of the democratic society.

A fostering of better intergroup relations, though a new area of focus in the social work profession, is not apart from the conceptual framework of group work as a method in social work. Social group work agencies have the responsibility of carrying out the professional purpose of group work, e.g. (1) helping members of a group to become and value their real selves and to discover, use and develop their strengths through the group association so that they may find a more responsible and satisfying relation to other group members, the worker, agency and community; and (2) helping the group as a whole to develop social interests and activities that will contribute to movement toward a more democratic society.

Conversely, intergroup relations represent an area of direct concern to group workers in intercultural and interracial settings because: (1) the group to which an individual belongs

1Ibid.

is the basis for his perceptions, his feelings and his actions. Group leaders aim to promote individual personality growth by modifying and making use of the group experiences of individuals. Any new experience in intergroup relations offers important opportunities for personal growth; (2) leaders of "social group work groups" in intergroup settings are often faced with incidents and illustrations which they are called on to handle in such a way as to foster good intergroup relations and (3) many group workers deal with youth who are in the stage where they have loosened their bonds of dependence on the family. It is at this time that personal growth through group experiences can be possible. Intergroup values and sentiments developed during this crucial period may set the main framework for the intergroup relations creed that these individuals will carry with them the rest of their lives.

It is of utmost importance, then, that workers in intergroup settings pin-point specific principles and techniques from the conceptual framework of group work that will aid them in handling intergroup incidents which will inevitably occur. A knowledge and execution of successful handling of intergroup incidents will in some small way contribute greatly toward helping individuals in a democratic society become mature world citizens with respect and appreciation for all human beings.

For effective work with groups of diverse cultural backgrounds, a group worker needs along with the basic understanding

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of working with people, certain "plus" qualities in use of knowledge and skills of fostering good human relations. A worker needs some guides to action, for without guides there can be hopeless confusion in program and plans. The value in such guide-lines rests in the fact that group workers realize that solutions are related not to the kinds of people but to the kinds of problems and that this knowledge can be used in any endeavor when one works with in-out groups.¹

Emerging from accumulated intergroup experiences and from on-going social science research are a few major principles that have implications for intergroup practices.² The skills and techniques utilized by intergroup workers obtained from group work principles, intergroup experiences and research must fit into a basic framework which is adequate and which in itself has validity.

Purposes

The purposes of this study were: (1) to illustrate selected intergroup incidents that occurred in agency-formed³ groups, (2) to note the methods and techniques utilized by workers in handling the intergroup incidents, and (3) to show the effectiveness of workers' handling as it related to use of social work principles and execution of findings of existing research on intergroup relations.

¹Dorothy Height, Step By Step With Interracial Groups (New York, 1948), p. 4.
²Dean and Rosen, op. cit., p. vii.
³See page for explanation of an agency-formed group.
Method of Procedure

The method used in the study included reading of books, periodicals, bulletins, and pamphlets for theoretical information. A study was made of six afternoon agency-formed groups in operation for a year which had leadership from a second year social work student with supervision.

The social situation was devised by the writer comprising the name of group, age level of group, date of meeting or intergroup incident occurrence.

The method of selection of incidents was obtained from a schedule devised by the writer based on intergroup incidents in group process records. This selection was also supported by findings of research authorities in intergroup relations. From these selected incidents, nine categories were devised which formed the basis for analysis of worker's role.

Each intergroup incident was quoted from record material and termed "excerpt incident."

Scope and Limitations

This study was performed during the writer's six months field work experience at United Neighbors Association - House of Industry, Philadelphia, Pennsylvania.

The six agency-formed afternoon club groups studied were: The Pocahantas Girls Club, nine and ten year old girls, for the year 1955-1956; The Wild Cats, nine and ten year old boys for the year 1955-1956; The Charleston Glamour Girls, nine and ten year old girls for the year 1954-1955; the Peppy Pals, nine and
ten year old girls for the year 1951-1952 and The Rusty Club, five and six year old boys for the year 1956-1957. These groups were under the leadership of second year social work students with supervision.

The study was primarily limited in material in these areas: (1) writer's access to only record material, (2) with the exception of one club, absence of club leaders to interpret the records, (3) lack of previous studies on handling intergroup incidents in group work settings and (4) limited amount of theoretical information on intergroup relations in club settings.

Further limitations in scope in analysis were: (1) overlapping of material in categories due to the similarities in nature of material and (2) writer's consideration of incidents based only on cultural and racial factors, though it was realized that education, social and economic factors were equally as important components in the study.
CHAPTER II

THE AGENCY AND THE COMMUNITY

The Agency. - United Neighbors Association, located in Southeast Central Philadelphia, was founded in 1946. The agency has a rich heritage and has been deeply rooted in neighborhood life for fifty years. United Neighbors is not just a name but rather an indication of cooperative self-help. Neighbors, board and staff join together and work to make the neighborhood a better place to live.

The total community is the area of focus, regardless of sex, creed, age or race. Opportunities were provided for children, teen-agers, adults, and golden-agers who would get together with their leaders to plan programs of fun, skill and good fellowship. The operation of the following services was provided by the agency: (1) two settlement houses, the House of Industry and Southwark House, both offering varied programs for its membership (e.g. club meetings, sports, games, arts and crafts, cooking, dramatics, dancing and teen-age canteens, swimming, skating parties, discussion groups, movies, folk dancing, trips, outings, playground, tot-lot, and mass activities), (2) Community Projects Division, which was housed in the House of Industry and gave leadership and direction to neighborhood

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groups through committees and councils toward making the neighbor-
hood better and (3) Camp Linden which provided not only an
ideal country-life atmosphere, a closeness to nature, and varied
activities, but also produced an environment which was conducive
to experiences in democratic living and greater understanding
among people of various racial and national backgrounds. The
framework and operation of these three services instilled within
the community a new idea of citizenship, better living and a
greater understanding of themselves and their fellow neighbors.

The Community.- The philosophy of the agency can be summer up in
a few words: "a creation of the environment and providing op-
portunities where people of all backgrounds can work together for
their common good."¹ From experience the agency felt this
philosophy could best be done through group thinking, planning
and action - "the do-it-yourself" approach being the basic policy.

There was a high concentration of Italians in the area -
roughly seventy per cent. With few exceptions, they were of the
second and third generations. Negroes represented approximately
thirty per cent of the area of population. With few exceptions
they were Southern migrants of the second and third generations.
There were a few Jewish, Irish, and Puerto Rican families in the
neighborhood also but the approximate percentage was unknown.

The cultural and racial groups for the most part lived in
belts; however, there was a slight mingling between the groups

¹Chester E. Leighty, "Social Audit Statement" (Statement
presented to Budget Committee of the Community Chest, November,
1959, p. 1.)
throughout the area. The Negroes were heavily distributed around Third to Fifth Streets from Lombard through Carpenter and the Italians predominately occupied the area around Sixth to Tenth Streets from South to Washington Streets.

The economic status of the Italians ranged from the business men with incomes of $9,000-$11,000 yearly to the skilled and semi-skilled men with incomes of $4,000-$5,000 yearly to the common laborer men with incomes of $2,000-$3,000 yearly. The Italian women were generally housewives and occasionally secretaries and factory workers.

Negroes in the vicinity were engaged in skilled and semi-skilled labor with incomes roughly of $3,000-$4,000 yearly, and common labor with incomes of $2,000-$3,000 yearly. A small percent of Negroes did irregular work and odd jobs and their yearly incomes were even less than the figures quoted above. The women were generally domestic service and factory workers.

The diversity in income levels was reflected in the community picture as it related to the appearance of apartment houses, apparent incidence of home ownership, modes of dress of children and adults, and community pride. The area was considered one of the most heterogeneous sub-areas in the entire Southeast Central Area as it related to home appearances. In some blocks the outside physical environs of the homes were well kept. Individuality was asserted by wrought iron trimmings, window shutters, stone steps and fronts, back yards, small courts, and sometimes terraces, whereas the next block would picture housing blight, crowdedness, dilapidated fronts, broken windows, and
occasionally outside privies. This diversity would sometimes be found in the same block. The side streets and alley-ways represented the worst the neighborhood presented in the matter of housing and living conditions. The differences in the areas quoted above were equally as wide within a cultural group as between the cultural groups.

The Italians were well entrenched in the community and they either owned their homes or were in the process of buying them. Percentage-wise, about ninety per cent of the Italians owned their homes or were buying them in the area. Home ownership was a goal to which all aspired and gave first consideration. The Italians almost never moved out of the area. Some went to great lengths fixing up their homes and some of the interiors were replicas of Hollywood homes.

A very small per cent if any of the Negroes in the area were owners of the homes in which they lived. It was felt that only a few if any possessed deep roots in the community. Generally, the Negroes considered the community as one of the least desirable places to live. Their focus seemed to be survival for the present by accepting their living situation while attempting to make the situations better through concerted community social action. Though the Negroes were accepting of their "status quo", their goal was to move out to "nicer" neighborhoods as soon as they could rise to that point economically.

There were three public elementary schools in the area. Henry Burk was a special school for the mentally retarded and children with social adjustment problems. The enrollment was 336,
student composition being ninety per cent non-white. The school was rated as one of the best special schools in the city; William Meredith School had an enrollment of 628, eighty-five to ninety-five per cent being non-white. The school was rated plus (+) as it related to physical plant and facilities but teachers, standards and curriculum were rated minus (−); George Nebinger School had an enrollment of 571 and was predominately non-white also. The school had a fair rating but the physical plant was old and facilities were limited.

There were two parochial elementary schools in the area - both Roman Catholic. Saint Mary Magdalen de Pazzi had an enrollment of 431, attended by Italian Catholic children exclusively. Saint Paul School had an enrollment of 808, attended by white, Catholic non-Italian and/or white Catholic Italian-mixed children.

The Negroes in the community were predominately of Protestant faith and attended the numerous protestant churches in the area. The Italians were predominately of Catholic faith and attended the two Catholic churches in the area.

There were four playgrounds or parks in the area. Florence Park was a small but good one and was used mostly by Italians. The Palumbo playground was large and had excellent equipment. It was at one time used exclusively by Italians but for the past two years, a small percentage of Negroes had been frequenting it. The Sunshine Playground had a fair rating relating to space and equipment. It was used almost exclusively by Italians. The Weccacoe playground was rated as one of the best in the area and was used by eighty-five to ninety per cent non-whites.
From this community picture then, it was apparent that the two cultural groups even though living together, were isolated from each other in value systems in connection with home ownership and upkeep of same, modes of dress, and community pride; contacts in schools, churches, and recreational life; and associations in clubs, neighborhood groups and social life. Each racial or cultural group was separated in their own way and aside from individual attempts to associate with others according to one's own preferences and individual merits, United Neighbors Association was a very significant force in the community to bring the two groups together.

Through years of professional experience, living in the community, observing and noting community trends, the executive of the agency and other professional staff personnel had noticed a form of cultural clannishness, prejudice, and intolerance among the diversified cultural groups, particularly between the Negro and Italian groups. It was felt that this intergroup clannishness and intolerance stemmed from the diversity in income levels, differences in social values, separation of the groups in the public and parochial schools, lack of contact in social life as it related to clubs, associations, etc., and lack of contact in worship and religious services.

In attempting to alleviate some of the intergroup clannishness and prejudices and foster better intergroup understanding,

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the agency emphasized that part of its philosophy of "creating an environment", which involved the use of a one-third ratio system in admitting afternoon group membership. All afternoon club groups (composed of children from five to twelve years of age) were agency-formed based on age, race, nationality, and occasionally along friendship lines. In club formation, in every group of ten white children, there were three non-white children.

The basis for the use of a ratio system was: (1) group work agencies located in communities where there are two or more racial or cultural groups represented must devise some method where the agency has control over the composition and number of participants in such groups so that the agency serves the total community and agency participants do not become all of one racial or cultural group; (2) a ratio system enables an agency to consciously hold in its hand the component power of control of the percentage of composition of the racial or cultural groups who participate in the program.¹

The reasons for the use of the one-third ratio was because this ratio was considered the best working one based on staff experiences at Camp Linden and staff experiences at Stanfield House, a settlement house formerly operated by the agency.²


²Ibid.
The use of the one-third ratio was only an assurance that the agency kept its true interracial nature. The desired results were that the group worker made use of the integrated composition in the group situation to foster good intergroup relations. The workers utilized a variety of methods in handling the intergroup incidents that occurred. The following chapter will deal with an analysis of the worker's role in handling the intergroup incidents quoted and the effectiveness of same as indicated by the results gained. Reference will also be made to what existing intergroup research found as the most effective methods in handling intergroup incidents.
CHAPTER III

THE SOCIAL SITUATION, INTERGROUP INCIDENTS, AND ANALYSIS OF WORKERS' ROLE

Whenever two or more groups of diverse cultural backgrounds come together in a group situation, particularly in a club group where it is inevitable for a high degree of interaction, many intergroup situations and intergroup incidents will arise. The term social situation as used in the study was defined in the preceding pages in the method of procedure.

From a study of process records in the agency and from existing research on intergroup relations adapted in the main from sources quoted in the bibliography, in writer's opinion, there were nine areas that a group worker should be particularly conscious of in working with members in an intercultural-interracial group work setting. These were:

1. "Potential Friction" Incidents - incidents based on the racial-cultural factor that may develop friction between group members but if worker handles immediately and effectively, friction may not ensue;

2. "Friction" Incidents - incidents between members that belong to a racial or cultural group that involve personal insults (verbal or non-verbal) and which provokes hostile feelings culminating in friction;

3. "Loyalty-Cleavages" Incidents - incidents where cleavages are created between members belonging to the same racial or cultural group because of loyalty to their
group rather than around issues of personal choice;

4. "Participation" Incidents - incidents where a group member refuses to participate in an activity on the basis of the race or national origin of other participants in the activity rather than on the merits of the activity and personal choice;

5. "Interpretation" incidents - incidents which require interpretation on the part of the worker or of a group member in explaining the backgrounds, experiences, or behaviors of members belonging to a racial or cultural group to other group members in an effort to alleviate unfavorable reactions conditioned by ethnic status;

6. "Uneasiness of Group Members" Incidents - incidents occurring due to uneasiness of either the majority or the minority group members represented because of an overwhelming number of members present of the other group at a club meeting;

7. "Prejudgments and Prejudices" Incidents - incidents created by expressed prejudgments and/or prejudices of members belonging to one racial or cultural group concerning members belonging to another racial or cultural group;

8. "Name-calling" Incidents - incidents that involve the use of derogatory, unacceptable names against a group member based on that member's race or national origin;
9. "Clarification of Agency Policies" Incidents - incidents wherein agency policies concerning intergroup relations need to be clarified to parents when it involves their childrens' participation in the agency's integrated program.

The above nine categories of incidents were used only for the sake of focus and analysis. It was realized that in some categories there would be considerable overlapping due to the nature of relationships in the group (e.g. friction and potential friction incidents, incidents of name-calling and pre-judgments and/or prejudices, incidents of cleavages and participation, and incidents of interpretation and uneasiness).

It should also be noted that there was no one set way to handle any particular intergroup incident because no two situations involving intergroup relations were exactly the same. However, there were certainly a number of fairly specific patterns of action in relationships repeated frequently in essentially the same form. Because of the frequency of the same patterns of action in relationships, categories could be legitimately formed and courses of action could be formulated based on social work principles, findings in intergroup research, and experiences of those who have practiced frequently in settings where racial and cultural groups were represented.

"Potential Friction" Incidents

The following incidents have been termed potential friction because they involved some degree of hostility generated
between members of the racial and cultural groups represented and if the worker had not moved in and handled the situation, the incidents may have been based only on racial and/or cultural meaning rather than including the personality factor.

The following incident occurred March 16, 1955, with ten whites and one Negro present at the time. The age level for the group was nine and ten years.

Excerpt Incident 1

I asked Anna Mae (white) and Joyce (Negro) to try their luck at getting one of the center girls out when they returned and they too were pulled into the activity. With only a minor incident in which Joanne (white) was hit by Joyce's knee accidently, the game came to an end at 5:00. I helped Joanne acknowledge the fact that Joyce had not run into her intentionally. Joanne wiped her tear-stricken face and said she knew this but it really did hurt to have someone's knee hit your nose. I said I knew this was so and helped Joanne up from the floor, so that she could go downstairs to wash her face. The fact that Joanne was able to understand and verbalize that Joyce's action had not been intended helped the other members not to ostracize Joyce for this accident.

In this accident-incident, the worker recognized a social situation that could prove unfavorable and present a source of ostracization to the person initiating the incident even though it was an accident. Recognizing the feelings developed between members involved in the incident, worker helped the accident-recipient understand and verbalize the fact that it was an accident. The worker realistically sympathized with the accident-recipient by acknowledging that she was hurt (physically and possibly emotionally) as a consequence of the accident. The techniques and skills utilized by the worker were derived from the following principles in social group work: (a) the worker feels with individuals and the group without necessarily feeling
like them; and (b) the worker accepts and handles negative and positive feelings for the benefit of the group. The worker's use of techniques based on social work principles brought the incident into its proper focus and thus enabled other group members to see the real basis of conflict and to understand the action taken by the worker and the members involved.

The following incident occurred January 9, 1956, with nine whites and four Negroes present. The age level for the group was nine and ten years.

Excerpt Incident 2

Pat (white) was one of those mad at Leona (white) as her blouse had ripped. Then Leona was pulled down from the window and she apparently stepped on Loretta's (Negro) back as she landed. Loretta was furious. I tried to work with her on the fact that it had been an accident. Laura and Pauline (Negroes) were behind her in what she said. Pauline was getting mad, and smiling every now and then as Loretta said, "I'm going to get you girl." I said, "Loretta, you're not going to do any such thing." This was an accident. She wasn't responsible. Pauline was the one to pull her." As Pauline seemed to be so involved, I said, "just remember Pauline that if you had done this, she'd be just as mad at you." Pauline replied rather sheepishly, "yeah, I know." The only difference would have been that the conflict with Pauline would have been settled in the room instead of outside with the gang. As Loretta continued on with her negative, I watched Leona. She was sitting tight-lipped, looked about to cry. I told Loretta that Leona was sorry. I finally came to the realization that Loretta couldn't move beyond her feelings, and that the group, by then enlarged by the appearance of Roberta, Carmella, Rosie, and finally Cora, could not have any fun with her in the room. I took her by the arm and outside, telling Miss Mary that she had something to think over, and might want to talk to her.

The worker's role, created negative feelings in the accident-initiator and the accident-recipient. The group members witnessing the accident were not helped by any "fair-play" values or intergroup understanding. The social work principle
of acceptance of feelings was violated. The worker not only challenged the negative remarks of the accident-recipient before she attempted to help the recipient accept the incident as an accident, but she also failed to acknowledge or sympathize with the recipient's negative feelings about the incident. Removing the recipient from the group, the writer thought, was not the best solution because: (1) the member had not resolved her feelings nor fully expressed her hostility about the incident, and (2) the worker, who was acquainted with the situation, felt that the recipient might have carried the incident outside the agency and the emotional factors of the incident could have developed along racial or cultural lines. One of the skills that the worker used that she might not have been conscious of was that of personalization in working with the friend of the accident-recipient. The term personalization will be explained more fully in the following paragraph.

The worker might have helped the situation more if she had been guided not only by social work principles but also by the old axiom that "people can not be taught who feel that they are at the same time being attacked."¹ People learn or can be reasoned with very little unless they are in a frame of mind where they want to learn or be reasoned with.² Researchers in intergroup relations³ have found that hostility is decreased if

¹Williams, op. cit., p. 65.
²Ibid.
³Ibid., p. 66.
members of conflicting groups are helped to identify their own values and life situations in individuals of the other group. They find it to be most effective when devices are used for inducing personal identification before the introduction of group labels.

The following incident occurred November 28, 1955, with four whites and three Negroes present. The group members were nine and ten years of age.

Excerpt Incident 3

As I went out the door there stood Loretta (Negro) furious. Kathy (white) had apparently taken her coat by mistake and left it on the hall table instead of in the room. There was some reference to its being on the floor but she let that slide. I went back and suggested to Kathy that perhaps she might get the coat and hand it to Loretta. I told the latter I was sure it had been an accident, that Kathy hadn't meant any harm.

This incident was handled with the same disregard of the principle of acceptance as in incident 2. The worker assumed and told the accident-recipient she (the worker) was sure the incident was an accident and that the accident-initiator meant no harm. Neither the recipient nor the initiator was helped to understand or verbalize their feelings surrounding the incident.

The following incident occurred March 21, 1955. There were seven whites and two Negroes present with ages ranging from nine to ten years.

Excerpt Incident 4

Bobby (Negro) soon tired of painting, and played with the ring toss game. One ring went under Patty's (white) chair. In obtaining the ring, Bobby knocked Patty's chair. They began to fight and Patty to cry. I separated them. "Bobby, do you think you could have told Patty you were going under his chair?" Bobby said, "Yes, but he began to
hit me." I said to Patty, "hitting someone doesn't help too much. Do you think you could have talked about this?"
He said "yes" and showed me where his hand was bleeding.
I took him to the receptionist to be fixed up.

This incident may also be termed as a friction incident.
The worker's role was virtually the same as in incident 1 because the same worker was involved. The worker made use of the realistic factors in the situation, and helped not only the persons involved to see and understand the situation, but also reinforced fair-play values to other members witnessing the incident. The same principles of acceptance already mentioned served to guide the techniques utilized by the worker.

Handling hostility and anger represents a normal area of professional concern, but a worker in an intergroup setting must be particularly skillful in diagnosing relationships in the situation and handling them accordingly if intergroup understanding is to develop. It is advisable that workers be so skillful in guiding the interaction of hostility and anger that feelings based on one's ethnic group need not enter in.¹

The following incident occurred November 3, 1954 with six whites and five Negroes present. The ages ranged from nine to ten years.

Excerpt Incident 5

Besides the instances when Frances and Julia (Negroes) thought I was unduly limiting their desire to participate, Carolyn (Negro) took an outright "wack" at Joanne (white) when Joanne told her not to open the oven. Joanne made no move to strike back. I asked the girls what had happened, listened to both sides, and then asked Carolyn if she had

¹Dean and Rosen, op. cit., pp. 104-5.
legitimate grounds for hitting Joanne. She admitted she didn't. I said I had asked Joanne and Joyce (Negro) to tend the oven and if they thought the stove shouldn't be opened at the moment she wanted to look in, this was up to them. I pointed out, however, that Carolyn had a right as a member of the group to note the progress of the cake as did the other girls and that she could look in when Joanne and Joyce did open the oven.

The worker’s technique of explanation was based upon another principle of social group work essential for good intergroup understanding. Principle! the worker supplies the group, when needed, with factual material, helping the members recognize issues and explore new horizons. The worker capitalized upon the progress of the cake, and accepted the fact that all girls wanted to note its progress. However, she emphasized that limits and divisions of labor had been made and others could participate only when the division leaders deemed it necessary. The worker was wholeheartedly identifying with the whole and helping the members toward developing a spirit of unity and cooperation. The technique utilized by the worker was also based upon the group work principle of worker adjusting her behavior to her understanding of the behavior of the group.

Intergroup research suggests that a leader's role in the same or similar situations be directed toward building up a new sense of direction between members which frees each to be herself at her best by relating them to the larger aims which they have in common. Research further suggests that a worker may solidify the group or group members by leading them to work on large enough projects so that they can rally around common

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1Height, op. cit., p. 22.
interests. Any division will gradually develop on an activity basis which crosses racial lines.\(^1\)

The following incident occurred April 27, 1955, with nine whites and five Negroes present. Their ages were nine and ten years.

**Excerpt Incident 6**

Joanne (white) came to me shortly afterwards complaining that she didn't want to play with Geraldine, Carolyn, and Agnes (Negroes). I asked her why and she said they played too rough. The three girls came over to me now also. Joanne said they were playing all right until the three started tickling the others. I asked Joanne what she meant, they played too rough. Joanne complained they had hurt her when they tickled her. I asked Joanne if she had told them this. She said she had not. The three girls had now walked away to sit apart from the other group members. I told Joanne if she told the girls this, I'm certain they would play the way Joanne and the others had begun the game. I asked Joanne if it was that she didn't want to play with them or that they had played too rough that she was complaining. Joanne said the latter, and said she would explain to the girls how they were playing the game. I went with Joanne and prepared the three, who were now hostile toward Joanne for what she had to say. I told the girls that Joanne had told me frankly that it wasn't that she didn't want to play with them but that they were not playing the same way. Joanne said this was so, and that she would tell them how they were playing the game. Geraldine expressed her negative to the effect that she didn't have to play with them. Joanne said, "but I want you to." I said that Joanne realized she hadn't tried to explain, so should'nt they be willing to try out the new way. The girls admitted this was fair. Joanne quite capably explained and I left the girls to play together. The group played together for the remaining of the club.

The worker helped the individuals involved verbalize and realize the basis for the situation at hand, and moved them away from thinking of the incident as one related to personal or racial rejection. This technique utilized by the worker

\(^{1}\text{Ibid.}\)
proved effective for short-term goals and alleviated a friction situation that could have ensued. However, due to writer's familiarity with intergroup research, it was felt that the worker did not analyze the incident in light of all the ramifications involved. The writer saw a pattern of cultural differences emerging out of the incident in which she feels that leaders in intercultural-interracial group work settings should be aware. The writer's reading of previous club records, making observations, and home visits substantiated the assumption that the white member and the Negro members involved in the incident had different family, school, and social backgrounds resulting in different norms and values held by them. Consequently, for long range goals in fostering better intergroup understanding, it was felt by the writer that the worker might have utilized an additional technique in helping Joanne realize and accept the cultural differences involved. Intergroup research clearly states that intergroup understanding is impeded by ignoring individual and group differences and treating all people as if they are alike.¹ The writer feels that the worker failed to see the cultural differences involved, or assumed that there were no differences worth acknowledging and preserving in the Negro group members. Because the three Negro girls and the white girl were not alike culturally, economically, or socially, the writer felt that the Negro girls placed no value or premium on playing the game mildly or in accordance with the "normal"

¹Dean and Rosen, op. cit., p. 20.
acceptable way. Height\textsuperscript{1} has emphasized that the pressures of everyday life are so painfully evident in the life of youth belonging to a minority group that they often produce a greater difference in degree of social maturity than is found in youth belonging to a majority group of the same age. This is one reason for what often seems to be impatience and/or undue aggressiveness in racial minorities. With the above mentioned considerations, the writer feels that a compromise and explanation with the two different ways of playing the game would have helped all involved to understand, accept, and respect the cultural differences involved in this incident.

The following incident occurred January 19, 1955. There were eleven whites and four Negroes present, with ages ranging from nine to ten years.

Excerpt Incident 7

Claudette (Negro) effervescent girl that she is, in a short while was in an argument with Joanne (white) about how Joanne should act when I told them to be quiet. Claudette pointedly told Joanne to shut up and listen to what I was saying, and Joanne took offense. I told Claudette that she or any of the others had any right to tell another how to act. Claudette said Joanne made her angry, talking all the time. I said that this may well be, but that there is a courteous way to ask another to be quiet. Claudette said this was so, but she doubted that this would work with Joanne. I told Claudette she wouldn't know until she tried, and urged her to try a more courteous approach next time.

The technique the worker used in this incident was discussion of appropriate ways of talking and speaking to others. The social work principle involved was: worker's acceptance of

\textsuperscript{1}Height, \textit{op. cit.}, p. 21.
role of authority when necessary without passing judgments. The aspect of courteousness toward one group member to another is essential in intergroup settings when the aim is to foster better intergroup understanding. Intergroup research suggests that persons who work with intercultural-interracial groups should be moved by an adequate faith of how individuals should treat one another. Research further suggests that workers in addition to acknowledging the feelings of individuals, should emphasize etiquette, courtesy, manners, and feelings for others. These techniques involve the use of the principle already mentioned of exploring new horizons.

There were seven whites and six Negroes present at the following meeting which occurred October 24, 1955. The members were nine and ten years of age.

Excerpt Incident 8

One interesting incident took place. Barb (white) said, "she's trying to take the pumpkin." I went over to find Laura (Negro) starting to snatch away what Barb had been tracing. As I pulled Laura aside she quickly snapped, "I don't want to use it anyhow." I could feel sharp feelings behind what she'd said, perhaps because she felt Barb didn't want her to use it. I quickly pulled Laura to me and said, "look here, Barbara would be glad to let you use it, but not now when she is using it herself." I could almost feel her relief as she once more became her happy go lucky self. All the tension seemed to drop right out of her.

This incident is similar to incident 7 in that the worker used basically the same group work principle, but a different technique in explanation of the action taken. The technique

1Ibid., p. 25.
2Ibid., p. 37.
utilized by the worker was effective. However, in light of research and experiences of others in intergroup relations, it is felt that the technique utilized might have been more helpful to the other group members if the worker had, in addition to making clear the reasons for her action, emphasized etiquette and good manners between group members.

"Friction" Incidents

Friction incidents are often thought to be symptoms of a deteriorating intergroup situation where covert tension has finally broken through into overt conflict. But when persons of different cultural and racial backgrounds are brought together in new interactive intergroup situations, friction incidents are bound to occur. These incidents should be anticipated and handled appropriately, for they may often afford opportunities for individual development, growth, and social action.\(^1\) Viewed as the "growing pains" of adjustments to integration, they can often be used constructively to improve intergroup relationships further.\(^2\) Friction then becomes normal rather than pathological. There is an old folk saying that "you can't make an omelette without breaking some eggs." One might also say you can't achieve intergroup integration in certain situations without engendering some friction.\(^3\)

\(^1\) Wilber Newstetter, Marc Feldstein, and Theodore Newcomb, Group Adjustment - A Study in Experimental Sociology (Cleveland, Ohio, 1938), p. 118.
\(^2\) Dean and Rosen, op. cit., p. 97.
\(^3\) Ibid.
It should be noted that there are no fixed prescriptions that can be used in handling any friction situation. A great deal depends on what the worker knows about the participants and the peculiarities of the situations as they develop so that she may modify her handling. However, there are principles that may serve to guide a worker in deciding on an appropriate course of action. One general principle in social group work is the use of the present reality in all friction situations because it is unwise to let an incident pass without doing something about it at the time. Letting a slip, epithet, or friction incident pass without picking it up may give a misleading impression to members belonging to either the minority or majority group, and to other spectators that witnessed the incident. Besides, the offender himself may perpetuate his impression that the offending behavior is not taboo. Just as in the case of disciplining a child, the best time to handle an intergroup incident that needs action is when it occurs. There may be aspects that will need additional treatment later, but incidents should not be passed over entirely at the time they occur on the grounds that they can be better handled privately later. An important thing about a favorable intergroup relations atmosphere is that it is not private. A good atmosphere requires public recognition, and the opportunities that friction incidents provide to reaffirm the prevailing policy and practices should not be missed.¹

¹Ibid., pp. 101-2.
Even though there are no blueprints for handling an intergroup friction incident, intergroup research has outlined specific types of friction incidents and ways of handling some of which group workers should be familiar. Specifically, the four types of intergroup antagonism that are usually channeled in interethnic expressions are: (A) incidents involving no personal hostility or group antagonism (e.g., a child slips and uses the word "nigger" and "dirty Jew" in counting out "eeny, meeny, miny, mo" and "1-2-3-4"). These types of incidents can be handled routinely as they come up by correcting the terms. (B) incidents involving personal hostility and only secondarily intergroup differences (e.g., a child who has been bested in competition by a minority person expresses his chagrin by hurling an ethnic epithet at his rival). It is best that these types incidents be handled immediately to re-affirm the intergroup atmosphere. They probably also should involve some follow-up sessions in which the worker can encourage a freer expression of the offenders' full feelings in the situation and decide what further steps, if any, need be taken. (C) incidents involving group antagonisms but no personal hostility (e.g., a gang of whit or Negro boys, sensing the negative reactions of adults of either group moving into the neighborhood may taunt those whose social environment is different from their own). This incident can best be handled

1Ibid., p. 104.
2Ibid.
by having group sessions to discuss the matter and give interpretation.\(^1\) (D) incidents involving the channeling of personal hostilities into organized scapegoating (e. g., some white or Negro boys beat a white or Negro youngster to increase their own feelings of adequacy). These kinds of incidents are the most difficult to handle. They often reflect or are reinforced by peer group associations and experiences outside the organization, such as gang fights or neighborhood conflicts. A handling of these incidents requires fairly firm disciplinary controls within the organization and an alertness to the initial signs of trouble. Establishing good lines of communication among both adults and youth in the surrounding neighborhood will reap tremendous benefits in intergroup understanding.

There were few representative friction incidents recorded. The same theoretical concepts which guided the selection of techniques utilized by the workers in potential friction incidents were also utilized in the following friction incidents.

The following incident occurred at a party which was held February 16, 1955. There were eleven visitors, eight white and five Negro club members present. The age level of the members was nine and ten years.

**Excerpt Incident 1**

... Game: "Spin the Pan". This went well for about five minutes. Then the problem arose of the white children calling only the numbers of other white friends. Claudette (Negro) was provoked and spoke to me about this. I let the game run a little longer and then announced that this

\(^1\)Ibid.
marked the end of one phase of the game and that another person would begin the next phase. I asked Eddie Mae (Negro) to begin. Eddie Mae began, but when I turned around she and one of the Italian boys were ready to come to blows. I asked what had happened, Eddie Mae told me the boy had tried to snatch the pan. The boy denied this. Joyce (Negro) was at my elbow ready to take a punch at the fellow. I asked Joyce to return to the circle so that I could talk with Eddie Mae and the boy. Claudette said that this was the boy that had been throwing snow balls at them as they had come. I asked the boy what had happened. He said nothing and walked away. I explained that I could not settle nothing if he would not talk. The boy cast a contemptuous look at Eddie as she said that the boy knew he was wrong. I said that I had heard Eddie Mae's side of the story and asked him to tell his. He adamantly refused. I asked the two of them if they would join in the next game. They were both silent for a while. Eddie Mae finally agreed, but the boy said he wanted to sit down a while. I said all right but urged him to join in when he felt like it.

The worker utilized the analytical and logical approach. She allowed for and accepted explanations and hostilities and when both were allayed, worker invited the involved parties to rejoin the party games. The technique used was in accordance with intergroup research which suggests that workers thoroughly scrutinize situations as to issues involved and involved individuals.¹ Research further emphasizes that controls should always depend upon the nature of the friction incident, the objectives hoped to accomplish, and the social situation.²

The following incident occurred April 4, 1956, with one white and six Negroes present. The age level was nine and ten years.

¹Newstetter, Feldstein, and Newcomb, op. cit., p. 117.
²Ibid.
Excerpt Incident 2

There were several incidents where the girls ganged up on Pat (white). Viola (Negro) was especially anxious to fight with Pat. I had talked to them both several times, asking them to cut it out. When the girls had started tag, Pat, Roberta, and I, Viola had joined in briefly mainly because this gave her a chance to hit Pat. Each time that I had to break up a fight between the girls and Pat, Lela (Negro) had been very verbal that I wasn't fair, that I spoke only to them and never to Pat, which was untrue, but also the fact remained that I saw only what they did to Pat and I was especially concerned that every time I turned my back or stepped inside for a moment they ganged up on her. Lela started talking about what a crybaby Pat was. I casually reminded her that one of her friends had been crying. Then she referred to the fact that Pat was always going crying to the teacher. I spent a moment talking to Lela about this, and later as the meeting ended I spoke to Pat about it, suggesting that she could hold her own, and perhaps would be better off if she could stay away from the teacher part of the time.

This appears to be an incident of organized scapegoating. Hostility was present as the Negro members, particularly Viola, tended to ostracise, threaten, and inflict physical pain or social injuries upon Pat because of her group membership therein. In handling the incident, the worker's criticism was focused more on the individual than on the behavior being exhibited, consequently, the Negro girls saw the worker's disapproval as being partial and rejecting of them as persons. Writer feels that the worker acted impulsively in challenging and embarrassing Lela which jeopardized her relationship with the group. This was in violation of the group work principle of acceptance of people although disapproving of behavior. Writer also feels that the worker's handling of this incident was unsatisfactory for good intergroup understanding and bases her evaluative statement on the following intergroup research findings: (1) a person is more easily accepting of criticism of objectionable
behavior if she is helped to understand that the criticism is not an objection of herself as a person.\(^1\) (2) A worker who overacts with hasty, impulsive, and judgmental behavior is behaving unprofessionally and may damage her relationship with the offending members. Workers who exhibit impulsive and judgmental behavior tend to weaken the leverage for improving intergroup relations reactions of the offender and her peers.\(^2\) (3) It is demoralizing to be shown up before one's peers because demoralizing not only impairs the worker's relationship with the offending members but very often the whole group may become unified in opposition against the worker, particularly if a leader is reprimanded. Cohesive cliques where the strong in-group and out-group feelings become focused on ethnic differences represent a real threat to a successful intergroup relations program;\(^3\) and (4) A worker is achieving sound intergroup understanding when she uses the non-segregated environment to establish or reaffirm fair-play values in the participants.\(^4\)

"Loyalty-Cleavages" Incidents

Generally, in all known social systems, individuals conceive of themselves as belonging to certain groups to which they owe loyalty.\(^5\) Consequently, whenever there are choices to

\(^1\)Dean and Rosen, \textit{op. cit.}, p. 103.
\(^2\)\textit{Ibid.}
\(^3\)\textit{Ibid.}, p. 103.
\(^4\)\textit{Ibid.}, p. 105.
\(^5\)Williams, \textit{op. cit.}, p. 51.
be made, there is the danger that group loyalties may create cleavages or subgroups. In intercultural-interracial settings, workers should be aware that when individuals develop subgroupings based on racial-cultural grounds, this action is symptomatic rather than causal.¹

The following incidents deal more directly with cleavages, though some other elements were involved.

The incident below occurred March 16, 1955, with three whites and one Negro present. The age level was nine and ten years.

**Excerpt Incident 1**

Joyce (Negro) and Anna Mae (white) wanted to play in the gym. Worker suggested a compromise, since Rose Ann and Isabelle (whites) preferred the playground to Joyce's and Anna's choice of the gymnasium. Joyce would hear of no compromise. **Anna Mae finally joined forces with Rose Ann and Isabelle,** on the basis that the time until 4:45 be spent on the playground and the remainder of the time in the gym. I recognized the good times she and the others had had in the gym but said she could have a good time on the playground also. I pointed out that we were going to the gym the last part of the time today. Joyce refused still to go outside. I told her she would have to stay in the lobby with Mary T. until the group was ready to go to the gym, since she couldn't stay in the room alone. I told Joyce if she changed her mind to come on outside. After telling Mary T. about Joyce's staying with her, I met Roseanne in the lobby.

The incident was not really a clear and representative picture of a cleavage, however, the element in some small measure was present. From the record, the writer cannot be sure if the worker realized that a cleavage did appear as she did not handle the cleavage per se. Cleavages are so closely connected with issues of participation that one may be handling a cleavage by working on the angle of participation. For this

¹(Underlining the writer's).
reason, we can assume that the worker here handled the cleavage or sub-grouping through an act of stressing participation. The worker's role was securing for every girl an equal opportunity to participate in the same activity. The worker also offered a compromise whereby both groups would have an opportunity to do what each enjoyed doing most. The worker was careful not to allow anyone to feel left out in either decision as she left the offer open to Joyce if she decided to join the group on the playground later. The principles mentioned previously of acceptance and the worker's adjustment to group behavior were utilized in this incident also.

Occurring January 23, 1957, the following incident involved two white and three Negro club members present at the meeting. The members were ten and eleven years of age.

Excerpt Incident 2

They decided they wanted to cook a cake. The disagreeable element was still present so they broke off in camps as to what kind of cake they wanted. Frannie (white) and Lenore (Negro) wanted a chocolate cake. Deidre and Georgia Mae (Negroes) said they didn't like chocolate and wanted a yellow cake. Frannie said she didn't eat yellow cake. So they reached a standstill - no one wanting to give. I talked to them about giving when one is a member of a group. Maybe next week we'd have what one wanted and another week, we'd have what the other wanted. Deidre was in a particularly bad mood and refused to agree on anything. Frannie was equally as insistent. I told them with forty cents they could only make one cake at a time and they could decide among themselves what they wanted to do. They had a conference and finally Lenore and Georgia said they didn't care what kind of cake as long as they cooked it. With these elements I suggested a vote. Deidre didn't want a vote because she thought she wouldn't win (as Georgia Mae had already indicated she really did like chocolate cake). I asked them to agree to a compromise then - to cook cup cakes and have different frostings. They wanted a cake. Georgia Mae and Lenore were wavering. Frannie was insistent, and Deidre was insistent. Then
Georgia and Lenore went over to Deidre's side. Frannie appeared hurt and said she was not coming to club next week. I suggested then we'd cook one cake, buy a yellow cake mix, cook one half chocolate, one half yellow and frost it the same way. They agreed to this and Georgia Mae said she would bring the chocolate to color the chocolate half.

This was a more representative example of a cleavage. The writer knew the circumstances, and Georgia Mae and Deidre did like both kinds of cakes. It was felt that they were being unnecessarily disagreeable because Frannie wanted another kind. The worker was not sure that Frannie's insistence was realistic, but she did assume that it was inasmuch as she actually refused to participate (yet to bring her money) if a yellow cake was baked. There was no question around Lenore's and Georgia Mae's unrealistic stand as they agreed to the larger aim of cooking regardless of what they cooked when an issue of forfeiting cooking altogether was brought up. Worker's role was in offering a compromise whereby all girls would gain some satisfaction in the activity. Along with giving direction, the worker utilized the social work principle of helping the group divide responsibility and involve as many as possible in planning and executing the program.

Accumulated intergroup research has found that because so much thinking runs along the lines of black and white, native and foreign born, rich and poor, et cetera, it is advisable that workers in intercultural-interracial settings when dealing with cleavages and loyalties, break down the idea of two-ness.

1(Underlining the writer's).
and help relate the members to those larger aims which they have in common. ¹ The technique utilized here was in accordance with intergroup research as the leader brought in a third and fourth factor thus helping the members grow through unity and come to the realization that there are many more ways than one in reaching an agreement.

The following incident occurred January 30, 1957, with two whites and three Negroes present. The age level of the group was ten and eleven years.

Excerpt Incident 3

In this interval, I mentioned changing the club's name which they'd suggested last week. Everyone wanted a different name and no one was willing to give. Then Georgia Mae (Negro) sided with Deidre (Negro) on Jitterbugs. Then Cora (white) sided with Frannie (white) on Hoboes. Lenore (Negro) held out for Mickey Mouse. Deidre said she didn't want Hoboes because they weren't Hoboes. I told Deidre they weren't Jitterbugs either. No one but Lenore wanted Mickey Mouse. Then Lenore changed to Hobo. She said she didn't like Jitterbug. Deidre, realizing she was outnumbered, refused to listen to any more discussion. She began to sing. I asked for a compromise and suggested Jitterbug-Hoboes. Deidre said no, the others were willing so I told Deidre it looked like she was outnumbered again. Georgia Mae wasn't too happy over the name but said she was willing to go along with it. No one was really happy over the combination of the two names so I suggested they think about it more next week and maybe they could think of some new names. They said they wanted to name the club today. I said, "Well, let's agree on something." Then Georgia Mae mentioned Rock and Roll Club. Everyone liked the idea but Deidre. I told them another club was named Rock and Roll. Frannie asked when they met and I told her at night - teenagers. Frannie suggested Little Rock and Roll. They liked the idea but Deidre still protested. I told Deidre when one belonged to a group, things couldn't always go their way but we must be willing to give for the sake of all concerned. I mentioned she was one person and had a right to her opinion as everyone else but everyone else was willing to give up

¹Height, op. cit., p. 22.
their original names. If the club could be named every name mentioned by a member with no one willing to give, the club would have five names. I knew everyone couldn't be completely happy but that was the way things worked when one was a group member. Georgia Mae re-emphasized the point and told Deidre she shouldn't be like that. So after a little more protesting (which I accepted) and staying with Jitterbugs "because I want it", Deidre agreed to Little Rock and Roll.

The worker's role was in helping individuals and the group adequately survey the realistic situation by helping them realize and accept the pleasures as well as the limitations that group life places upon them. Worker was utilizing the social work principle of accepting and handling negative and positive feelings for the benefit of the group. Georgia Mae was willing to change to Deidre's side whether she liked the name or not. Cora was willing to change to Frannie's side whether she liked the name or not. Lenore exerted more stability in her own opinion and when she decided to change, her change was based on individual choice rather than showing loyalty to a group. The worker helped the group move from their own selfish wishes to a decision that included consideration of the entire group by emphasizing that she realized that all would not be happy, but that these were realistic situations in the life of any group.

Intergroup research stresses that even though individuals need a greater loyalty, the need of any individual is that of growing out beyond the narrow confines of herself, her family, neighborhood, nation, and race, in the interest of becoming a useful world citizen.\(^1\) Therefore, the role of workers in

\(^1\)Ibid., p. 21.
settings where racial and cultural groups are represented is that of helping group members get their loyalties into proper prospective by aiding them in beginning with a loyalty to their race or nationality group and moving out to a greater loyalty to a way of life.

"Participation" Incidents

Helping the total become involved wholeheartedly in a club activity or project is a real issue for all group workers even in a group that is homogeneous racially, socially, and economically. However, when a group has members with dissimilar backgrounds socially, educationally, and economically, the lack of congeniality and participation may be based on these factors as well as upon racial or cultural lines. Consequently, a worker in intercultural-interracial settings geared toward achieving total participation and mutual intergroup understanding must so plan activities with these considerations. Intergroup research findings indicate that activities which make for pleasant interracial experiences and total group participation are often the first steps in moving from a racial to an interracial group.

The following incident occurred January 19, 1955, with nine whites and four Negroes present. The age level was nine and ten years.

Excerpt Incident 1

When I endeavored to introduce a game of relay to the group by having them count off so that there would be two groups, Eddie Mae (Negro) became much concerned that she

\[1\] Ibid.
\[2\] Ibid., p. 9.
was the only Negro girl on one team. She wanted to join Joyce, Leona, and Claudette (Negroes) but instead I suggested one of the other three girls exchange with one of the other team members on the team Eddie Mae was on, but none of the three desired to do so. I told Eddie Mae that since she had been a "one", she had to remain on team one. Eddie Mae was able to accept this after getting her negative feelings out and after I accepted them as real. I said, however, that she had an opportunity to contribute to her team now and that this should be uppermost in her thinking now.

Recognizing Eddie's concern in being the only Negro on her team, the worker tried to make realistically and fair adjustments within the limits of the rules on which member choices were made for the game. The worker operated on the social work principle of handling negative feelings for the benefit of the group. In addition to accepting Eddie's negative feelings surrounding the issue of member choice, the worker acted impartially and identified herself with the whole by explaining to Eddie her reasons for abiding by the rules of the member choice rule. Identification with the whole was also reflected when the worker emphasized that Eddie's contribution to her team, regardless of the team's racial composition, should be the uppermost thing in her mind. In the writer's opinion, the worker's handling of the incident contributed toward fostering better intergroup understanding. A good leader knows when she is getting off balance for the best interracial experience. Intergroup research points out that balance is "good" when racial differences are absorbed in the larger group interests.¹

¹Ibid., p. 14.
The following incident occurred at a party held at the agency May 16, 1956, at which there were eight whites and six Negroes present. The age range of the group was nine to ten years.

Excerpt Incident 2

The Negro girls began to get a little over active and I was afraid of the effect on the white members. I soon tried to get the girls over to form teams. The Negro girls moved very slowly, but eventually the girls had drawn their slips and were on the way upstairs for the obstacle race I had set up. Upon finding out that Viola (Negro) was alone on the white team, and Frannie (white) on the Negro, I attempted to subtly change Cora (Negro) as Viola wanted her, but the Negro girls picked me up on this when they arrived for downstairs they had already ascertained that she was an (x) like them. I said that that team needed a bigger girl. The Negro girls were soon running all around and never did get into the obstacle race other than Cora and Viola.

The worker's role in this incident was diametrically opposed to worker's role in the incident above (1), and it is seen that this worker did not get the desired results as the majority of the Negro girls never did participate in the activity. Here the worker brought unfairness in the incident by subtly trying to change the member choice rules for the game with some members absent without getting group concensus, discussion, or explanation on the change. This was in violation of the social work principle: respect all human beings and their social organization through respecting their right to manage their own lives - (e.g., in this incident abiding by their own decisions). When the worker was challenged for her unfair action by some members, she was forced to offer an explanation. The writer feels that the worker was unduly concerned
over the fact that there was only one white and one Negro person on each team whereas there was no recorded concern over the matter from the membership. The writer also feels that workers impede intergroup understanding when they are forced to offer explanations for their action as the force element may develop a lack of trust from membership toward leadership. It cannot be ascertained from the record that distrust of the leader accrued in this incident but it is seen that participation in the activity by the Negro members was lessened. Intergroup research suggests that when workers divide an interracial group for activities, the division should not be made on racial group lines. It is advisable that member choice be made arbitrarily and by a fair random method if possible. Height stresses that because human relations are "ball-bearing" and even a little grit makes a big difference, intergroup leaders should be guided by other's reactions to their words and actions and not by their thoughts alone.

The following incident occurred October 3, 1955, with eight whites and six Negroes present. The age level of the group was nine and ten years.

Excerpt Incident 3

Earlier the Negro girls had tried to squeeze around a round table instead of working at the large tables I had set up. I spoke to them, suggesting they all work at the big tables but did not make an issue of it as the three or four Italian girls present were too involved with their cats to notice the Negro "group". I stopped the Double Dutch once the name tags were finished.

\[1\] Ibid., p. 23.
\[2\] Ibid., p. 32.
and said we were all going to do something. I pulled some slips from my pocket and handed them out to each girl - as they saw what was on them they thought they were to play "House". I said not quite. I then put two chairs at one end of the room and called the two fathers one and two to sit down. Then I called for the two mothers, sons, sisters, and grandfathers to stand in line behind. Mary Jo (white) was left out so she and I took two chairs at the opposite end of the room. The girls really enjoyed the game. The group was a total group at this point with no division other than two teams divided by me. The concern of each girl was to grab the next girl quickly. No one paid any attention to who was next, close friend or not. They seemed little concerned with the makeup of the total team either.

The worker's role was in noting the lack of participation and interaction between the two groups and providing a game with couples which would elicit greater total participation and interaction among all members. The game utilized greatly enhanced intergroup participation as each person had an opportunity to rally around common interests and paid little attention to the composition make-up of their teams. It is generally agreed by intergroup relations experts that activities planned and carried out involving desk or table work among club members cut down on group interaction and lessen intergroup unity among group members.1

"Interpretation" Incidents

Opportunities sometimes arise for staff members to interpret the background or experience of one participant in the program to another. Because minority-majority group differences are real and recognized, an intergroup relations worker, if she

is to interpret minority-majority behavior to each other, needs herself to understand and be sympathetic to the experiences of both groups. This involves the worker's use of the social work principle of workers understanding the social status system of the community and neighborhood and helping individuals to live with it or to help change it, when change is necessary to safeguard the right of self-determination and the welfare of the community. Trained group workers in intercultural-interracial settings must learn to see into the emotional and psychological reactions of the members with whom they are dealing, especially as these reactions are conditioned by ethnic status.¹

Generally, the interpretation process begins at the time of a member's induction during registration. It is probably best to begin interpreting the agency's policy on intergroup relations at induction because a worker can then, in many instances, deal with intergroup incidents by merely reaffirming these sentiments and policies and indicate an expectation of compliance. When new participants are brought into the agency, the agency's policies on intergroup relations can be clearly enunciated in the routine course of explaining rules and regulations. The newcomer can be told the staff expects individuals to be accepted because of their individual worth apart from their race, religion, or national origin. They can also be told that the agency offers an opportunity for members to meet and get to know people of all different backgrounds and experiences and

¹Dean and Rosen, op. cit., p. 95.
that talk or behavior that belittles any person because of race, religion or extraction is entirely out of place in the sort of democratic environment of the agency.\textsuperscript{1} The sentiments and values mentioned above may also be re-emphasized to old members each year in the process of registration - the aim being to establish a "take-it-for-granted" attitude that people are people and each person expects to be treated the same.

Interpretation is a broad term and group workers interpret throughout a club year. Interpretation as used here was the explanation of behavior of one group member to another group member when this behavior had resulted in unfavorable reactions conditioned by ethnic status. Interpretation was used also in this category to explain and make clear certain points pertaining to an ethnic group in the course of group discussion.

The following incident occurred February 9, 1955, and there were three whites and six Negroes present. The age level of those present was nine and ten years.

Excerpt Incident 1

When the entire group joined the "free for all" and no planning eventuated, I told the girls quite frankly that either they finished planning by 4:52 or there would be no party. Claudette (Negro) jumped at Isabelle (white) as being the source of the confusion. I asked Claudette if she remembered the time in the gym when she had accused one person for creating a disturbance that the entire group had created. Claudette turned away from Isabelle and smiled at me. I told the group that all of them were responsible for the present confusion, and that no one person was responsible. I told them that they would have to choose now whether they wanted the party for time was running out.

\textsuperscript{1}Ibid., p. 94.
The worker helped Claudette see the real basis for the confusion and that no one person was responsible. She used the element of personalization and Claudette was able to accept this as it was not a rejection of her as a person. This method reinforced intergroup understanding to the other members present as neither participant was ostracized in the eyes of their peers.

The following incidents (2, 3, 4, and 5) will be given together with an analysis for all four at the end of the presentation.

Occurring November 7, 1955, there were six whites and five Negroes present at the following recorded meeting. The age range of the group was nine to ten years.

Excerpt Incident 2

It was not long before the topic changed. Alena: (white) "Why do we have to have those Negroes in the group?" I tried to find out why she felt this way. It was explained on the basis of how much noise they made. "But, Alena, we all like to make noise." She agreed sort of, "but added, it can get ear splitting sometimes." I tried to get her to realize she too liked to make noise. I think she was beginning to feel that there was no special merit in always being quiet.

The incident below occurred in the same meeting and with the same racial-cultural composition as in excerpt 2 above.

Excerpt Incident 3

As I talked to her a bit of drama was taking place. Alena (white) and one Pat (white) were making quite a bit of noise as they fought over the other Pat (white). Each was trying to pull her out of her chair. Later I commented to Alena that I noticed she too had been making a little noise. She started to get defensive. I told her I had pointed it out only because I wanted her to see that she too enjoyed being noisy. She said, "well, I'm not denying it, am I?" (fact that she'd been noisy). I said no, she hadn't. I'm afraid I pushed her a little too hard.
The following incident occurred October 20, 1954, with eight whites and one Negro present. The age level for the group was nine and ten years.

Excerpt Incident 4

A couple of times the girls became very noisy as they worked on the decorations. We sang and joked and teased around. This to Frances (Negro) was all unnecessary. Toward the end of the meeting at one particularly noisy time, she let loose and yelled, "why don't you all be quiet?" The other girls were astonished at first. Joanne (white) answered that they weren't bothering her (Frances). Frances said they didn't need to make all the noise they were making. I said that perhaps it was true all the noise wasn't necessary, but that it wasn't just plain rowdiness and it wasn't harming anyone. Frances said it was bothering her and she wished they would be quiet. I said that they were entitled to let off steam sometimes, and asked if she hadn't felt like doing the same thing sometimes. Frances half-smiled and said she had but this was not one of those times. I said that she was having one of her "quiet" times and that she had a right to it and to let us know how she felt as she had done. I asked if the girls could have some respect for Frances feelings and Frances, for their exuberance. They all agreed to try.

There were nine white girls present at the following meeting whose ages ranged from nine to ten years. The date of the meeting was October 10, 1955.

Excerpt Incident 5

At this time no Negro girls were present. It was at this point that Alena said she wished this was the club (I'd begun to feel apprehensive about the Negro members as none had shown up. I was wondering if I'd done anything to alienate them the previous week). I asked why - seeming surprised to have her say this. She said, "All the good girls are here now." I asked her what she meant by that. She replied that the others were always cutting up, running around, etc. I said that after all everyone liked to run around, that they just had extra energy.

In each of the incidents, the worker sought to explain behavioral traits of another in such a way that was understood and acceptable to all concerned thus using the social work
principle that each individual is different and unique but has a contribution to make in society. Worker helped each to see that there was no special merit placed on any person's "good" behavior in a group but at some time or other, all behaved in the same manner. By acknowledging and accepting the feelings of all, the worker gave direction by guiding the interaction and helping members identify with the whole. A particularly good example was the worker's role in incident 4 where members were asked to mutually respect the feelings, wishes, and desires of others when exuberance or quietness became uncomfortably annoying to other members. Intergroup research advises that workers in intergroup settings avoid inspiring consciousness of differences when they are trying to achieve group unity.1

The following incident involved a worker making a home visit to inquire why a member did not come to club the previous week. The incident occurred February 10, 1955.

Excerpt Incident 6

I asked Pat if she planned to come to club next week. Pat shirked her shoulders. I asked what reasons she had for not wishing to come. Pat looked up at me and then said she didn't know. I asked her if her reason involved any of the other club members, and Pat admitted that it did, but still she was not able to verbalize her reasons for not coming. I asked if her not coming had anything to do with the new girls in the club, and Pat said this was so. When I asked what the problem was Pat frankly told me she didn't like Claudette (Negro) because Claudette was too bossy. I told Pat that I could well understand how she could feel this way. I said that Claudette at times did tend to "boss" the other girls around. I reminded Pat, however, that I had been working with Claudette in this area and told Pat that Claudette had come to

1Height, op. cit., p. 24.
understand a little more about the Pocahantas Girl's Club and how it functions and that Claudette was learning gradually to express herself without the bossy attitude she had formerly assumed. I told Pat that that was part of Claudette's way of talking. I said that I thought Claudette had learned a great deal in the short time she had been in the club about how to get along with girls that had been in the club about how to get along with girls that had been a club before she came and with girls who had ideas and talent as she had, yet were different from hers. I asked Pat if she would be willing to try to learn to get along with Claudette, since Claudette had been willing to learn to get along with the other girls. I reminded Pat that no matter what happened I would be in the group with all the girls and I wanted to help all of them to learn to work together as a club. Pat said she would be willing to return to club.

This incident was similar to incident 5 above only the worker did a more thorough job of interpreting behavior on a one-to-one basis through a marginal interview. Pat was helped to work through her feelings so that she assumed a responsibility for her personal growth as well as a responsibility in helping Claudette grown. Worker realized and told Pat that she was not expected to like "bossiness" to be in the group but this "bossiness" was something she could have a hand in to help change. The worker expressed though that the feeling should be mutual - if Claudette had been willing to make a change to get along with other group members, then other group members must be willing to accept her behavior and learn to get along with her in her process of change. These techniques utilized were drawn from the social work principle of accepting and handling feelings for the benefit of the group. By asking Pat to return to the club, the worker presented to her a clear and concise proposition for better intergroup understanding:

Proposition - major changes in individual prejudices occur most
quickly and thoroughly from exposure to social interaction in an integrated social environment rather than from exhortation alone.¹

The following incident occurred November 3, 1954, with six whites and five Negroes present. The age level of the group was nine and ten years.

Excerpt Incident 7

The story of the marriage of Pocahantas and John Smith brought similar movie stories to the minds of other girls and the matter of two people dedicating themselves to each other by cutting the veins on their wrists and permitting their blood to intermingle was discussed as a custom that today is outmoded. Rose Ann (white) frankly asked how the child of two people who were not of the same race would appear. I took as an example a child of an Indian and a white person and explained that the child would resemble both parents in some respects and gave some examples of various physical characteristics. I said that the complexion of the child would probably be olive or a tan color. Joanne (white) pointed out that this was the case also when a colored person and a white person married. I said this was so. Joanne asked what a person was called when he had both Negro and white blood. Isabelle (white) said it was something like "hypo". I asked if she meant a "hybrid", she said this wasn't the term she meant. I asked if she meant a "mulatto" and she said this was what she was thinking of. Joanne said that mulattoes were lighter than most Negroes. I said that this was usually the case. I pointed out that most people were not pure strains of one race or another but were mixtures of various nationalities and races. Isabelle attested to this fact, saying she didn't know of what origin her grandparents were. Other examples given were mixtures of Italian and German bloods or French and Italian. I pointed out that Negroes too were mixtures - that many of us had African, Indian, and white blood in us. Joanne clinched the discussion by going back to the Bible for the source of differences. Our conclusion was that difference wasn't bad, but the way that God intended the physical make-up of the world, but that we can learn to work with differences.

Discussion is an activity that promotes intergroup understanding when guided in proper prospective as evidenced above.

¹Dean and Rosen, op. cit., p. 92.
The worker's role was one of dealing with the situation as it presented itself, answering questions frankly and accurately, and giving examples that were simple, easy to understand, and close at hand. There appeared to be no vagueness, evading of issues, or uneasiness throughout the discussion. The girls were seeking information and the worker felt adequate and secure enough to give it to them. By helping the members recognize the differences among them - intra as well as inter group, the worker emphasized that people can work together with differences as differences were a reality of life intended by God. The worker was operating on the social work principle of stimulating the group to consider the implications of issues and move toward new horizons. The principle of supplying the group, when needed, with factual material was utilized here also. In accordance with intergroup research, the worker aided the group in moving away from the "getting acquainted" state to a realization of general things that concern all fellow Americans. It is generally agreed by intergroup research experts that intergroup education and interpretation have maximum effects when information is presented as a part of the ordinary action of the group in carrying out its usual function. Teaching more acceptance of diversity is viewed by research as the cardinal aim of any good intergroup work program.

1Height, op. cit., p. 18.
2Williams, op. cit., p. 65.
"Uneasiness of Group Members" Incidents

Every individual wants to belong. In an agency-formed group, even though the members at the outset may not have had a choice in their placements in the particular group in which they find themselves, after a considerable span of time, it is conceivable that those members have enough friends in the group to like the group but feel uneasy if only a few of their friends are present at meetings. In a formed racial-ratio group, this situation applies more to minority group members than to majority group members because (1) there are few minority group members at the outset and the absence of one or more makes a startling difference and (2) friendships that may have developed in the club group between members of the majority and minority groups are not necessarily close knit ones as it is a high probability the club is the only source of contact these members will have. In this neighborhood, outside of group meetings, there was little opportunity for social or any kind of mixing. The agency has conscious control of who will be in a group but little control over who comes to group meetings. Thus, a group worker in these intergroup settings must expect uneasiness from membership and the tendency of the uneasy person to shrink away from being hurt. This tendency of uneasiness is a need that can be met in the group situation by helping the individual use his uneasiness constructively.¹

¹Height, op. cit., p. 20.
Generally, persons belonging to a minority group are uneasy when they are not sure they are accepted or wanted. Persons belonging to the majority group are uneasy when they are not sure how they feel about interacting with persons belonging to a minority group, how others present feel about interacting in the situation, what behavior is expected of them, and how persons belonging to the minority group will react to this behavior.¹ A knowledge of these conditions enables a worker in intergroup settings to operate on the social work principle of recognizing the structure of interpersonal relations as an influential factor in group decisions.

There are several points of emphasis that intergroup research has outlined for workers in intercultural-interracial group work settings in handling uneasiness in membership: (1) recognition that when group members who have been unequal in terms of opportunity, family background, and existing discrimination, portray various reactions (i.e., uneasiness, awkwardness, aggressiveness, anxiousness, acute self hatred, and flight) when placed in situations that bring this feeling to the fore,² (2) workers understanding of the uniqueness of the different individuals of a minority group that they work with and start by realistically accepting hostile, ingratiation, or status-striving behavior as it is. The worker should also be

¹Dean and Rosen, op. cit., p. 9.
²Ibid., p. 98.
skillful in recognizing that the roots of this behavior lie in the life experiences of persons belonging to a minority group, that it can change, and seek to change it by modifying and replacing anxieties with a greater measure of ease and security.¹

The following are excerpts of uneasy behavior caused by an overwhelming majority of members of one race or nationality group at club meetings.

Occurring October 20, 1954, there were eight whites and one Negro present whose ages ranged from nine to twelve years in the following incident.

Excerpt Incident 1

About 4:45 Frances (Negro) said she was going home. I asked her why and she gave no answer. I went outside with her and she gave no answer. I went outside with her and she became very silent to my inquiries. She finally said that Pat (white) had taken offense when she had pulled out one end of Pat's streamer. Frances said she had told Pat she was sorry, but that Pat had remained angry. I suggested we ask Pat to come out into the hall so that we could straighten the matter out. Frances thought this would be of no avail, but finally agreed to do so. Pat said she had forgotten about the incident and had accepted Frances' apology to begin with. Pat returned to the club room and though I urged Frances to do likewise, she refused. I tried to find out why, but Frances only turned her back to me. I told her I couldn't hear what she was saying and asked her to turn around and face me. After I teased her awhile she turned around and said that she didn't see any reason why white girls make so much noise. I said they were merely excited and this was their way of showing it. When I asked her if she hadn't ever been excited with a group of her friends, she said she had, but that she didn't have anyone in the club to get excited over anything with. Quite candidly Frances asked why there weren't any other Negro girls in the club. I said I knew how she felt about the problem and although Julia was the only other girl enrolled in the club now, Mary was adding more to the group.

¹Ibid.
I said I didn't know why Julia hadn't come. Frances said Julia would be there for sure next week at the party - that was the way Julia was. I asked Frances to wait and talk with me after the meeting but when she said she was going home, I thought I had better talk with her then. I asked Frances if she had any other girl friends who would like to be in the club. Frances said she didn't know any one who came to the House of Industry, but she did know several girls her age who might be interested. I asked her to list their names and addresses while I went in to get the group started to clean up. Frances preferred not to return to the club room but wait in the lobby until after the meeting when I could get her pencil and paper.

The worker's role was in helping Frances stay in the group meeting, despite her uneasiness. The worker recognized Frances did not feel secure with the absence of her friends and asked her help in getting some of her friends into the club. The method used by the worker was based upon the social work principle of feeling with the individual and group without necessarily feeling like them and respect for the right of self-determination. The uneasiness of mixed situations creates a desire from membership to associate with persons of their own racial or cultural group and this often becomes the basis for subgroups. The social work principle applicable to these situations is the worker's use of her authority and relationship with members in interpersonal contacts to influence new groupings. Some authorities in intergroup research recognize the negative aspects of subgroupings based on common feelings of likeness as perpetuating what they term as "associational inbreeding". The term as used means the mutual ties of common acquaintances, friendships, and affections among group members which cuts down

\[\textit{Ibid.}, \text{ pp. 9-10}.\]
on contact with out-groups. "Associational inbreeding" is considered undesirable for good intergroup relations even though it is recognized that it is a reality in most intergroup situations. Intergroup research suggests that workers in intergroup situations break down the "associational inbreeding" by guiding the interaction between members of the minority and majority groups so that close contacts between the more acceptable members of both groups can alleviate the uneasiness present.¹

The following incident occurred October 10, 1955, and there were nine whites and one Negro present. The age level of the group was nine and ten years.

**Excerpt Incident 2**

At this time only one Negro was present (Viola). Viola started to leave. I called her back saying that it was her turn in the middle next but she said she didn't feel like playing. She'd been sort of left out by some of the girls and may have been feeling out of place without her friends. I didn't force her as the game was close to the end.

In this incident, the worker realizing that Viola had been left out and was feeling out of place without her friends, did not force her to participate in the activity. Intergroup research findings indicate that the element of "defensive insulation" was present in this incident.² When persons belonging to minority or majority groups are in group situations where there are few if any of their friends, race or nationality, and experience rebuffs because of this, they tend to form a defensive


wall around themselves and refuse to participate so as to protect themselves against further rebuff. It has been found that handling "defensive insulation" in a group setting is difficult when one's aim is to foster better intergroup understanding. However, the suggested approach from intergroup research is: (1) avoid forcing participation, (2) help the member who developed "defensive insulation" to acquire "defensive selection". (This is a process of helping the rejected member develop close contacts with the more acceptable group members whereby participation becomes natural, favorable interaction occurs, and the undesirable defensive element will be somewhat counterbalanced by the assurance of the selective element.

The following incident occurred February 14, 1955, with nine whites and one Negro present. The age level of the group was nine and ten years.

Excerpt Incident 3

As the first arrivals came they entered into quiet games. Will being the only Negro present during this seemed a bit insecure. Especially as quite a few of the white boys were present. I helped him get involved in the ball rolling game which he enjoyed.

The worker felt that Will's insecurity was due to his being the only Negro present in a large group of white boys. The quiet games did not seem to help alleviate Will's insecurity so the worker's role was getting him involved in a game interesting and exciting enough whereby the uneasiness due to racial

\[1\] Ibid.
\[2\] Ibid.
differences could be absorbed in the larger individual and group interest. The worker was guided by the principle of helping the group divide responsibility and involving many in planning and executing the program. It is advisable that leaders in intercultural-interracial group settings plan activities involving a high degree of interaction in the program so that members may have opportunities for working and playing together. This social work principle is reinforced by Stendler who states that activities individually carried on at desks or tables do not provide the climate in which members can develop under supervision the social skills necessary for intergroup unity.¹ Height suggests that whatever activities are chosen, the essential criterion for their choice should be the good they may do in the development of the members.²

The following incident occurred May 4, 1955, and there were three whites and one Negro present. The age level of the group was nine and ten years.

Excerpt Incident 4

During the actual practice of the play, Joyce (Negro) chose to sit apart from the others and watch. As the girls enacted the various scenes, Joyce told me she was going home. I asked her if she didn't want to stay for the gym period. She said she wanted to go. I asked her why and she said she wanted to play with the girls in her neighborhood. I asked her if she was disappointed because none of the other Negro girls had come, she said she wasn't but still persisted in moving toward the door. I asked her to watch the play and then to go to the gym with us. Joyce refused. I told her she couldn't just decide to go and come when she pleased. She said she didn't want to do

¹Stendler, and Martin, op. cit., p. 42.
²Height, op. cit., p. 16.
what the rest were doing so she wanted to go home. I was truly stymied. I didn't know what type of limit would help Joyce. Of one thing I was certain that I wanted her to remain in the group. I asked Joyce to wait a moment and told the group also I would be gone for a minute. I talked with Harry about the situation. Harry said he would talk with her if I wanted him to. I did so I sent Joyce out to talk with him.

It was recorded later on in the record that Joyce's talk with Harry brought out the fact that she was uneasy because she was the only Negro in the group. The worker's role was helping Joyce to want to remain in the club meeting. It appears the worker's intentions were good but her use of relationship was not based on the social work principles of acceptance and use of the present reality. The worker suspected that Joyce wanted to leave because none of the other Negro girls were present. When Joyce denied this, regardless of the truthfulness or falsity in the denial, the worker had something to work on - getting Joyce actively involved in the play practice. The worker only asked Joyce to watch the play practice until gym period. Realizing her limitations and concluding that this was a situation that she could not handle successfully, the worker sought help, thus operating on the social work principle of use of professional help, i.e., supervision. The use of this technique (seeking professional help) is very important in handling intergroup incidents. Intergroup research adamantly stressed that when one feels inadequate in coping with a situation, it is always best to talk it over with someone else who can help on the matter.\(^1\) This may be done either during or after an

\(^1\)Ibid., p. 31.
incident, preferable after, as another person can help analyze what was said or done and plot subsequent courses of action. Research further states that one should never feel ashamed or embarrassed to seek aid when it is available either at the agency or from other outside resources. Focusing on carrying out the professional purpose of group work - i.e., helping membership develop and value their real selves in the group situation, how a worker personally feels about her inadequacy in coping with a situation becomes subordinate.

The following incident occurred at a Valentine Party, February 16, 1955. There were thirteen club members present, (eight whites and five Negroes) and eleven visitors. The age range for the group was nine to ten years.

Excerpt Incident 5

Joyce, Claudette, Leona, and Eddie Mae (Negroes) were among the first arrivals. Patricia, Isabelle, Geraldine, and Rose Ann (whites) arrived early also. Claudette was most concerned because she thought her boyfriend wouldn't be able to come. Claudette, after much thinking and with apologies for inquiring, asked if there would be any other colored boys at the party. I told her that this was a very important point and that she need not apologize for asking. I told her that both Negro and white boys had been invited to the party. Claudette heaved a sigh of relief. She said she had really been worried about this, but was happy other colored boys had been invited. I told her since the club was composed of both Negro and white girls, it was only right that both Negro and white boys should be invited. Claudette agreed with her famous words, "that's right."

In this incident, the worker's role was helping Claudette to see her anxiety was not ungrounded but realistic. Worker stressed the importance of the question asked by Claudette and

1Phillips, op. cit.
set her at ease for being apologetic for asking such a question. The worker explained the reason in terms that Claudette could understand based on what was appropriate in the situation. One point that Height\textsuperscript{1} mentioned in working with interracial groups is the fact that a club is interracial need not be mentioned nor should the group or a member be self conscious about it. The relationship members have with a worker and the general club or agency atmosphere should be so warm and accepting for all in the program, that one need not be uneasy, self conscious, or apologetic in seeking information concerning racial issues and participation in agency program.

"Prejudgments and Prejudices" Incidents

In this study, the writer chose to use the term prejudgment along with prejudice because in the writer's opinion a child may have formulated a previous idea or judgment about a particular individual or group but may not be as yet prejudiced against that individual or group. The writer is using here the accepted definition of prejudice formulated in Williams' \textit{Reduction of Intergroup Tensions} - i.e., an attitude of \textit{hostile} nature toward an individual or social group whose manifestations conflict with some aspects of the basic value framework of the society in which they occur.\textsuperscript{2} The writer feels that one can develop a prejudgment without the supporting role of hostility which in that sense, it

\begin{footnotes}
\item[1] Height, \textit{op. cit.}, p. 40. \\
\item[2] Williams, \textit{op. cit.}, p. 42. \\
\end{footnotes}
is not a prejudice. It may be termed as prejudgments, stereotypes, and/or misconceptions. In this study, these three terms will be used synonymously.

It is a fact of observation that almost all individuals brought up in human society manifest some degree or prejudice toward other individuals or social groups. This becomes more evident in a group work setting when community life and associations present marked differences among the group members in social, education, and economic life. Thus it is inevitable that a child will bring to his club group certain beliefs or prejudgments as to the traits of others, usually with a positive or negative predisposition toward these traits. But in an atmosphere that encourages persons to verbalize and articulate their feelings, the misconceptions that emerge can offer real opportunity for clarification, interpretation, and education.

Stereotypes and prejudgments are learned by associations with people who have these misconceptions, not necessarily with the objects of the stereotypes. Misconceptions derived from this source are usually not deep-rooted and in many cases yield readily to corrective communication. The more contact a person has with individuals of other racial and cultural groups with leaders working on lines of communication in these contacts, the lower will be the level of general prejudice among the racial and cultural groups represented. Intergroup club settings provide many opportunities for slips, errors, and minor transgressions

1Dean and Rosen, op. cit., p. 90.
to be cleared up. It is in these intergroup situations and settings where stereotypes and prejudices may be unlearned, and a democratic and fair-play philosophy based on the social work principle of individual worth and dignity to become a conscious part of an individual's personal value system.

It is hoped that group workers in intergroup settings be guided by the principle and belief that interaction in a favorable environment will generally lead to friendship formation between members of the majority and minority groups, regardless of the level of disengaged prejudices and/or prejudices in the individuals. This belief offers confidence that friendly interaction will prevail and workers can handle intergroup incidents involving problems of communication as they develop. But it is also advisable that workers be conscious of other factors. Sometimes a person's social environment is so highly ethnocentric and one has such strong feelings of identification with one's own group that it may be difficult to use corrective communication. This is especially true when ethnocentrism is accompanied by prejudices against others, and when the individual has little intergroup contact at work, school, play, or in the neighborhood. Another factor that workers must not overlook is the existence of the more serious "personality-rooted" prejudice found in membership in the form of scapegoating. This type has its roots in hostility that continually reactivates bitterness and hatred because of

\[\text{1Ibid.}\]
unfortunate emotional relationships.¹

Very often intergroup incidents dealing with prejudices and/or prejudices occur with name-calling incidents and a worker may handle both simultaneously. The following are recorded incidents which dealt almost exclusively with prejudices and/or prejudgments.

The following incident occurred January 21, 1955, as the worker was making hall-way contacts.

Excerpt Incident 1

While I was on receptionist duty, I saw Lucille (white) and asked her if she planned to remain a member of the Pocahantas Girls Club. Lucille said she was not returning because she didn't like some of the girls in the club. I told her that this would be so in almost any group of which she was a part. Lucille said that she was afraid some of the girls would beat her up. I said that I was in the club group with the girls and that I wouldn't permit this. Lucille said she would rather not be a member of the group. I asked her how she could learn to get along with other girls if she didn't give it a try in the club. Lucille said she'd rather not come back. I said that the decision was hers to make, but if she changed her mind, I would be glad to have her back. Lucille said that Joanne (white) was not coming back either. When Joanne left art club I asked her if she had considered not returning to the Pocahantas Girls Club. Joanne said she planned to return, but that she was afraid the Negro girls would beat her up. I reassured Joanne that I would support her, as I would support the other girls, whenever necessary. Joanne said she would be back to club next Wednesday.

The worker's role was in helping the two girls verbalize their real reasons for not returning to the club. She attempted to alleviate fear and gave psychological support.

Realizing that the fear verbalized by the girls may have had some realistic basis, the worker refrained from giving false

¹Ibid.
reassurances as is commonly done in these situations. Instead the worker used herself as a reinforcement in the group by stating that she would not permit this behavior in the club and emphasized learning to get along with others. The worker left the decision to return to the club with the member and expressed her desire in having her return. With the second member, the worker reassured her she would support her but also reiterated as she would support anyone else in the club for justified action. This left the member free to return with support but also with the knowledge that she would not be treated partially - all members would receive this treatment when necessary. The worker was wholeheartedly identifying with the whole.

It appears that in this environment and setting, it is believed that Negroes will fight or "beat one up" if a situation arose where members of the majority group do not go along with members of the minority group in actions or ideas. The two girls involved may have grown up with this idea, heard it in their family or school life, witnessed a number of Negro fights in the neighborhood, read or heard of the Negro gang wars (which was at one time quite prevalent in this neighborhood), and these ideas may have been reinforced in their club groups by Negro members saying "I'm going to beat you up" whether they meant it or not. There were many examples of the phrase "I'm going to beat you up" from Negro participation in this club and others in the agency recorded by workers. Consequently, it was natural that some white members would react
with fear at such a statement whether it was directed at them or whether they had heard it said.

Intergroup research supports the approaches utilized by the worker as they have found that if children are to accept or reject persons on their merits and themselves be similarly treated, group membership of all persons must be acknowledged and accepted also.¹ Trager feels that workers can aid in this process when they (1) help members view others without pre-judgments and misconceptions, (2) help members see that one’s race or nationality does not determine one’s status per se, and (3) create an atmosphere and form relationships where members understand that topics concerning intergroup relations are not taboo and avoided.²

The following incident occurred January 14, 1957, with two whites and one Negro present. The age level for the group was five years.

When this was finished, I let Jakie (white) pour it in the bowl and Joe (Negro) sprinkle the salt. While they were eating it, Jakie and Joe reached in at the same time. Jakie: "Move your hands over, jigger." I asked Jakie what he said and mentioned no name calling in the club. After a while Jakie said "jigger" again. I didn't know what he meant by this but noticed he referred only to Joe when he said this. I asked him what was a jigger? he said, "you know, that kid (Joe), he's a jigger." Like you, too, you're a jigger, I don't like jiggers. It was then I got the meaning. I said, well now that was interesting. I said Joe was a person like he was a person, like Billy (white) was a person. I asked what was the difference - all three had two eyes, two feet, two legs,

¹Helen Trager and Marian Yarrow, They Learn What They Live Prejudice in Young Children (New York, 1952), p. 240.
a nose, all made by the same God. Jakie said, "ug, there is a difference." I asked him what it was. He said, "see that kid, he has holes in his clothes." I said most of us had holes in our clothes at one time or another - even he, Billy, me and others. He said not as much as jiggers do, they're dirty and raggedy all the time. I asked if he'd ever seen me raggedy and dirty? He didn't answer. I said those were clothes, what was the differences in people. He still didn't answer but he mentioned jigger again. I told Jakie we didn't use that word and there would be no name-calling. Jakie grinned. I suggested we play a game in the next room and come back and finish the rest of the corn. Jakie is good at organizing games so I asked him to organize the game they liked to play so well called "Skip over the Mountain."

This incident presents a prevailing idea in the neighborhood of feelings that differences do exist between the Italian and Negro groups. The age level of a group is one of the determining factors of how a worker will handle a situation. This age level was five years and the worker used the social work principle of diagnosis in very simple terms in an effort to teach the member to see for himself (not what he had heard or thought) if there were any differences. The worker emphasized likeness and then sought to explore what differences the member thought existed. Intergroup research points out that only when children are helped to think and verbalize their feelings can workers help them see the basis of their rejection. Following verbalization, workers can then move out of the controversial area and get the child involved in a thinking process. Intergroup research further emphasizes that an effective program of intergroup education is one which helps members understand that members of majority and minority groups are human beings who think and act like human beings.¹

¹Stendler and Martin, op. cit., p. 88.
²Ibid., p. 60.
In evaluation, the writer, supported by intergroup research, sees these points of emphasis that the worker failed to utilize for fostering better intergroup relations - (1) ignoring of basic differences that did exist in color and socio-economic status between the two members, (2) failure to interpret the reasons for the basis of the member's prejudgment - i.e., why people live as they do. Intergroup research supporting the first evaluative point is; differences among people are not eliminated by an ignorance of them. It is more desirable to help children notice differences, learn to accept them, and make constructive use of them.\(^1\) Intergroup research supporting the second evaluative point is: it is advisable that workers help membership understand that people see other people and their ways as different, queer, or funny because they have been brought up knowing only their ways.\(^2\)

Consequently, it is suggested that workers use all opportunities in helping membership learn that there are reasons for the way any people live, thus teaching more acceptance of diversity.

The following incident occurred January 16, 1957, with eight whites and six Negroes present. The age level of the group was ten and eleven years.

Excerpt Incident 3

There were several comments made that indicated a lack of tolerance from both groups. One in particular was:

\(^1\)Ibid., p. 23.

\(^2\)Ibid., p. 89.
I asked them to sing a song that they all knew from school or otherwise. Evelyn (Negro) said, "they don't know the songs I know." I asked Evelyn how she knew. She said they're different. Georgia Mae (Negro) told Evelyn she was crazy. I said different in what ways? Why wouldn't they know some of the same songs. They were the same age, all went to school in the same grades - different schools but still school, all lived in the same community, listened to radios, looked at television, read comic books, ate same foods, etc. I said they all had the same features, all were girls, etc., so what was the difference. Evelyn said she didn't know. Georgia Mae said, "you sure don't." Sandy (white) started a song called something I didn't know but everyone else knew it and everyone sang it. The girls finished their drawing more relaxed and at least talking to each other and sharing designs. They cleaned up with each person sharing different responsibilities in groups. They worked quite cooperatively together.

This incident was a bit different from the others dealing with prejudgments. The prejudgment here was solely an expressed accepted difference on the part of one member toward another group. There appeared to be no hostility - just an accepted attitude. The worker's role was capitalizing on likeness. In doing so she used examples that may have had some meaning to all girls involved. This creation of an awareness of likeness produced an atmosphere where the girls were able to work together more relaxed and natural in the club activity. The writer feels that when members are helped to recognize enough likenesses between themselves and another group which they may think in stereotypes of, they are more free to accept differences as they would accept differences in their own group. In her explanation, the worker utilized the social work principle of beginning where the group is and was supported by a principle in intergroup education that workers should begin explanations with the close-at-hand, not the far away.¹

¹Ibid., p. 61
Intergroup research stresses that workers in intergroup settings focus on developing the intergroup relations dimension of the personal growth in all members who participate in the program.¹ They feel that this can be done more adequately when social experiences are provided with people from diverse cultural groups in which misconceptions can be corrected, derogatory stereotypes challenged, more adequate information learned, and hostilities diminished.²

"Name-Calling" Incidents

Words of communication (e.g. talking, discussing, songs, jokes, etc.) are important in intercultural-interracial groups because persons tend to pattern their conduct after the conduct of those already in the particular situation. Consequently, it is essential that the social atmosphere is favorable to integration (e.g. free of name-calling, prejudices, etc.) as then the normal, reasonably secure person can assimilate new interactive experiences without much strain.³ Most individuals have already developed habitual ways of handling contacts with whomever they happen to meet. When they are placed in interactive situations with persons belonging to minority or majority groups, the same patterns tend to be called forth since often they are the only interpersonal techniques the individual has for handling interaction with anyone.⁴

¹Dean and Rosen, op. cit., p. 89.
²Trager and Yarrow, op. cit., p. 240.
³Dean and Rosen, op. cit., p. 92.
⁴Ibid.
Yet there are some persons who need help in adjusting to a social environment where prejudice and name calling are un-fashionable. Generally, corrective communication, a democratic environment, and an indication of an expectation of compliance with the policies of the agency are sufficient in most name-calling incidents.

The following incident occurred April 26, 1956, with five whites and five Negroes present. The age level of the group was nine and ten years.

Excerpt Incident 1

Roberta (Negro) having gotten to know Pat (white) on the swimming trip, had made several overtures toward her during the afternoon. Lela (Negro) had talked down to every white member who had come in, including the one Negro member she didn't know. Robert, speaking of them and to them as "little girl." I spoke to her about it several times, and pointed out that Louise, although the smallest was the oldest in the club. When I spoke to Lela on Friday about her behavior I put special emphasis on this name calling, and pointed out that she had known some of these girls for two years, and that she might know some of their names by now.

The worker's role here was in helping Lela refrain from using names that sought to belittle others because of their race or national origin. The worker was operating on the group work principle that all persons are alike and yet different. Even though the name "little girl" may not have had any significance if used in another situation, here it was felt by the worker and writer, its use had significance inasmuch as its use was directed toward the Italian members in an attempt to talk down to them. A worker in intergroup settings must be skillful in noticing even seemingly minor occurrences such as this.
because such terms can be just as detrimental to fostering better intergroup understanding as the more well known stereotyped terms frequently used. Intergroup research indicates that frequently persons inadvertently express themselves in "language of prejudice" by using other terms less noticeable because it is unfashionable to appear and use known prejudiced terms. Consequently, intergroup experts advise workers to be alert and notice these prejudices that come out in other forms.

Occurring February 29, 1956, the following incident involved two white club members talking to the worker.

Excerpt Incident 2

Kathy and Louisa (whites) remarked that they couldn't go swimming. When I asked why they asked how many "niggers" would be going. I replied that we called them Negroes, and didn't know how many would be going. I said that so far the only person who had paid was Leona (white) and that I therefore was sure that they wouldn't be the only white girls or something to that effect. I asked if it would help if I talked to their mothers and they said yes. I decided to do so immediately, before they had to go through the begging, etc. that they spoke of, turning to father, etc.

Worker's role was in using corrective communication. It is questionable though how much insight the girls gained from the approach the worker used. It is felt by the writer that the use of "we call them Negroes" seemed to imply the Negro members were different and may not be on equal terms with other members. The use of the term "them" seemed to place the Negro members in a special category. It cannot be ascertained from the record if this implication felt by the writer was also felt by the

\textsuperscript{1}Ibid., p. 11.
members to whom the worker was talking but such a statement as phrased may cause others (e. g. membership) to think of "them" as meaning "different" and apart from the whole.

The following incident occurred at a park trip taken by the club on November 12, 1951. There were six white girls present whose ages ranged from nine to ten years.

Excerpt Incident 3

After arriving at the Park, the girls spread their lunches and began to eat. They then began to explore the different hills, rolling down them, and running back up. A group of Negro boys were also in the park, they also were playing on one of the hills. The girls noticing this, ran over to the hill on which the boys were playing, and ran back to me, telling me that the boys were chasing them and threatened to hurt them. This obviously was not so, as the boys were not chasing the girls. I told the group that the boys were probably on a trip just as they were, and only wanted to have fun. Frances said "maybe so teach, but niggers always want to fight." The other girls were surprised and seemed ashamed at Frances choice of words and expressed this. I asked Frances if that was what she called all boys. She said gosh teach, no;... but you can't blame me for this, that is the only name I know to call them. Eva yelled, you can call them boys, that's what you call all of the others. Jean said yes, but all boys like that were mean and liked to fight. I said to Jean, well, Jean I am a Negro and you seem to like me ... she said, Oh yes, teach we love you ... all of the girls were concerned at this point and said that they all liked colored boys that they went to school with, and that they were like other people, some were nice and others bad. I said yes, that it was a natural to like some Negroes and to dislike others as they were like all other people - some good and some bad. Eva said yes, teach, but you don't seem colored ... and gee, I wish you were white. I assured Eva that I was colored ... I really did not feel that my identity mattered to the group ... I was their teacher ... and was interested in the things that they liked to do ... however I wanted them also to realize that I was or am very definitely a Negro and that Negroes are just as likeable or lovable as anyone else. I felt however that I should not make an issue of the matter.

This excerpt could have also been placed in the category
of handling prejuidgments. Worker's role was based on the social work principle of clarification and interpretation. She helped Frances and Jean to see that people are people regardless of their color — some are liked and disliked because of personal qualities and should be judged on that basis. The social atmosphere and attitudes of the group members here were also contributing factors in helping both Jean and Frances respond more readily to corrective communication. This was an ideal situation where the worker (or workers) and total agency atmosphere had done a good job in helping most or all members realize that this sort of behavior or these kinds of statements were unacceptable. When the agency and workers have instilled in membership the unfashionableness of prejudice where the group can become censors with the worker as an enabler, writer feels the agency has moved greatly in fostering good intergroup understanding. The techniques utilized by worker were in accordance with intergroup research which stresses that part of belonging to a group is the acceptance of certain attitudes which the group accepts and expresses and when democratic ideas are made popular, children tend to conform.¹ Research supports further by stating that an important part of intergroup education is to make prejudice unfashionable so that group disapproval will help to make prejudiced behavior extinct.²

¹Stendler and Martin, op. cit., p. 4.
²Ibid., p. 61.
"Clarification of Agency Policies" Incidents

Whenever an agency has an interracial policy, it is many times just as important to interpret the policy to parents as it is to the children. Very often there is a conflict between opposing ideologies of home and club and this conflict sometimes may not be easily resolved. Tensions and anxieties may develop, creating problems of parent-child relations.\(^1\) Whenever there are attempts at changing a child's attitudes and ideas concerning racial and nationality groups, the probability of long-term and generalized effects will be greatly increased if the parents are included in the change process.\(^2\) Children are in the home and community much more than they are in the club atmosphere thus they are more often subjected to home and community ideologies. Consequently, work with parents and important community forces are just as essential as working with children in the club group.

Several methods of convincing parents of the desirability of a desegregated program in agencies are now being successfully used. For parents who object to their children participating in an integrated program, it has been found a good plan to invite the parent to the agency. There away from home and in an atmosphere favorable to integration, parent and worker can more calmly discuss agency policies and practices and the reasons for same. The parent can tour the agency and observe how integration

\(^1\)Ibid., p. 305.
\(^2\)Ibid.
works when given a chance.\textsuperscript{1}

Sometimes parents threaten to withdraw their child from participation if activities are going to be desegregated. In these situations, the executive or club worker should try to convince the parent of the desirability of an integrated program. After a reasonable number of attempts have been made and the parent remains unconvinced, it is best to help the parent realize that a decision to withdraw \textit{should be the child's own} after a trial period under the desegregation policy.\textsuperscript{2} The reasonable approach to the parent and the child's decision in the matter will reap results as there is no coercing from any party - the agency, parent, or child.

It is most desirable to get some parents sufficiently close to the agency's program so they may be interpreters of it. Parents are far better interpreters than staff persons, so far as other parents are concerned. For the most part, fears of decreased participation because of desegregation may be exaggerated. If the atmosphere is favorable, most activities can be integrated without losing participation. Integration thrives on success, not failure.\textsuperscript{3}

Only one incident was recorded in the time span used for this study that reflected a worker telling parents concerning

\textsuperscript{1}Dean and Rosen, \textit{op. cit.}, p. 73.

\textsuperscript{2}\textit{Ibid.}

\textsuperscript{3}\textit{Ibid.}, p. 74.
their children's participation in the agency's integrated program.

The following incident occurred during a home visit made by worker to home of two club members to talk with parents concerning these members going swimming.

Excerpt Incident 1

...I did so and both mothers came through to say that they could go. I threw out myself the fact that some of the Negro girls would be going, but that I felt it would be a small group, and that they would have no cause for worry. They said nothing, but I felt that since Kathy had raised it that I wanted to let the mothers know that I knew that this was one of their problems.

The situation recorded here was a wonderful opportunity for the worker to interpret the agency's policy and clear up any misunderstandings, misconceptions, and feelings that the mothers had concerning the involvement of their children in an interracial environment at the agency. But the worker's approach was diametrically opposed to what the agency hoped to accomplish as she violated the social work principle of understanding the status system of the community and neighborhood and helping individuals to live with it as to change it when change is necessary for safe guarding the right of self-determination. It appeared that the worker's major concern was in alleviating the mothers' fears with a disregard for fostering better intergroup understanding. In writer's opinion, worker felt inadequate in handling the parents' feelings concerning an interracial program at the agency. Consequently, when the mothers assumed a passive role in the conversation, after having their fears assuaged, worker allowed this passivity to prevail.
Worker did not adequately explore the situation and feelings she felt the mothers had. Closer observation of this excerpt, we might say the worker over-identified with the parents on this situation. Research has pointed out that even though an agency needs parents as allies, parents must not be allies with the very attitudes that the agency is trying to discourage in their children.¹

The Professional Worker's Role

The real hope of improved intergroup relations lies in the development of seasoned leadership - seasoned with a adulthood, maturity, and firm convictions motivated by an adequate faith of how human beings should treat one another.² Unless the professional worker possesses the qualities mentioned above, there is little hope that she can do anything about developing others in this fashion.³ A leader in intercultural-interracial group work settings must closely examine herself - taking into consideration how she feels and thinks about majority-minority prejudices, her degree of concern about the American race problem, and her outlook for the future in intergroup relations. Self-awareness being the keynote, the professional worker should focus on helping group members find satisfaction in the integrated program and conversely aiding them in maturing adequately as world citizens.

The following is an example of leadership ability in professional functioning where the worker did not make a point of the issues involved based on race or national origins of membership but based her explanation on the common consensus, the good of the

¹Stendler and Martin, op. cit., p. 21.
²Height, op. cit., p. 25.
³Ibid.
whole group, and democratic values. These qualities in explanations (listed above) were effective toward creating an atmosphere of worth in relationship between members and leader.

Incident occurring January 19, 1955.

Excerpt Incident

Claudette (Negro), during the time I was talking with Eddie Mae (Negro) had left her team and gone over to take issue with Joanne (white) who was talking with other members of her (Joanne's) team. Claudette contended that Joanne was keeping the club from getting into the relay game. I said that none of the girls really were actually ready for the game, since they had been talking among themselves and waiting for me and Eddie Mae. Claudette said Joanne shouldn't be angry with her because she asked her to get ready for the game. I said that this was true, but I wondered if Claudette should take it upon herself to pull out one member as contributing to the disorganization of the entire group, whereas in reality, none of them had contributed especially support to the game. Claudette said that I always do what "they" - the white girls wanted to do, and Leona (Negro) said this was so since I had not let her sing her song. I asked if they hadn't decided as a group to play the relay game. Claudette admitted that this was so, but said I favored the suggestions of the white girls in other instances. I said that I tried to deal with suggestions as they arose in terms of what would suit the majority of the members of the group and not in terms of whether the suggestions came from a Negro or white girl.

In almost all the categories mentioned in the preceding pages, it was the worker's professional functioning in the area of self-awareness which led her in giving focus and guidance in handling due to use of partiality, defensiveness, procrastination, lack of self-awareness, etc.

The following incident is an example of a worker's use of defensiveness. Writer feels that when a worker feels the need to defend rather than interpret her actions to group members, that worker has taken the charges of showing partiality personally thus exhibiting a lack of self-awareness, and is
Incident occurring November 7, 1955.

Excerpt Incident

I went back to Laura, Loretta and Pauline (Negroes). I told them I understood there was something bothering them. After a little discussion they started talking about the cookies. It wasn't fair that that girl should have them. She didn't pay for them. I told the girls that these were the cookies that I would have eaten if I hadn't sent them to the little girl. Laura, as ring-leader, then started talking about those girls (white) who had been eating cookies while I was keeping the other girls out of the room. I told them that the girls hadn't been doing any such thing.

I then looking right at Laura, said, "Are you sure this is really the trouble or is it because you don't like the group members." At this Laura said plenty. "I don't like the members, the club, the leader, nothing." This began a chorus of "we're quitting this club, we're rejoining Southward." I told them I was sorry, but suggested they might want to come in tomorrow or later in the week and talk to me about it.

I was quite detached as they spoke about not liking anything, including the leader. I was concerned that they seemed to want to leave the group but felt nothing personal in the rejection of the club.

Functioning professionally in intergroup settings requires:

(1) leadership ability able to "take it," (2) impartial use of relationships, (3) self-awareness, (4) ability to use the present reality, and (5) ability to help give focus and direction.
Because our American society is oriented toward the achievement of democratic goals, a fostering of better intergroup relations is essential if this goal is to be achieved. Emerging from findings of intergroup research studies and the handling of intergroup incidents that occur in agency groups are specific methods and techniques based on social work principles that serve as guides to workers in fostering better intergroup relations for long range goals.

The purposes of this study were to illustrate selected intergroup incidents that occurred in agency-formed groups, to note the methods and techniques utilized by workers in handling the intergroup incidents, and to show the effectiveness of workers' handling as it related to use of social work principles and findings of existing research on intergroup relations.

It was found that the significant intergroup incidents of which workers should be aware and develop skills in handling were:

1. "Potential Friction"
2. "Friction"
3. "Loyalty-Cleavages"
4. "Participation"
5. "Interpretation"
6. "Uneasiness of Group Members"
Emerging from the workers' handling of the incidents in the above categories were certain commonalities in leadership ability from which writer was able to devise a professional worker's role.

The techniques and methods of handling the social situations where intergroup incidents occurred in this study were based upon these principles in social group work:

(1) Respect all human beings and their social organization through respecting their right to manage their own lives.

(2) Accept each individual and group as unique and the right of each to be different from every other.

(3) Feel with the individual and the group without necessarily feeling like them.

(4) Accept and handle negative and positive feelings for the benefit of the group.

(5) Worker adjust her behavior to her understanding of the behavior of the group.

(6) Supply the group, when needed, with factual material and help members recognize issues and explore new horizons.

(7) Help the group divide responsibility and involve as many as possible in planning and executing the program.

(8) Accept role of authority when necessary without passing judgments.

(9) Understand the status system of the community and
neighborhood and help individuals to live with it as to change it when change is necessary to safeguard the right of self-determination.

(10) Diagnose where the group is and help it move from there.

(11) Expect conflict and help the group use it constructively.

(12) Recognize structure of the interpersonal relations as an influential factor in group decisions.

Specific techniques were developed by the workers from the social group work principles and may be summarized as follows:

1. Emphasis on member contribution to their team regardless of racial or nationality composition.

2. Use of explanations to help members see the real reasons for theirs and other's actions.

3. Explanations based on common consensus, good of the whole, and democratic values.

4. Pointers to help members see and judge others based on personal qualities.

5. Help members see the appropriateness of behavior in social situations.

6. Focusing on commonalities found in membership.

7. A presentation of the realistic situation to members.

8. Help members recognize the desirability of getting along with others.

9. Emphasis on likeness but exploration of differences that exist among members.

10. Acceptance of charges of partiality without being personally offended.

11. Help members receive approval of others.
Acceptance of members uneasy feelings by (a) helping members make adjustments in the group with their uneasy feelings, (b) helping the uneasy person get involved in an enjoyable activity and (c) refraining from using force in participation.

Identification with the whole.

Identification with feelings of involved members.

Use of personalization with membership.

Scrubinizing situations as to issues involved and individuals involved.

Absorption of racial and nationality differences in the larger group interests.

Seeking out feelings of members and helping them verbalize same.

Giving psychological support.

Refraining from giving false reassurances.

Help members see the basis for their rejection.

Seeking outside help when stymied with handling a member's feelings.

The study further revealed that the methods and techniques utilized by workers based upon social groupwork principles were related to those developed by research studies in intergroup relations as:

Avoidance of shying away from members rejection.

Use of group sessions with involved members or the entire group where interpretation can be given for action taken.

Establishing good lines of communication with adults and parents in the neighborhood to help interpret agency's integrated policies.

Inclusion of parents in the interpretation of agency's intergroup relations program and a changing of parental attitudes.

Discussion of agency's policies on intergroup relations with parents at the agency away from the home environment.
(6) Convince parents of the desirability of their children's participation in an integrated program.

(7) Include the child in the decision of whether or not to remain in an integrated club environment.

(8) Use of alternatives to reach an acceptable agreement when there are opposing issues among the racial and/or nationality groups by bringing in other factors.

(9) Avoidance of desk and/or table work when seeking intergroup unity.

(10) Break down associational inbreeding by helping the more acceptable group members interact favorably with the uneasy person.

(11) Help the uneasy majority-minority member develop defensive selection.

(12) Help the majority-minority member reach a consensus and act on the consensus.

(13) Understand the past, present, and future goals of members' personality development.

(14) Interpret agency policies on intergroup relations at membership registration.

Some of the techniques utilized by workers which were in violation of social work principles and findings in intergroup research in fostering good intergroup relations were:

(1) Ignorance of basic social, economic, cultural and racial differences that exist among membership.

(2) Over-identification with parents involving their children's participation in agency's integrated program.

(3) Failure to see the whole situation.

(4) Failure to adequately explore members and parents feelings concerning integrated agency activities.

(5) Concern only with an alleviation of fears with a disregard for fostering better intergroup understanding.

(6) Use of partiality.

(7) Use of defensiveness in explaining actions taken on a situation.
(8) Feeling personally offended when challenged with partial behavior from membership.

(9) Use of unfairness.

(10) Challenging members in presence of peers.

(11) Failure to elicit group consensus and ideas on a choice of an activity or action taken.

(12) Exhibiting of judgmental behavior.
SCHEDULE

Name of group ______________________
Age level ______________________
Date of meeting ___________________
Number present ___________________
Cultural-racial composition of members present __________

I. Intergroup Incidents
   A. "Potential Friction"
   B. "Friction"
   C. "Loyalty-Cleavages"
   D. "Participation"
   E. "Interpretation"
   F. "Uneasiness of Group Members"
   G. "Prejudgements and Prejudices"
   H. "Name-calling"
   I. "Clarification of Agency Policies"

II. Worker's Role
   A. Skills and Techniques Utilized
   B. Group Work Principles Utilized
   C. Intergroup Research Utilized
APPENDIX
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