CHAPTER FIVE

THE OVERSTREETS AS COMMUNITY CONSULTANTS

The Overstreets' Growing Popularity

During the years of World War II the popularity and influence of the Overstreets had grown throughout the nation, notably in liberal circles. They had been strong supporters of the social policies of Franklin and Eleanor Roosevelt. Bonaro wrote of Eleanor Roosevelt's White House years, "Beware when God lets loose a person of conscience."[1] In a way, Bonaro was describing Harry and herself as well. Their writings and their lectures more and more were focusing on problems facing the nation. Their books sold well, articles and columns appeared in many magazines and newspapers, and they were in continual demand as lecturers (together and separately) throughout all parts of the country. Though this work schedule should have been fatiguing, it seemed to provide them with additional mental and physical vigor. In the years of the war they had been a comfort to many Americans by providing needed words on the strength and power of the democratic concept when faced with the viciousness of totalitarian societies. Now in the post-war world flushed with the joy of victory, there were other problems that democratic nations needed to face. The Overstreets believed that free and democratic nations had to live up to the ideals of democracy and not forget the objectives for which the war had been fought. There could no longer be a national evasion of the problems of the many minority groups in our midst.

There were advances in the Overstreet's special field of personal and social psychological behavior which shed light on individual and group relations, human communications and the mental health movement. While no easy answers were promised or provided, the Overstreets always displayed confidence that a mature democratic responsiveness would come forth from a healthy adult education movement in the United States.

One reason for the popularity of the Overstreets was that they were unrivaled as a working husband and wife team. To find anything comparable, one would have to look to the theatre where occasionally there were acting teams such as the Lunts. The Overstreets had each proven that they were exceptionally capable individual writers and speakers, and as a team they added an additional flavor to their output. For many people, the Overstreets were symbolic of the

possibilities of married people achieving success together and yet maintaining their individual identifies and personal prominence.

More and more they worked as a team whether in lecturing, teaching, or consulting. In all these areas they explored the various realms of psychology, philosophy, human relations, communications, social problems and the possibilities of adult education. Their speaking engagements had always been popular, but after the war the demands were enormous. In 1946 they lectured across the country from Massachusetts to California, ending with more than three months of lectures, classes and discussion for the University of Michigan Extension Service throughout the entire state. To give some small idea of their popularity, more than 1500 people signed up for a series of six colloquiums at the University of Michigan Rackham Memorial Building in Detroit.

It was during this period that the Overstreets began to spend more and more of their time as community consultants. It was an area in which Harry Overstreet had long held an interest. Long before he had formulated his maturity concept one of his chief concerns as a pragmatist philosopher involved the ways people can break out of their individual imprisoned cells and form a viable democratic community. A paper of his was published in an anthology of philosophy that was subtitled "Selections from the Writings of the Greatest 20th Century Philosophers."[2] It included writings of William James, John Dewey, George Santayana, Bertrand Russell, Henri Bergson, Alfred North Whitehead and others. The section on Pragmatism included essays on the historical origins of pragmatism and its development by Morris Cohen and John Dewey and Harry Overstreet's contribution, "Building the Communal Mind."

Citing Spinoza and Kant, Overstreet argued that human beings are imprisoned in their own ignorance and limitations and "yet out of such hemmed in creatures the communal mind must be formed." He emphasized the central idea that human beings need to stress a knowledge gathering "where the attempt is made to identify-oneself-with what one comes to know." Various examples were given such as the importance of surrendering one's adulthood when trying to understand a child and identifying oneself with the child's own interest in life. And what is the so-called "love of nature?" Is it just a pleasant personal feeling, "or is it an actual identification-of-ourselves-with a living something far more comprehensive than ourselves." When we adopt this "identification-with" idea, it is difficult to have an attitude of intolerance or

cruelty or self-absorption. "The communal mind cannot be built out of non-communal attitudes."[3]

The "identification-with" concept was to be an activating central idea that the Overstreets championed in adult education and in their work as community consultants. The Overstreet method of working in this area was to involve themselves in the very specific problems of the individual community, not merely in broad concepts. They planned problem-solving workshops with community leaders and revised plans as they gathered information.

The Overstreet Workshops

The idea for these "Overstreet Workshops" grew out of a tense school strike in which white students at one Gary, Indiana high school walked out because it was the only bi-racial school in the city. The city of Gary, with a population at that time of about 120,000, woke up one morning to find it had a confused policy regarding racial segregation, and a number of community leaders, led by the League of Women Voters, took on the responsibility of organizing the workshop. A committee was formed and the members specifically chose the Overstreets as leaders because of their experience in guiding large groups of people to look at their community resources and because of their long standing involvement with the problems of minorities and their studies on race relations.

Planning and Conducting the Gary, Indiana Workshop

The following is a detailed look at the "Overstreet Workshop" in Gary, Indiana in 1946 in order to provide an example of the planning and involvement of the Overstreets – and their methodology in getting group involvement in solving community problems. They themselves did extensive research into the community and community problems, worked with community leaders to establish a workshop plan, encouraged the widest possible involvement of community leaders, established a comfortable, non-threatening workshop environment, and ensured wide participation in discussion through insightful questions, comments, and summaries. It was a method they continued to use widely in their role of community consultants.

A letter from Bonaro Overstreet to the workshop committee indicated some planning ideas that went into the preparation of the workshop. She pointed out that their community had experienced organizations and leaders with long-standing habits of thinking in terms of social problems and the common welfare. These organizations that had worked independently in the

past had to build a new image of themselves as working together – and had to build a joint plan to support the image. Thus the first aim of the workshop would be that of turning community cooperation from an intention into a program and a practice.

To achieve that aim, there were three experiences the leaders would have to go through together and each of these would be a program unit or more than one unit. The first experience would be that of deciding upon a clear-cut aim – both immediate and long range. The second would be that of the leadership group equipping itself with the psychological, sociological and anthropological materials to underpin its program of social justice. Finally, the third experience should be that of weighing practical measures, large and small, for changing people's attitudes toward race relations.[4]

After reviewing the information provided to them by the committee, the Overstreets planned for five sessions (or units) for the workshop to cover the following areas: Unit 1) inter-organizational cooperation; Unit 2) the incorporation of new materials and activities in going programs of the different groups; Unit 3) the communal aims – the philosophy of the leaders of the different organizations; Unit 4) the scientific basis for human relationships; and Unit 5) the potential of creating good situations in the field of race relations.

The five sessions were covered over a three-day period. The membership included more than sixty people representing a diverse variety of organizations and backgrounds. It included representatives of labor and business; union and non-union workers; blacks and whites; professionals, classroom teachers, members of the Board of Education; conservatives and liberals; and people of many faiths. The objective of the sessions was to move people out of ivory tower attitudes and into participation in direct social action by discussing in an open way the real and immediate problems of Gary, Indiana. The group sat in a wide circle with the Overstreets in the Center, tossing conversational remarks back and forth from one side of the circle to the other. There were no platforms or lecterns or any of the regular trappings of a teacher-student relationship. Often the conversation would go off on a tangent from the specific subject, and always the Overstreets guided the group back to focus on Gary, Indiana, and what it was doing as a community in meeting its own human problems. The group was learning to work together, in some semblance of harmony, and of vital importance, to relax in one another's presence.

The first session was entitled, “What Makes a Community Worth Living In?” and the participants tried to answer such questions as: “How can groups become more aware of each other and more mutually supportive?” “How can Gary become the kind of community we would like it to be?” “Why do people in a democracy resist Democracy?” Not too surprisingly, some of the answers to the questions indicated a need for an adult education or unity council. It was suggested that the work of such a council was to bring together people who have a common concern (not people who agree with each other) and then get them to relax together. The aims of the council should not be shallow, but should go deep into the problems of the community.

One of the participants remarked that recreation facilities were one of the greatest needs in the Gary community. Another picked up on this remark and suggested that dancing facilities and needs for young people beyond school age was a necessity. At this point, Harry made a generalized observation that permitting a learned skill to become obsolete was an unnecessary waste and any community is not well equipped if a creative skill becomes obsolete for lack of opportunity.

The second session, in the evening, was opened by Bonaro observing that many people in this country commit perjury every time they give the pledge to the flag, and with a hand over the heart repeat the words, “with liberty and justice for all.” Why, it was asked, is there so much prestige attached to the anti-democratic attitudes of being exclusive rather than inclusive? One group member noted a problem in a democracy is to get people to transfer their pride to being inclusive. Another participant suggested that there was often great hypocrisy in this country because of the vast discrepancy between what we say and what we do. Bonaro, not letting the conversation dwell in this pessimistic furrow for long, observed that while indeed there was a discrepancy, people need to keep their perspective, -- needed to keep defining the American dream, and then needed to keep trying to translate that into action. Harry, in summarizing the evening discussion, noted that we obviously were not going to become a democracy overnight; however, in a city like Gary, the churches could be called upon to set new patterns of human fellowship; the schools needed to teach the human sciences; and labor and management needed to meet continually in face-to-face dialogue. Moreover, the growth of the cooperative movement was encouraging.

At the third session, the Overstreets again stimulated the discussion with opening comments and questions. Harry noted that Gary had two qualities essential to the achievement of unity -- local leaders with genuine skills and a clear recognition that problems do exist in the city. But there were still questions to be answered. Do the people of Gary have a genuine purpose

over and above that of staying alive? Do the people of Gary have rich emotional lives or poverty stricken ones because of what goes on in Gary?

The session focused on the emotional sickness of prejudice and of the psychological effects and consequences not only on the victims but also on the perpetrators. In their remarks to begin the discussion the Overstreets pointed out that the victim is always insecure, and views every situation as a constant threat of exclusion. They emphasized that for the victim this removed two of the most fundamental human needs -- personal emotional security and the sense of opportunity to improve one's status in the world. We force him into the position of saying, "Why try?" and then get angry with him for not trying.

The perpetrators of prejudice (and here the Overstreets specifically meant the whites who, like spoiled babies, considered themselves the pets of the cosmos) gain social approval for performing anti-social actions. They suffer the psychological illness of expending all of their energies on irrelevant subjects or ideas, even if they could deal with a serious idea. The Overstreets recommended that (1) community leaders be politically active and support the passage of laws which assure civil rights because laws do educate and put the burden of defensiveness on groups opposing the law; (2) communities activate the habit of asking questions. If a hospital, charity, or other institution asks for funds, find out if it is a democratically run institution; and (3) communities should work on the art of combining people of like minds and letting leaders know they have backing. Small democratic groups can become stronger and more mature through community organization.

The fourth session tackled the problems of "What opportunities can be created for the development of sound relationships between adults and children?" and "To what extent are labor and capital meeting the challenge of creating opportunity for unifying social growth?"

This session included a wide range of discussion by all of the participants on the need for respect for property; the requirement to train police to use other methods than the "big stick;" the need for attractive libraries; the need to revitalize the P.T.A. so that it deals with fundamental issues; the training of foremen in dealing with individual laborers. The Superintendent of schools spoke of the qualities he looked for in the selection of teachers and the problems he faced with regard to the shortage of teachers and of their heavy workloads. He and the Overstreets discussed the importance of regular in-service training programs for teachers and principals, and

on the need to allow teachers to express their views freely. The group then spoke of the need for a family welfare agency to provide child guidance; the need for desegregation in the four settlement houses of Gary; a Boy Scout week at a camp attended by both white and Negro boys that was a very satisfying experience; the beginning of art classes in the Y.W.C.A.; the need for a mixed racial police force; and the need to break down discriminatory racial customs. Some parks in Gary were understood to be for whites and others for blacks. The mayor said that under the direction of the park board the police enforced the separate parks when no law to that effect existed. It was a situation where habit was accepted as true law. He endorsed the idea of a Unity Council to break down these attitudes and requested participation of white and Negro groups in order to get people used to the idea of Negroes using the public beaches and parks. All in all, it was a remarkably unifying session that brought forth many of the city's problems and at least some tentative attempts at answers.

The fifth session revolved around the importance of jobs and job training, for it was felt that the basic issue in many problems was quite likely to be of an economic nature. One of the problems turned out to be that it was a "one industry town" and the policies were not made in Gary. Bonaro pointed out that a major social engineering problem that confronted Gary was the need to diversify employment opportunities, and that there would be future problems if young people did not feel that there was a wide enough range of vocations to follow in Gary.

The editor of the Gary Post-Tribune stated that one of the things that could be done about racial problems was to advance the economic status of the Negro. He said, "He goes to college, and when he comes out he has to shovel. He has the capabilities of doing what white people are doing." He recommended that Negroes be hired to a much greater extent in downtown stores. He had decided to do his part by putting Negroes on his staff as reporters. First he had explained his attitude to other reporters, and, after discussion, they went along with the decision. Harry Overstreet indicated that this was a good pattern because first, "You must sell your people by appealing to their pride."

Another participant, who was a long time railroad engineer, indicated that this was all well and good, but it was going to be very difficult to break down discrimination patterns in some of the older labor organizations, such as the railroad brotherhoods. He felt the C.I.O., a

younger labor organization, was to be commended on the steps it had taken to tear down color barriers.

The conversation moved to the role of churches in interracial problems. Harry noted that "churches have been exclusionist" and therefore not leaders in this area. One Negro woman stated that Negroes prefer to attend their own churches, but went on to say that if circumstances were different, perhaps they would feel differently about it as well. Bonaro supported this by observing that taking people into a church "in a spirit of benign generosity. . . is a fake." They must be allowed to have roles of leadership or else they were obviously better off "in their own organizations where their leadership can be used."[5]

The people who sponsored the "Overstreet Workshop" and the participants in it considered it to be an outstanding success. The Overstreets considered the three days of intense exploratory study of Gary's social problems a model of a group trying to achieve the American dream of a working democracy. The deliberations were earnest and creative, and while many of the ideas expressed are commonplace today, in 1946 some of them were radical. Gary, Indiana was, after all, only a microcosm of the nation's problems. Bonaro stated that the workshop indicated that "we have a social engineering job to do in creating more and more situations in our communities where individuals grow." In the final session's summary, Harry noted that

> We have come together. . . to try to find the larger framework of our problems, to discover the nature of our community. A community is as vital as the groups which are represented here make it be. The essence of our discussions has been the underwriting of the work of the Unity Council, and the development of the understanding of why we need the Council. [6]

Combining Workshops With Teaching and Lecturing

As long as they were in the vicinity of Gary, the Overstreets also scheduled workshops and discussions in Chicago; Dubuque, Iowa; Simpson College in Indianapolis; Milwaukee and Wausau, Wisconsin; Benton Harbor, Michigan; Peoria, Highland Park, Aurora, and Moline, Illinois.[7] While this reads as though the North Central States were their natural habitat, it should be noted that in 1946 they spoke at Town Hall in New York City on seven different occasions; at the Brooklyn Institute twice; Ford Hall at Boston; Hampton Institute, Virginia; and Columbus, Ohio. For two weeks in July and August they lectured at a New York University Workshop at Chautauqua, New York. For the Business Club of the Detroit Edison Company they did a

weekly series entitled, “Eight Evenings With The Overstreets,” in which they discussed, “You and Your Possibilities.” The primary biographical advertising for it was that they were “two of America’s best known adult educators.”[8]

The pace did not slacken in 1947 and 1948. Both of them organized and taught an eight-session course at Town Hall in New York City. It was entitled, “Building a Personal Philosophy” and involved itself in ultimate philosophical questions such as: What is Philosophy? What is Man? What is Freedom? What is Truth?[9] In addition, Bonaro taught a leadership course for women at Town Hall. She gave the commencement address at Rhode Island State College on “The Importance of the Individual Today..” She was impressive enough for the college to invite her to give the commencement address the following year as well, and to speak at various college conferences. In June she developed and taught a four-day course in “Leadership” for Florida State College for Women at Tallahassee. Both of the Overstreets spoke at a convention of New Jersey State Federation of Women’s Clubs. And, as usual, they continued their work throughout the state of Michigan for the University of Michigan Extension Service as well as doing a series of management seminars for the Michigan Bell Telephone Company. More and more their lectures and workshops involved the problems of racial intolerance and the need to help fellow Americans establish and live by democratic values.

<u>The Overstreet Workshops in Hawaii</u>

The year 1948 was, if anything, even busier than the preceding years. It was an extraordinary lecture year which included sixteen days in Hawaii (with twenty-two discussion groups and lectures) and two months in California (fifty-seven lectures and discussions). This, in addition to all of the regular speaking engagements on the East coast and Mid-West (at least sixty lectures). The Hawaii trip was organized by the Division of Adult Education, Department of Public Instruction in Hawaii, and is another example of their role as community consultants. The Division’s brochure advertised that the Overstreets were brought to Hawaii to initiate a series of meetings to explore mutual community problems, and to demonstrate some of the newer processes in group relationships.[10] The Overstreet followed the same method as that used in Gary – first gathering information, meeting with a planning committee and encouraging widespread involvement by community organizations. In addition to Honolulu, the Overstreets also led community meetings on the islands of Maui, Kauai, and the large island of Hawaii.

After the sessions, the Division of Adult Education in Hawaii published a booklet on the discussions led by the Overstreets. The Director of Adult Education, Frank J. Drees, wrote of the discussions:

> The response was far above expectations. Creative thinking resulted in better understanding between many groups that had not previously discussed mutual problems. Democratic principles of free discourse proved again their value in encouraging mental honesty toward differences of opinion.[11]

At the opening session at Waimea, Kauai, the Overstreets asked a panel of Hawaiian citizens to orient them and the group to the most pressing human relations problems of the islands. This was another method the Overstreets used to insure community involvement. The panel said that foremost was the need to find out how Hawaii could bring about greater integration among its varied population groups. This included various racial groups, military transients, and more than 100,000 aliens. Other problems involved the need for spreading leadership in the community and for stimulating citizens to participate more fully in community endeavors.

The Overstreets spoke and provided what was the keynote of their message throughout the territory (for Hawaii was not yet a state). They emphasized the importance of belongingness in a community – the need of all persons to feel accepted within the community group. This, of course, is the concept of "identification-with" that had become such a major part of their philosophy. They stressed the importance of shared interest, shared needs, and shared sympathies. There were many lonely people living in a society that had not yet found out that taking care of human needs is the most important thing in the world.

The Overstreets underlined the importance of "maturity" as the key to sound leadership and to wide community participation. Adult education should be looked to for the kind of "bringing together" which the Overstreets had described. The basic premise of adult education was concern for the growth of the individual and for creating situations where maturity can be fostered and achieved. They stressed that adult education was the most democratic of all institutions as it brings about a sense of community among many peoples and inspires them to responsible action.

The Division of Adult Education report contained uniformly wonderful evaluations made by the participants such as: "I consider it to be the most important step forward that's been taken

here in years," and, from a teacher on Maui: "The stimulus to our thinking was greater than we have ever before experienced." A month after the Overstreets left the islands, a community group conference was held that was able to get wide community participation in the establishment of group goals. In November of 1948 twelve members of the staff of the Department of Public Instruction who described themselves as mostly "new to adult education," wrote a tribute to the Overstreets on their visit to the islands. In part they wrote

> The appeal of your message to so extensive a portion of our Hawaiian communities is a unique experience here. It was an actual demonstration of the unity of which you spoke.
>
> In our adult program it was the first time such a wide cooperative effort had been achieved. And not least are the many reports which continue to come to us of community action inspired by your demonstration. It is our belief that this represents a large step forward toward total community interest and support for adult activities in Hawaii.[12]

Bonaro Overstreet's Writings on Personal Philosophy and Psychology

During this period of intense activity, Bonaro somehow found the time to write the book, How To Think About Ourselves. Published in 1948, it was a popular seller and was reissued thirty years later.[13] At first publication, Eduard Lindeman, who was then professor of social philosophy at the New York School of Social Work, wrote in a review: "If ever there was a generation that need this exercise, it is our own."[14]

The book was an excursion into the realms of building a personal philosophy in a confused post-war world. It was a book about self-understanding so that in the end the individual could see one's self as a member of a human fellowship that is larger than the self. Bonaro started with a section entitled, "The Framework of Experience," in which she began with the predicament of the individual in a changing world. However slow, there comes a beginning of change. Some signs of change are new knowledge to be talked about, new inventions to be stared at, and new occupations that rise and fall. Many people feel insecure within the economy and tension develops between generations. Violence increases and that includes officially sanctioned violence from those who see their power threatened. Mrs. Overstreet compared those who urge congressional witch-hunts to those who sponsored the Inquisition or threw Christians to the lions. The individual must continually adjust to the changes that are taking place. The individual must understand more of what is going on. Ingenuity and courage are required to face

any problem whether it involves education, crime, race relations, labor-management relations or international relations. Bonaro stated that it is probably a good idea to sub-divide the problems into manageable parts. It is also well to seek a community of like minds so that one is not precariously alone. From this she went on to relate the individual to "our linkages with life" and concluded with the recognition that there is "no health in us unless there is health in our relationship with the world."[15] The concept of "linkages" would be expanded upon by Harry in his book, The Mature Mind.

Mrs. Overstreet paid respect to the healthy changed attitudes encouraged by the adult education movement in post-war America, notably in assisting people to learn new skills and to qualify for new jobs. She wrote, "We count it right and natural for even an adult to set about re-educating himself for work that he really wants and that really utilizes his abilities." [16]

That same year Bonaro authored a long pamphlet for the Anti-Defamation League of B'nai B'rith titled "The Responsibility Is Ours." The emphasis was on the importance of the individual and, indeed, the obligation of the individual in the community to "support the kind of child education and adult education that will make people skilled and comfortable in the handling of ideas."[17]

The Overstreets Write The Story of the PTA

In 1949, Harry and Bonaro Overstreet wrote a book entitled, Where Children Come First, which was an in depth study of the ideas behind the development of the Parent-Teachers Association. It was a labor of love because they had often contributed articles to the national P.T.A. Magazine, and the organization fit their concept of a voluntary community organization where adults could act in a mature way about matters over and above self-interest. When the National Congress of Mothers (later renamed the National Congress of Parents and Teachers) was started in 1897, it was a new movement in adult education. Study courses were developed for mothers on how best to bring up their children and on how to apply the suggestions. "This was adult education in the sound sense of first studying what to do and than learning through the doing," wrote the Overstreets.[18]

They forecast that parent education must become the education of the whole adult and that parent-teacher organizations would "more and more tend to join hands with the wider

movement of adult education, in an effort to develop grownups who are capable of functioning well as parents because they are functioning well as mature people."[19]

To a great extent this book is about the importance of the unfinished business of community building. The history of the P.T.A. began with a concern about the child and the realization that the organization must also be concerned about parent education and about all those other institutions outside the home that affect the child. The work of the group needed to be aligned with the needs of the community and the Overstreets commended the P.T.A. for the work done in interfaith understanding and similar matters. "If the child is to be right, the community must be right."[20]

The P.T.A. has become so much a part of the fabric of our educational system that it is often forgotten that it has also been on the cutting edge of social legislation. The P.T.A. fought for juvenile courts, laws protecting the handicapped and for regulating the abuse of child labor. The Overstreets emphasized that the connection between the community and the child is inescapable.

The theme of the book had much in common with the concepts of Erik H. Erikson and such contemporary books as Hillary Rodham Clinton's <u>It Take A Village.</u> Erikson, who was a leading figure in the field of human development and the author of <u>Childhood and Society,</u> described the long progression from pre-adolescence to maturity. [21] He described "youth" as a time when "you find out what you *care to do* and who you *care to be*. . . . In adulthood, however, you learn to know what and whom you can *take care of*.."[22]

Mrs. Clinton's book takes its title from an African proverb that is "a timeless reminder that children will thrive only if their families thrive and if the whole of society cares enough to provide for them."[23] The village of today does not much resemble the "village" of the proverb which makes the task of community building that much more difficult. With the growing influence of such examples as television and computers, technology has created an "impersonal global village."[24] Unfortunately, on the political scene children's issues are considered "soft" issues when they are "the very essence of who we are and who we will become."[25]

The Overstreets emphasized that the most fundamental task in building a proper community for children is for adults themselves to continue learning. Adults who "have settled into a fixed satisfaction with things as they are . . . are no fitting influence for young minds."[26]

Stubblefield, in writing on Harry Overstreet paid homage to Where Children Come First by noting that it "demonstrated how knowledge could be unified around a functional role and how learning and social change interacted."[27]

One of the major forces of adult civic education in the post-war world was community development. As Stubblefield pointed out "adult education regarded community development as an educational process as well as a social action process."[28]

The Overstreets took to community development activities as the proverbial ducks take to water. They knew how to get informed citizens to participate in the solving of community problems. They also knew how to assist in developing community leaders. Foremost, they never forgot that the ultimate objective was to build a proper community in which children could grow into mature adult citizens.

NOTES

[1] Joseph P. Lash, Eleanor and Franklin, (New York: W. W. Norton and Co., 1971), . 634
[2] Daniel Sommer Robinson, ed., An Anthology of Recent Philosophy: Selections from the Writings of the Greatest 20th Century Philosophers (New ;York: Thomas Y. Crowell Co., 1929), 3-642.
[3] Harry A. Overstreet, "Building the Communal Mind," in Robinson, ed., Anthology of Recent Philosophy, 527,534, 536, 538.
[4] Bonaro Overstreet letter to Dr. Marian Edman, November, 1945, Overstreet Personal Files
[5] Committee for the "Overstreet Workshop, "Report of Workshop in Human Relations, Gary Indiana, April 1-3, 1946, 46 pp., Overstreet Personal Files
[6] Ibid.
[7] Overstreet Schedule: 1946, Overstreet Personal Files
[8] Detroit Edison Company Business Club promotional flyer, Overstreet Personal Files
[9] Harry and Bonaro Overstreet, "Building a Personal Philosophy," Town Hall flyer and course outline, Overstreet Personal Files
[10] Division of Adult Education, Hawaii Department of Public Instruction brochure on "The Overstreet Workshops," Overstreet Personal Files
[11] Frank J. Drees, "Division of Adult Education Report on the Overstreets' Visit to the Islands," Overstreet Personal Files
[12] Citation of Appreciation, Department of Public Instruction employees (twelve signatures), November 30, 1948, Overstreet Personal Files
[13] Bonaro Overstreet, How To Think About Ourselves, (New York: Harper and Bros., 1948)
[14] Eduard Lindeman, quote from an earlier review used on the dust jacket of the reissue of How To Think About Ourselves, New York: W. W. Norton and Co.,1978
[15] Overstreet, How To Think About Ourselves, 200.
[16] Ibid, 124).
[17] Bonaro W. Overstreet, The Responsibility Is Ours," (New York: Anti-Defamation League of B'nai B'rith, 1948), 31.
[18] Harry and Bonaro Overstreet, Where Children Come First, Chicago: National Congress of Parents and Teachers, 1949, 99
[19] Ibid, 255.
[20] Ibid., 244.
[21] Erik H. Erickson, Childhood and Society (New York: W. W. Norton & Co., 1950), 247-274.
[22] Erik H. Erickson, Dimensions of a New Identity (New York: W. W. Norton & Co., 1974), 124.
[23] Hilary Rodham Clinton, It Takes A Village (New York: Simon and Schuster, 1996), 11.
[24] Ibid., 13.
[25] Ibid., 16.
[26] Harry A. Overstreet and Bonaro W. Overstreet, Where Children Come First, 240.
[27] Harold Stubblefield, Towards a History of Adult Education in America, London, New York, Sydney: Croom Helm, 1988, p. 165.

[28] Harold W. Stubblefield, "Adult Civic Education in the Post-World War II Period," Adult Education, Spring 1974.