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A study of programming for older adults in group work agencies.

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Boston University
A STUDY OF PROGRAMMING FOR OLDER ADULTS
IN GROUP WORK AGENCIES

A thesis
Submitted by
Josephine Mersereau Smith
(A.B., Mount Holyoke College, 1921)
In Partial Fulfillment of Requirements for
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CHAPTER I

INTRODUCTION

The purpose of this thesis is to study the types of programming which have been undertaken in the older adult groups of four Boston agencies, and the study of the agency facilities used by these groups.

An attempt was made to determine the value of the programs in meeting the needs of the individuals in the groups. One of the goals of an older adult group which might be considered of value through programming is meeting the need of the elderly individual to be accepted and to feel secure in the group relationship. Any program, to be of the greatest value, should be constantly aware of the individual and his specific needs.

In considering older adult programs it was first necessary to consider these needs of the older adult.

The first one, the primary one, is the need for affection and an opportunity to express affection. ... the need to be respected and to have self-respect. ... the need to feel needed and actually to be useful. ... the need to participate in group and community activities, and to have through such participation a sense of belonging. ... the need to accept and discharge responsibilities. ... the need to continue striving toward the fulfillment of the individual's highest potentialities. ... the need to have creative experience. ... and finally, the need to continue to seek spiritual values. (1)

Individuals and groups alike seek activities which will enable them to meet these needs in ways most acceptable to them, depending upon

1 Frank Fremont Smith, "Frontiers of the Aging," New York State Joint Legislative Commission on Problems of the Aging, Age is No Barrier, p. 61.
cultural backgrounds and customs of the neighborhood. It is at this point that the leader of the older adult group should be aware of variations within the group itself, to understand the individuals in the group without attempting to change them or to impose values that may have little meaning to the group. The leader may help the group find within itself a wealth of resources, as well as helping it develop the resources of the agency and the community.

In the older adult group, it will appear in this study that the activities vary from those planned and carried out by the membership to those activities suggested and arranged by the leader. The role of the leader in the older adult group should be very flexible, but the leader should always work toward the self-direction of the group.

It would be unfair to expect any one group of older adults to do exactly what other older adult groups are doing, since groups differ as much as individuals differ. Program content should be seen as directly affected by the social forces within the groups. The less secure group tends toward individual anonymity in mass activities, whereas the small group is based on mutual acceptance.

Because of certain physical limitations of age, the older adult group needs certain agency facilities for its program to develop. Facilities offered by the agencies for the use of older groups had a very practical and real effect on the type of programming that could be done.

Programming for the older adult group is a relatively new field. Statistics give evidence that the older age group will become more of an agency problem than it now is, since the numbers of older people in pro-
portion to the general population are increasing. Bearing this in mind, this study should examine how the four agencies under consideration have made use of their facilities to meet the current situation in regard to groups of older adults.

The major questions which it is hoped this study will answer are:

1. What are the programs and activities of these groups?
2. How are these related to the needs of the older adult?
3. What kinds of agency facilities are available for older adult groups?
4. Does cultural background influence programming?

Scope of the Study and Sources of Data.

The study has been concerned with information secured from the older adult groups themselves from October 1952 to May, 1953. There were six major groups studied. These subdivided into smaller groups for the purpose of activity or interest. Seven leaders were interviewed, three of whom were executive directors of the agencies studied. The remaining executive director was also interviewed. Conversations were held with some members of all groups studied to enable the author to obtain individual expressions of the value of the program.

The author also consulted census reports, literature on the subject of the aging, publicity material of each agency and agency reports, the membership files of the older adult groups of two agencies, newspaper

2 Appendix A.
articles with reference to pertinent group activities, committee reports, regional conferences attended, interviews with volunteer assistant leaders, participation by the author in some of the group activities and observation at other group activities, program scrapbooks kept by the groups, and the minutes of the planning board of one group, kept by its secretary.

The author spent eight months of the years 1952 and 1953 at Hecht House as a field work student in social group work. In this capacity the author had some responsibility in assisting with the older adult group. No group work records from leaders of any group were available, other than those kept by the author.

Method of Procedure.

Interviews were held with the executive directors of the four agencies and through their cooperation further interviews were obtained with all leaders of the older adult groups. Observation of all the groups in action was done in all groups studied. At Robert Gould Shaw House, some participation in group activity was invited and the author assisted the leader in the role of a resource person at several meetings of the women's group and at one meeting of the men's group. As has been stated, the author had some responsibility for the Golden Age Club at Hecht House. Process records were kept by the author on this group.

Factual accounts of the agencies and their programs have been checked with the agencies.

Limitations of the Study.

It had originally been planned to interview older adults themselves, subjecting their expressed needs to the pragmatic test of existing program
planning. This did not prove to be feasible.

It was also not possible to examine the membership files of two agencies for pertinent data.

No group records were kept by the large majority of leaders in a form that would be of use to the author.

Values of the Study.

The primary interest of the author is in the field of community organization, specifically in geriatrics. The author's student placement in a group work setting, therefore, proved a stimulating experience. The value of a study of older adult programming has been invaluable grassroots material for community organization use. Since the values of any study are always in the growth and understanding of the writer, it may be stated that this study is no exception.

Material collected covered a wide field in the subject. Although the literature is exhaustive on the subject of geriatrics and problems pertaining thereto, there is very little material that states the problem for practical and specific reference for group work students. It is to be hoped that the bibliography which was used by the author, and appended in its entirety, may prove of some value to students who wish to enter the increasingly important field of group work with the older adult.
CHAPTER II

AGENCY BACKGROUNDS

Four leisure time agencies in the Boston area cooperated in the study of programming for older adult groups. They were chosen primarily because they had active groups of older adults with professional group work leadership. Two agencies represented different cultural backgrounds, and two agencies although serving in the same geographical area represented different neighborhoods with widely differing emphasis on program. One agency was a Jewish Community Center, another a Negro Community Center. The other two were neighborhood agencies, both in the South End of Boston.

Agency background was found to be one reason for the different emphases in program of the neighborhood agencies. Both served an area composed largely of rooming houses. The proportion of older people in the area was greater than in other sections of Boston. However, one agency had a tradition of community action, and the other had a tradition of personal service. They were not mutually exclusive philosophies, but the patterns had been long established.

Another factor entered into the planning of that agency which tended to deal with individuals. As stated by the leader of this group, ninety-five per cent of the total membership of its older age group were regular attendants at hospital clinics for some sort of treatment. The old people chose to live in the neighborhood because of the easy access to these clinics.

Hecht House.

Hecht House was a Jewish Community Center, and its underlying
philosophy was reflected in all programming.

... the Jewish Center is a reflection of Jewish needs in the community, providing for leisure-time recreational, informal educational and cultural activities. It is a product of the American scene, aiming its unique organizational contribution to Jewish life and the general American community, helping to build a generation of Jews who see no conflict in being Jewish and American at one and the same time. It fosters democratic and secure Jewish living within the framework and the spirit of American democratic traditions. It is open to all inhabitants of the community, but primarily to all Jews of all ages regardless of sex, economic status, social or religious affiliations, political views or country of origin. It serves not the neighborhood alone, but the entire community, complementing and not competing with other agencies which are also trying to enrich the lives of American Jews through group experience and activity. (1)

Co-sponsorship of the Golden Age Group at Hecht House by the Boston Section of the National Council of Jewish Women was also a factor in developing program. Nationally the organization had become interested in the development of older age groups and had adopted such sponsorships as projects for local Sections. Their financial help made possible the furnishing of an attractive and comfortable lounge. It also made possible Jewish holiday celebrations and occasional programs that otherwise might have been impossible for the older group to finance by itself. One member of the Boston Section of the National Council of Jewish Women has acted as a volunteer leader with the group, and formed the liaison between the National Council and the Hecht House group of older adults.

1 Herman L. Sainer, "Developing Patterns of Relationship between the Jewish Community Center and other Jewish Institutions," The Jewish Center Worker, Vol. XII, No. 3, September 1950, pp. 2-11.
Robert Gould Shaw House.

Robert Gould Shaw House had always been predominantly an agency for Negroes. It was located for that purpose in the section of Boston having the largest Negro population. Geographically, the agency was in the Roxbury district of the city. It was also near the border-line of the South End, which also had a large Negro population. Because of its location it was able to serve both areas.

Shaw House began as a missionary project of the Episcopal Church in 1902. Six years after this "mission for religious and social work for Negroes" had been established at Four-seventy-eight Shawmut Avenue, it was moved to new quarters on Hammond Street. The name was changed from the original St. Martin's House to its present name, Robert Gould Shaw House.

In 1931 the present building of Shaw House was opened on Windsor Street, directly back of the Hammond Street property, thereby creating a play-and-recreation space between the buildings for group activities. The Hammond Street quarters were given over to meeting places for the older groups in the neighborhood.

Shaw House had always employed a case worker on its staff and had maintained an active home visiting program. This program was recently expanded, involving some group participation. It will be discussed later in the study.


3 Appendix B
South End House was started in 1992, at a time when settlement house work was relatively new and untried in this country. In its earliest years, South End House was sponsored by Andover Theological Seminary, and its leaders were young theological students who were seeking a settlement house experience. This project soon ceased to be practical for the Seminary, since the work grew beyond the Seminary’s ability to supply staff needs. However, the work was continued by philanthropic citizens who established it on a permanent basis with employed staff workers.

It was found that a decentralized program served the needs of the South End best and three strategic locations were occupied by the House, each serving a particular need in the neighborhood. The Harrison Avenue unit served youth and did not come under the scope of this study. The main quarters at Twenty Union Park were residence for the staff and headquarters of citizen activity for the South End. The South End Federation of Settlements (a professional organization) and the South End Planning Council (a citizen counterpart) met at this location. Other groups met here such as the South End Woman’s Club and the Boston Rooming House Association. Both of these organizations served the older adult in the area on an individual basis.

Forty-eight Rutland Street was the third location of South End House and it was here that the main activity for older adult groups took place. In 1950, a program for older citizens was established in the area as a part of the Works Progress Administration program. It consisted of having games available in the park areas. The recreational needs of the
older adult were made clear in those years, and South End House made facilities available at Forty-eight Rutland Street for older adult groups to meet. This group was called The Friendly Folks. It met a great need in the district for the aging population. The majority of the older people (as has been stated on page six) were chronically ill, or physically debilitated. They had chosen to live in the neighborhood because of its nearness to hospital clinics, and were not able to go any great distance to participate in group activity. This medical group was of importance in program planning for The Friendly Folks. When program was being planned, the leader stated, their needs were specifically in mind.

Ellis Memorial.

Ellis Memorial was the oldest agency studied, having had a continuous existence since 1885, when the Reverend Mr. Rufus Ellis, minister of First Church of Boston, persuaded three members of his congregation to undertake work for the underprivileged boys of the South End of Boston. In 1915, Ellis Memorial was incorporated and by this date the program had developed to include all age groups. From the beginning, Ellis Memorial had had a program of community action. In very recent years, the emphasis on total agency program was re-focused. The adult program, rather than an inclusive program for all ages, was established. Ellis still served the junior age group in the immediate neighborhood, but had its main interest in an adult program. The older adult activities have been greatly stimulated by this change in agency focus.

Ellis Memorial had an interesting arrangement with several groups which have affiliated with the agency. (These will be discussed under
Program). It was the only agency in the study having such affiliated groups serving the older adult.
CHAPTER III

ADVISORS AND GROUPS

A total of seven leaders were interviewed, on which interviews the following material is based.

All of the older adult groups studied had leaders who had professional training in social work or in allied fields. All had college degrees, and only two of the leaders had not yet received graduate degrees. All leaders were employed on a full-time basis in their respective agencies.

One of the leaders was a professionally trained case worker. Her position in the agency was that of a home visitor, working with many older adults. In helping individuals meet personal needs, she was able to determine which persons would benefit from a group experience. In this way, new members were often recruited to the agency old age group.

Leaders of two of the men's groups were executive directors of their particular agencies. Their own evaluation of this situation was that their roles as group leaders came about primarily in their interest in the new field of group work with the older adult. They wanted to watch the development of an older adult group first hand. Both felt their role to be that of an enabler. However, both were aware of the realistic fact that unless the groups were led by them, the groups would be without leaders.

A third executive director who was a young woman with training and experience in the field of psychology (in particular, psycho-drama) was in

1 Appendix C - Schedule for Advisors.
charge of a men's and women's program. Under her active leadership was one trained occupational therapist acting as crafts instructor, and a part-time worker who had considerable experience but no professional training. This director's job analysis had included the direct leadership of this group of older adults.

One leader of several men's groups in an agency had a graduate degree in sociology. He himself was colored, while the groups he led were white. His relationship to these groups was excellent. His own evaluation of this was that, because of the program content of the groups (which was mostly in the field of social action) individual differences tended to be lost in group activity. His role in the groups varied from that of an observer-participant to that of teacher (of a new crafts group).

The leaders saw their roles in the older adult groups as very flexible, varying with each group, or even within the program content of a particular group. The age range of the leaders varied from twenty-two years of age to fifty-seven years of age, and no comparisons or contrasts in skill or insight could be drawn simply because of age. From statements by the leaders themselves, it is possible to infer that those who were older had a greater feeling of security in their leadership role with an older group. Leaders felt that this could be explained on the grounds of the attitudes of the older adults toward them, rather than their own feelings as leaders. A young leader quoted a member of her group as telling her, "Take it easy! The world won't come to an end if we don't get it done this week." This leader said she had not been aware of pacing the activity for the group. All leaders were aware that their own
feelings toward the older adult were important in their relationship with their groups. One of the older leaders stated that the leader who says, "I like old people" may be stating a warm acceptance, but also may be indicating guilt feelings over relationships with his own parents. Another leader remarked on the ease with which a leader can identify with an older member of the group if care is not taken. Old people can be affectionate as well as occasionally hostile, and it is easy to slip into an emotional involvement or an attitude of rejection. The same leader said, "It's awfully easy to play favorites; you have to watch it."

Leaders agreed that the older adults tended to react more positively to the younger leader, either by over-identification or aggressive hostility. Those who were hostile were considered to be insecure in their own acceptance of old age. The youth of the leader made them more aware of their own age. A few older adults were found to be very wary of any direct suggestions made by the young leader, as if they feared to be led into some sort of trap. However, all leaders agreed that the age of the leader need not constitute a barrier to skillful group leadership, of and by itself.

Groups.

A total of six major groups were studied. There were a few large groups that subdivided because of interest, or sex, or use of facilities, etcetera. These will be seen as the study develops. Two of the six groups were known by a single name, "The Golden Age Club" and "The Friendly Folks." Of these, The Golden Age Club subdivided immediately into men's and women's groups, the men keeping the name of the Club and the women adopting the
name of the Golden Age Club Auxiliary. The Friendly Folks, on the other hand, remained co-educational and subdivided on the basis of interest groups. The other two agencies had separate groups for men and for women which met only once in a while for joint programs.

**Hecht House.**

Hecht House had a group called the Golden Age Club, composed of one hundred and eighty-two members of whom ninety-eight were men and eighty-four were women. This main group subdivided according to sex into a men's group which (as is stated above) retained the name of the Club, and a women's group called the Golden Age Auxiliary.

Membership requirements were relatively flexible when age was considered, although the lower age limit was set at sixty. Thirty persons had membership who were under this age. An annual dollar membership fee was required, but the agency had waived its adult membership fee requirement of five dollars for this group.

The duly elected officers of the Golden Age Club met as a planning board for purposes of organization and active participation in planning program and activities. There was a constitution and by-laws, which had been recently amended to give greater representation on the planning board to women members. There were such committees as membership, finance, program, and visiting. Some committee functions such as hospitality were listed as group activities. The business meeting of the total group was also listed as a separate activity.

There were ten program activities as listed on the 1952-1953 folder: for men and women, the Choral Group, the Music Appreciation group,
the Golden Age Club business meeting, the Happy Day Committee (cards to the sick members), Host-and-Hostess Committee, Creative Writing group (including dramatics); for men, Library Committee, and Puzzle Enthusiasts; for women, Sewing group, and the Ladies' Auxiliary meeting.

Robert Gould Shaw House.

Robert Gould Shaw House had two separate groups, one for men and one for women. The men's group, called the Sixty-Five Plus Club had twenty-eight members. The women's group called The Golden Leaf Club had twenty-three members. Membership in Robert Gould Shaw House and payment of the one dollar agency fee was implicit in group membership requirements, but could be arranged to meet need. A monthly dues of thirty-five cents a member was levied by the men's group. Age requirements were flexible also, although there was only one member under sixty-five in the Sixty-Five Plus Club, and no women under sixty-five in the Golden Leaf Club. The two groups met on special holidays for a joint program and dinner, but otherwise maintained separate entities. Both groups had officers elected by the membership but organization was informal. There was no constitution or by-laws for either group.

South End House.

South End House had a group called The Friendly Folks, composed of sixty members, of whom thirty-two were men and twenty-eight were women. Membership requirements were very flexible and although payment of the fifty cent membership fee of South End House was expected it was not enforced. Four members of the group were under sixty-five. There was no formal organization. A small group known as "The Board", composed of
interested members of the total group, met with the leader to discuss grievances and suggestions. Program planning for the group seemed to be fixed by habit, since certain days were set aside for certain definite activities. This was explained by the leader in terms of the large percentage of membership who had to plan for clinic appointments at the hospitals. Since clinics were definite, the program plans tried to fit in. Whether it was planned or not the leader was not sure, but the day on which the group always did square-dancing was the day of the cardiac clinics. Since a member with a heart condition could not participate in this activity, it may have seemed kinder to offer a reasonable alibi for non-attendance.

There were six program activities all of which were considered co-educational: weaving, painting, square-dancing, social (including a bi-weekly Beano game), weekly dinner and program meeting, and a monthly birthday party. The leader also listed an interest in a Poetry Reading group and a Current Events group.

Ellis Memorial.

Ellis Memorial had two separate programs for men and women. It is notable that the men's group was numerically the largest group studied, consisting of three hundred and forty-five men. In the women's group, there were fifty-three women. Requirements for membership were similar to other comparable groups. A membership fee of two dollars was required of all male members not on Old Age Assistance, and fifty cents was required of the others. The women's groups had no requirements, and no formal organization. In the six men's groups, organization ranged from none to constitutionally elected officers and elaborate committee structure. (This will be further
discussed under Program).

Age requirements were flexible. However, in the total of three hundred and ninety-eight members, only twenty were under the age of sixty-five.

Summary of groups.

The age range of group members, the marital status of members, and the type of housing were included in the study. Since older adults are often sensitive about their age, each group leader stated that ages given on membership cards were often inaccurate. Two agencies had only approximate information on all three items listed. However, a summary of the information shows that in the Hecht House group and in the Robert Gould Shaw groups there was a total of four active members over ninety years of age. In each agency, the large majority of older adults were in the seventy to seventy-nine years of age bracket.

The marital status of three groups, Hecht House, Robert Gould Shaw and South End House, showed a large number of widows and widowers in comparison to single persons or those who had been divorced or separated. At Ellis Memorial, it was interesting to note that there were more single women than there were widows, and that there was a difference of twenty in the number of widowers to single men - the widowers in the larger group. Twenty-five older adults in the total of the four agencies had been divorced or separated, of which twenty-one were in the Hecht House group.

In considering housing, accurate statistics were not available in

2 Appendix D.

3 Appendix E.
two agencies. In all but Hecht House the number of older adults who lived in single rooms was much the largest. In the Hecht House group, the number of older adults who lived with their children was greatest. The number of older adults having their own apartments or homes was relatively small.

In the discussion of groups, it is significant to note that in every agency program for the older adult, the number of men exceeded the number of women. Dr. Monroe of the Geriatric Clinic at Harvard Medical School says that this is a very healthy sign:

Clubs . . . must have both men and women. Too many clubs are operated for old women . . . It is not difficult to get old women to come to meetings. The strength of a club is measured by its ability to attract the attendance of old men. Both sexes together show more interest and plan more energetically a variety of projects; they enforce a stricter observance of the social graces.

It is also of interest to note that in the agency having the largest number of old men, Ellis Memorial, the program consisted of stimulating and active community projects. It was not possible to infer whether such a program had greater possibilities, or whether the individuals in the group had need to be lost in a large number of people.

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4 Appendix F.
CHAPTER IV

PROGRAM AND FACILITIES:

HECHT HOUSE

AND

ROBERT GOULD SHAW HOUSE

The primary need of the older adult is the need to give and receive affection. This need was expressed by individuals in every old age group studied. In response to the writer's question, "Have you made any new friends here?" the answer was always in the affirmative.

This basic need for affectionate acceptance by the group was the motivation for program activities in each group. Other needs were considered important also, but all groups included the need for friendship. Need for creative activity, for status, for security and for responsibility, for spiritual values, entered into program planning either through the leader's own skill and insight or by the unconscious (or conscious) desire of the members.

Miss Ollie Randall, consultant on Services for the Aged of the Community Service Society of New York City, has said that "Everyone has the same needs ... there is this difference when it comes to the older person - he needs opportunities to fulfill his needs." Groups such as those studied attempted to supply this opportunity through program activity.

Hecht House.

The Golden Age Club at Hecht House was the most completely organized group studied. Both men's and women's groups followed parliamentary procedure and held properly constituted elections, and maintained a joint Planning Board. The agency included representatives from these groups on all agency projects at the planning level. The treasurer's books were kept with careful efficiency and all money was handled by the elected treasurer and his deputy. The money was banked, not left in the agency safe, and the treasurer transacted all business with the bank himself. The need to accept and discharge responsibility, and the need for status in the group, were expressed in this manner.

The older adult members of Hecht House were conscious of a deep need for a feeling of security in their Jewishness. A feeling of integration of purpose and security in the larger community seemed to be evident in their interest in helping the young nation Israel. Kurt Lewin has said that the establishment of Israel has met a great psychological need for the Jews, and this seemed evident in much of the program planning by the older adults. Programs on Israeli topics, contributions for charitable and developmental projects in Israel, and activities within groups demonstrated this. The group of older women who met at Hecht House every Thursday afternoon met to fill boxes of children's clothing which they had made to send to Israel. They called their group "Operation Pajamas."

The Choral Group had a repertoire of Hebrew and Israeli songs that were called for by the membership whenever the Choral Group performed. The writer has seen evidences of emotion in many of the older people, in response to this. If the music were dance music, many old people got up to dance traditional Jewish dances. They derived a great deal of pleasure from this.

Individual needs were expressed and were accepted by the larger group of old people at Hecht House. Two may be offered as examples. One old man, whose life training had been scholarly, had a hobby of inventing mathematical puzzles. He used endless patience and skill in the preparation of these. While the group never participated in their solution as far as the writer could ascertain, they were proud of the ability of their member and often spoke of it.

Another member, whose primary language was Yiddish and who could speak Hebrew, but not much English, wrote epic poems in Hebrew for every holiday. The group planned time for him to recite his poem, even though very few could understand him. His pleasure was reflected in the group, and their attention gave him needed status. His need to create had been fulfilled as well.

The group at Hecht House was outstanding in its activity with other groups in the agency. Some of these activities expressed the need to continue to seek spiritual values, which is of great importance to this age group. Because of the family aspect of the Jewish holidays, each holiday celebration was a focus of some activity for the Golden Age group with at least one younger group in the agency. The annual Chanukah party
which this group gave the children was carefully planned by many committees of the older adults. The group's Choral Group took part at the teen-age Third Seder during the Passover season. At the time of Succoth, the group trimmed a fire-escape and made it a shelter of boughs and hung it with fruit. Each junior group in the agency made special visits to it, and the older adults acted as hosts.

Outside the agency, the group participated in the Sixty-Plus Hobby Show, a city-wide affair. They packaged red feathers for the United Community Services. They assisted in the Combined Jewish Appeal Drive. They welcomed visitors from other Golden Age clubs in the city, notably visits from the Ellis Memorial groups. Each year for the past two years they have contributed to the Jewish National Fund for tree-planting in Israel. As has been noted, the women's sewing project fills Shippa-boxes for orphan children in Israel.

Facilities at Hecht House.

Facilities for these activities were provided by Hecht House with the co-sponsorship of the Boston Section of the National Council of Jewish Women. An attractive lounge was available five days a week from one to five in the afternoons for a social meeting place. This was always available, but on Tuesday of each week a large program was planned for the total membership of the Golden Age Club, at which time special speakers were invited, or special movies shown. Speakers included representatives from the Guild for the Hard of Hearing, from the Heart Association, from the United Community Services, from the Public Welfare, from the National Dairy Council, and so on. Programs that were much
appreciated were those that included professional entertainers, which the National Council of Jewish Women provided. Religious programs were included, and a cantor was always present at holiday celebrations.

Since the lounge was too small for the entire group, the Teen-age Canteen next door was used. The Canteen was also used daily, when tea was served by one of the members. The kitchen where the tea was prepared each afternoon was a block's length away from the supply room where the tea glasses were stored.

Meetings of small groups that required privacy, such as the Planning Board, met on the second floor of the agency in the library. The women's sewing room was on the third floor of the agency.

In discussing facilities for older adult groups with their leaders, one factor was emphasized by all. The availability of toilet facilities for the older adult group must be considered in planning any program. This was important to bear in mind when outside trips were arranged, but it was a reality factor in agency planning. Since many physical disturbances inimical to age (such as hypertrophy of the prostate gland, relaxation of the perineum, cystitis, and so on) have as one symptom frequent urination, available toilet facilities were essential. Many diabetics have this symptom also, and a large per cent of the Golden Age Club members were diabetics under treatment.

Toilet facilities were remote from the main activity of the older adult group at Recht House. The men had to go down a steep flight of

stairs to the gymnasium section, and the women had to go up to the second floor of the agency to toilet facilities shared by all the children in the agency.

Recht House was quite a distance from the main car line, and there was no direct bus service. To attend any gathering meant that the old person felt a real need to come. Once at Recht House, there were no handrails for the old people to use as support in going up or down the front steps. These stone steps were fairly steep and the tread was narrow. The agency children had chipped many of the steps and this provided a real hazard for the old people.

Robert Gould Shaw House.

Robert Gould Shaw House had separate groups of older adults, one for the men and one for the women. It was stated that the division was made because facilities were not available for both groups to use at the same time. The old people themselves had not expressed any wish to join forces except at special holiday programs.

Similar needs of older adults were seen in each group whether the background reflects a particular culture or not. The Negro groups at Robert Gould Shaw expressed the need for a friendly meeting place where their sense of belonging to a group would include acceptance and respect. Program content reflected an easier pace of friendly, informal give-and-take which had meaning for the group members. This may be accounted for in part by the evidence gathered that only one person in the total membership (both men and women) was under the age of sixty-five. As a total group, their age was in an older bracket. This may have had some influence
on bringing about a more passive type of program.

The need to seek spiritual insight entered into the program of both adult groups at Shaw House. It was found necessary to plan program activities in relationship to the various church activities of the members. Religious motivation was of great importance. Several sects and Protestant denominations were represented within the membership, but differences of individual allegiance were accepted without hostility, as stated by the leaders. Both groups made a practise of opening formal meetings with prayer, and grace was always said before meals.

**Men's Group.**

The Sixty-Five Plus men's group had found its most meaningful activity in a friendship group. Their club rooms were at Six Hammond Street and were open for their use five days a week, from mid-morning until nine o'clock at night. Each Friday morning at eleven o'clock a Club meeting was held, after which a luncheon was served by Shaw House at a charge of fifteen cents per member. (Shaw House operated an all day Nursery School, and the luncheon was prepared by the Nursery School cook).

The Sixty-Five Plus Club elected its own president, who presided at meetings. There was no constitution or by-laws. When committees were needed, the group appointed them for specific purposes on a short time basis. Activity of the group was planned by the group as a whole. Their leader, who was also the executive director of Shaw House, was always present at the weekly meeting and only occasionally through the week. He felt his role to be that of enabler, or observer-participant. The
group was free to contact him when it felt the need to do so. The members seemed to feel secure in their relationship with one another, and had never expressed a wish for more organization or any great amount of program activity.

One evidence of their awareness of the importance of the individual's need for security was seen in the establishment of a loan fund. The men levied a monthly dues of thirty-five cents on each member, which served as a ready fund for such items as cards to sick members, and fruit to those who were in the hospital. On the demise of a member, the club as a whole carefully determined whether the group should send the bereaved family flowers or five dollars in cash. This was a matter of great concern to them, and the greatest amount of tact was observed. The fund was also used as a loan fund for those of its members who found themselves short of money at the end of the month. Borrowed money was repaid in one, two or three installments, depending on the original size of the loan. The leader administered the fund for the practical reason that he was always available and the money was kept in the Shaw House safe. Tact entered into this transaction as well, for in applying for a loan, privacy could be observed. One member pointed this out to the writer.

An interesting development in program was found in a mid-morning discussion group that followed a radio news broadcast. A large number of the men had good educational backgrounds. Two, who were retired ministers, had some college education. Over eighty per cent of the men had grammar school certificates, and several had high school diplomas. The majority of men having had the best educations had been employed as Pullman porters
or dining car waiters. They had travelled in this capacity over most of the United States. Consequently the men were particularly interested in national news, as it gave many opportunities to recall the excitement of younger days and thereby give status to the individual. The leader, who made an effort to be present at these discussions each day, was able to take advantage of this interest in national news and help the members develop discussion. It was often possible to bring out individual and group needs in this way, and to introduce occasional speakers to develop a topic that had proved interesting to the group.

Although outside visitors were invited to speak informally, the program as a whole was to provide a comfortable, friendly place for the old men of the neighborhood to come and visit with each other. Cards and games and a wealth of reading material was available.

**Women's Group.**

A pattern of less participation in women's group ran all through the groups studied. The Golden Leaf Club of older women at the Shaw House met once a week for an all day meeting, as contrasted with the five day a week participation by the men. The women had yearly election of officers. There was no constitution or by-laws, and no standing committees. Committees were appointed as the need arose. The older women expressed no need for more formal organization.

The Golden Leaf Club took the form of a friendship group whose chief interest was in creating articles for sale at the annual Robert Gould Shaw House Bazaar. Each woman brought hand work of her own choosing, but material was available for use at the meeting. A craft teacher was
sent each week by the Family Society to meet with the group and stimulate their creative ability to make new and interesting things. The craft teacher was white, and the group Negro, but this made no apparent difference in their acceptance of each other.

Since the meeting occupied the entire day, a hot luncheon was served the older women by Shaw House for a fee of fifteen cents per member (as in the men's group). This luncheon was also made possible through the Shaw House Nursery School kitchen. The leader felt that the meal, which members had not had to prepare for themselves, and which they ate together, gave them a feeling of love and acceptance which met a real need in their lives.

Co-educational Activities.

Twice a year, at Thanksgiving and Christmas, both groups met together for dinner and a planned program. Neither group participated in agency activity to any degree except for the annual Bazaar for which the women supplied articles for sale. Both groups participated in the city-wide Hobby Show each year. On the whole, however, they were inclined to remain in their own Shaw House setting, and find activity in the community through their churches.

Friendly Visitor Program.

A unique program for the older Negro adult in the Shaw House neighborhood had just been started at the time of this study. Need was found to be very great among house-bound and bed-ridden old people in the district, who had the minimum of outside contact. Many of these old people had no families and no one to care for them. Working through the
churches, Shaw House made a list of these old people. A carefully selected group of men and women of middle age agreed to attend a training course for Friendly Visitors. Each visitor was assigned one old person whom he would visit twice a week, at the same time each visit. It was put into effect March twenty-eighth, 1955. A basic factor in the plan was that each old person visited would be made to feel part of the old age group at Shaw House. He (or she) would be a member of one of the groups, and news of the group activity would be part of each visit. The groups, on the other hand, would find ways in which they could keep in touch with these new members. No report was available on the project for inclusion here.

Facilities at Shaw House.

The older groups at Robert Gould Shaw House met in the Hammond Street property, numbers Six and Ten. These were formerly dwelling-houses, with small rooms which could seat about fifteen persons with comfort. The women met upstairs, on the second floor of Number Ten Hammond Street. Their meeting room was a long, narrow room with a sunny bay-window overlooking Hammond Street. This gave it a pleasant, home-like atmosphere despite the mixture of kitchen chairs and tables that were available for use by the group. A small room used for a supply room opened off the main room, and a toilet for the use of the women was available off the hall, behind the main room. A large coat closet was available at the head of the stairs.

The men's group met on the first floor of Number Six Hammond Street, with an entrance directly off the street. Their rooms had once
been used as a lending library for the neighborhood, which Shaw House had run. The walls were lined to the ceiling with bookcases filled with books. Despite the fact that most of the books were obsolescent, their presence gave a warmth to what would otherwise be very drab quarters indeed. Many excellent old volumes were on the shelves, and these were in demand. The leader of the group said, "The only way to describe their love for books is to say that they are avid readers."

It was possible to cross from Number Six to Number Ten Hammond Street by a connecting door, and on Fridays, when luncheon was part of the group program, the men were served in the room used on Thursdays by the women. Although this room was not large, it was larger than either of the two rooms used by the men. This lack of physical space may have been part of the reason why the groups may have felt no need to expand and become more active.

Toilet facilities were available for the men on the first floor between their two club rooms. No other group used the men's premises.

Cards, games, and radio were available for program use. Any of the books might be used by the members at any time, and some were always in use.
CHAPTER V
PROGRAM AND FACILITIES:
SOUTH END HOUSE AND ELLIS MEMORIAL

South End House.

The Friendly Folks of South End House was a coeducational group that subdivided into interest groups and activities. Only two of the group activities tended to divide the group on sex lines, billiards and pool which the men enjoyed, and rolling bandages for the Red Cross which the women enjoyed. In crafts groups, both men and women took part.

The daily program for The Friendly Folks began earlier than other groups studied, since their club rooms at Forty-eight Rutland Street were open from nine in the morning until five-thirty at night. One night a week a dinner meeting was held which kept the house open until eight-thirty or nine at night.

There was no formal organization for the group. A small group of members, known as "The Board," discussed grievances and made suggestions. The leader of the group was always present at Board meetings to interpret agency policy or to promote discussion on program. It was through this group that the leader was able to keep in touch with absent members of the group, as Board members accepted the responsibility for some visiting both in homes and at the hospital. The number of members of "The Board" was flexible, since membership was on the basis of interest in what was being discussed and willingness to participate in visiting absent members.

Over a period of eleven years, some definite patterns had been established in program which had become traditional. Bearing in mind the
number of old people in the membership of this group who were under medical care for some reason, it was found valuable to plan meeting dates well in advance so that the other members' need for the group would not conflict with their need for the hospital clinic. The program, therefore, was rigid as to date, but flexible as to content. All groups were considered co-educational:

Monday and Wednesday mornings, weaving class.
Tuesday afternoons, painting class.
First and third Tuesdays, square dancing.
Second and fourth Tuesdays, Beano game.

Third Wednesday of each month, a birthday party. At this party, there were large cakes and ice-cream served, favors were distributed (made under the direction of the assistant leader), a token door-prize was given, and there was some entertainment planned by the group.

Thursday was the only day of the week when the program was extended into the evening. Dinner was served at six o'clock at a charge of seventy-five cents a member. Planned program by the members was given after dinner.

Friday, movies. Following the afternoon movies, a current events group alternated with a poetry reading group. These groups were very small and met at one end of the large room for their discussion.

On all afternoons except for special events and on Friday, tea and cookies were served by committees of members. On Friday, coffee and coffee

1 Refer to p. 17.
rolls were served to make the close of the week's activities more of a party after the movie had been shown.

It was possible for individual members who did not care to participate in the main activity of the day to play billiards or pool, watch television, or visit in another room. A grand piano was available in the large meeting room at all times, and several elderly members availed themselves of the opportunity to renew an old skill by playing for their own pleasure, or by accompanying group singing. When no specific program was under way, this was encouraged. Cards, games, radio, and reading were available. One table was set aside in the craft room for Red Cross bandage making, which met a real need for the older adult who could feel by participating in this activity that she was being creatively useful.

During the past year, over a thousand bandages were sent to the Red Cross from The Friendly Folks at South End House. At the time of the United Community Services drive, solicitors' kits were packed by this group.

During the year, The Friendly Folks participated actively as individuals in the large meetings of the South End Planning Council. Two of the members were active in the Council as leaders. All older adult members had a voice in the discussions of the Council. In this community planning they met with and cooperated with members of other South End agencies.

An annual birthday party with the older group at Norfolk House was held by The Friendly Folks. Their participation in the Sixty-Plus Hobby Show was done as a group project last year.
Facilities at South End House.

All activities of The Friendly Folks took place on the first floor of the Forty-eight Rutland Street building of South End House. A large, pleasant room was used for the total group activity. It was comfortably furnished and contained a grand piano, television, bookcases filled with books and other items for use by the group such as games, jigsaw puzzles, and cards. A small but complete kitchen opened off this room, making the preparation of afternoon tea relatively simple.

There was a comfortable smaller room which contained a pool table and several upholstered chairs and sofas. This room was available to all members, but was tacitly understood to be a retreat for the men. Toilet facilities for the men were immediately next this room.

The weaving room had five hand-looms available. It was a small sunny room and the Red Cross bandage making table was placed so that members working could get full benefit of the sunshine. Toilet facilities for the women opened off this room.

Ellis Memorial.

Ellis Memorial had two factors which made it different from other agencies studied. In very recent years, the agency program had shifted from an inclusive program for all age groups to an adult program. Work with neighborhood children of junior age was done, but the adult program was the focus of agency attention. This change in focus had come about as a result of population shift. The proportion of elderly people in the Ellis neighborhood is very large. Almost all of them live in single rooms. The executive director said, "They consider Ellis their living room, so we
try to make it as nice as we can."

The second factor was the arrangement made between the agency and several affiliating groups. These groups were well integrated with the program of the agency and some were of vital interest to the older adult. In this study, they have been identified as the affiliating groups.

Older age groups at Ellis Memorial were divided according to sex. The six men's groups met at the main building at Sixty-six Berkeley Street, and joint meetings of both groups also took place here. The two women's groups met at Sixty-three Chandler Street, across from Ellis Memorial.

Men's Groups.

The Ellis Men's Club met the first and fourth Thursday of each month. It had a president, vice-president, secretary and treasurer elected annually by the group. It had a constitution and by-laws, and a committee structure which included an executive committee composed of officers and leader, membership, finance, hospitality, and other committees that might be appointed for special projects. No dues were levied, but a collection was taken at each meeting. The leader of this group felt his role to be that of observer-participant. The membership of the Ellis Men's Club overlapped the membership of one of Ellis' affiliating groups, the Jacoby Club, and as a result the programs of both groups tended to supplement each other. The Ellis Men's Club had as one of its major objectives a social program for men of the neighborhood. Member participation was stressed.

A second objective of the Ellis Men's Club was to keep a friendly check on the welfare of its members. In an area of Boston having over four hundred deaths a year of middle-aged or elderly people found dead in their
rooms or on the street, it was not surprising that the Club felt a need to keep in touch with any member whose absence was noted. They formed a very active visiting group from the agency.

The House Council was composed of interested men who came to Ellis each day for recreation, and felt that Ellis was their home. Many men came when the agency opened in the morning, and remained all day. It was felt by the staff that these men needed more than just a "living room" and that a feeling of integration with the agency should be developed. As a result of the changing focus of agency program, and its emphasis on adult program, a few of these men were slowly brought into the formation of a House Council. All men who came regularly to the house were considered members. There was no other requirement. They met on the third Tuesday of each month to discuss suggestions and complaints that had been given them by other members. They recommended changes in program or facilities. The leader met with them in order to interpret agency policy and to act as a resource person if they wished him to do so. Recently they expressed a wish to organize, and elected officers by democratic procedure. There were no dues. There was no age limit, although the majority of members were over sixty.

A recent development had been the formation of a craft group. This had as its objective the repairing of toys and games. They hoped to establish a lending library of toys for neighborhood children by this activity. This program was definitely planned by the staff and offered

1 Police Record, Precinct 4, South End, Captain Sliney in charge.
as an opportunity for older men to participate creatively in a community need. The leader had a more positive role in this group, acting as teacher in some instances. There were no membership requirements other than interest in the project, and there was no organization attempted.

Affiliating Groups.

The three affiliating groups which served the older adult at Ellis Memorial were for men.

The Ellis Neighborhood Association was "dedicated to the improvement of health and welfare in the South End and in the Ellis neighborhood in particular." It was a participating member of the South End Planning Council. It had a chairman elected by the group, and delegates to the South End Planning Council committees. There were no requirements other than attendance at meetings and participation in the Neighborhood Association projects. The group was sponsored by Ellis Memorial at the instigation of a few active professional leaders in the neighborhood who felt community action was indicated along certain neighborhood lines. Their approach had been that of survey of needs, group decision on which need to adopt as an active project, and action through city Health Department and Council. The projects worked on have been garbage disposal and collection, and civic projects which would give the South End cleaner streets. They had also worked against several requests for liquor licenses on the basis that the South End had enough already. Representatives from the City Council have been guest speakers at meetings. Leader-

2 Quotation from Agency folder, Ellis Memorial.
ship came from the members of the group, but the executive director had acted in an advisory capacity.

The Neighborhood Credit Union was the second affiliating group at Ellis Memorial. This organization met a basic need of older adults in the neighborhood, offering economic security on a more accepting basis than the security that came with Public Welfare checks. Over ninety percent, the executive estimated, of old people in the Ellis neighborhood were on Old Age Assistance.

The Neighborhood Credit Union was one of the first credit unions to be sponsored by a settlement. Ellis Memorial gave it office space, but its personnel was its own affair.

To quote from the Ellis Memorial folder concerning the Credit Union,

It encourages thrift, teaches the handling of money, and makes loans for provident purposes at low rates of interest. Many of these loans are of a type which banks could not ordinarily handle, and are based on the Credit Union's neighborly knowledge of the borrower, his reputation and his circumstances. (3)

A third affiliate of Ellis Memorial was the Jacoby Club. This group was entirely composed of older men. The history of the Jacoby Club, which was well known for its pioneer work with alcoholics, is to be found in the Appendix. The emphasis on work with the alcoholic, however, was no longer the focus of the Club.

The group was well organized and had a long history of tradition. They had a constitution and by-laws which called for a president who was ex-officio and a program chairman who was the actual leader of the group. Other officers were elected annually, and dues were based on a sliding

3 Ibid., Quotation from Agency Folder, Ellis Memorial.
4 Appendix G.
scale. Membership was not restricted to older adults, but the pattern of the group was in this direction.

A very interesting organizational development has been the formation of a system of committees. These committees involved every member of the group. They were made flexible enough so that the individual need and interest of each member could be met through this participation. Each member began the year with a definite committee assignment: nominating, membership, finance, legislative, social, and several others. Two members were permanent members of each committee, having previously made their wishes known. Other members rotated, serving on each committee for one month. As each member found the committee on which he felt most at ease, and on which he functioned best, he became a permanent member of that committee.

The Jacoby Club also had a "Buddy" system of long tradition which dated back to the days when the group served the alcoholic. The system now served to meet the need of the old person for a secure relationship to another person who returned such interest. Buddies were expected to report at each club meeting on some activity in which they had participated together since the last time the group met. The system also served as a means of keeping in touch with older people, and knowing how they were from day to day.

Women's Group.

There were two groups of older women at Ellis Memorial. The
Ellis Women's Club had no membership requirements. It met each Tuesday afternoon at Sixty-three Chandler Street, across from the main building of Ellis Memorial at Sixty-six Berkeley Street. The program was social
and friendly with an informally planned program including refreshments. This club had never had a formal organization with elected officers, constitution, and so forth. The staff member in charge of women's groups worked closely with the club. Her role was flexible, but mainly that of enabler.

The Thursday afternoon craft group met to work on particular objects to be sold at the annual Ellis Bazaar. This group had as leader the occupational therapist employed by the Federation of South End Settlements, who also served the South End group in arts and crafts. Membership in the group was based on interest in crafts, and there was no formal organization.

The house at Sixty-three Chandler Street was open seven days a week, allowing the women who were members of the Ellis groups to use the Chandler Street kitchen for the brewing of a cup of tea, or to keep a small amount of perishable food in the agency refrigerator. The laundry was also made available. This made it possible for the rooming house occupants, who had none of these amenities, to have a feeling of friendly neighborhood acceptance. The rooms, on weekends, were staffed by volunteers from the groups themselves, and no professional staff member was on duty.

Co-educational Groups.

There were two co-educational activities at Ellis Memorial for the older groups. The last Thursday of the month, a birthday party was held for both men and women. This was a social occasion, at which time a professional square-dance caller was engaged. The groups enjoyed square-
dancing very much. Following the dancing were the customary birthday refreshments of cake and ice-cream, and every member having celebrated a birthday during that month was an honored guest.

On Monday evenings of each week, a whist party was sponsored by a younger women's group, but this party was well attended by the older adults. The neighborhood as a whole looks forward to the Monday night party and it has done much to establish a community feeling.

At Thanksgiving and Christmas, the Jacoby Club sponsored holiday dinners for the older groups in the agency. These dinners were traditional, and great occasions for the groups.

A co-educational camp at Sharon, Massachusetts, was held for three weeks during each summer. It was one of the first settlement house sponsored camps for the elderly in this country. Family case work agencies in the Boston area cooperated in assisting with financial arrangements for applicants when necessary, and Ellis Memorial had a few camp scholarships available. There was careful screening of those able to go and participate in the camp program, for although the buildings were comfortable and substantial, there were other personal hazards of health and mobility. This particular phase of the program for the older camper was under careful development by Ellis Memorial in close cooperation with the medical staff of the Boston Dispensary.

A pilot study was jointly made to include not only a thorough medical check-up before and after the camp experience for each individual, but a psychological study of individual growth in the matter of group participation, personal relationships, and general mental health.
Leadership at camp was under the executive director with assistance from volunteers, some of whom came from the Ellis neighborhood. The program was based on some evening activity planned by the group, and daytime relaxation with no planned program. Walks, hand work, puzzles, and so on were available but the women preferred to sit under the trees and talk, and the men to pitch horseshoes or go off by themselves. Some members were able to swim in the nearby lake, under supervision. It was felt that the real need of these older people was relaxation under friendly conditions, and good nourishing diet.

Facilities at Ellis Memorial.

There were two buildings owned and used by Ellis Memorial, the main building at Sixty-six Berkeley Street, whose facilities were used by the men, and Sixty-three Chandler Street, where the women had their main program activity. This division had developed as a matter of convenience rather than with any thought of rigid separation. When joint meetings were held they took place in the main building.

The first floor of the Berkeley Street building, exclusive of office space for the staff and administrative office, was used by the men who came to the building to spend the day. There were two rooms, not too large, but comfortably furnished, with games, television and radio. An upstairs room allowed larger groups to meet, and connecting with this room was a kitchen and equipment for preparing meals, and so on. Toilet facilities for the men were on both floors.

At Sixty-three Chandler Street, across from the main building, a large pleasant basement room comfortably furnished and having easy access
to the street, was available for the women's groups. The main room opened into a smaller room which, in turn, opened into a kitchen. Toilet facilities as well as laundry facilities were available.

Camp Wadsworth at Sharon, Massachusetts, had one large dormitory-type building on the first floor of which was a large meeting room with a fireplace, available for meals and for programs. This room was used by both men and women. A large, well-equipped kitchen was also on this floor, and toilet facilities were available. On the second floor, the space was divided into semi-private cubicles and there were adequate toilet facilities including bath tubs. It accommodated twenty-two women.

The men were housed in a renovated farm-house having a modern dormitory space built on as an annex, accommodating twenty-five men. The administrative and first-aid offices were also in this building. This was by no means the entire equipment of Camp Wadsworth, but it was the part used by the older groups during their three-week camp period.
CHAPTER VI
CONCLUSION AND RECOMMENDATIONS

The purpose of this study has been to study the types of programming which have been undertaken in the older adult groups of the four Boston agencies. To study programming, it was also necessary to study the facilities made available for older adult groups.

The programs of the four groups studied had considerable variety. They were both appropriate to the age group and satisfying to the majority of the participants. They attempted to meet expressed needs of individuals in the groups, and those unexpressed needs that leaders were able to observe in individuals during group participation. The friendship group predominated, since it seemed to meet the greatest need of the older adult, to find and to express affection. The concern of being together in a group seemed greater than remaining isolated.

The pattern of participation by women was consistent throughout the four agency groups studied. Not only were there fewer old women than old men in each agency, but they met less often. The men met every day. The women met once, or at most twice, a week. There were some women who came every day to The Friendly Folks, and a few to Ellis Memorial. They were exceptions. Women in the groups at Hecht House and at Robert Gould Shaw House, and the majority of members of the two other groups mentioned, came only for specified activities of their club groups. As a whole, the older women expressed no need for daily program activity.

This pattern seemed to indicate that women were less conditioned
than men to leave their homes each day. Men had been used to leaving home early to go to work, while women stayed home to keep house and care for the children. Even though homes might now be single rooms and children grown, women still felt less need to leave the home base. On the other hand, men were apt to arrive at the agencies as soon as facilities were available for their use, and remain as long as possible.

Women born seventy years ago had been used to the role of homemaker, when such work was unalleviated by labor saving devices. It should be of some interest to agencies (who will deal with more older adult groups as the years go on) to plan for the future when program for those women whose pattern of life has been wage-earning as well as home-making is necessary.

The difference in habit patterns of men and women in attendance at groups indicated indirectly an unmet need which was frequently expressed by older men. There were many older men for whom the group was a lesser evil than being alone, but the real need in their lives was the need of some sort of gainful employment. Since the meaning of work in our culture is psychologic as well as economic, forced retirement deprived some older men of their purpose in life. Men and women have come to value themselves largely by their capacity to work. For some of the older people, the friendship group or even the more creative craft or study group, did not meet need. Dr. Thomas Parran said,

1 Thomas Parran, "Must you Retire at 65?" Collier's, May 24, 1952.
Emotional well-being, ego satisfaction, the sense of contributing, of being useful and wanted, all have a powerful effect upon one's general health. If premature and unwanted retirement produces a sense of being tossed on the scrap-heap, it is bad for the person who suffers it. Unless we have a strong shift in our values, there are few people who can adjust to hobbies or civic activity as a complete substitute for the dignity and earning capacity of their lifetime's work.

New experiments in employment for the aging are being developed and agencies should be aware of them. Such an experiment as the Senior (2) Craftsmen of Oregon which could be developed under a cooperative plan, involving community participation, is worth investigating. Reference is given to the development of this program, which used a group work approach in its formation, and continues to use group work skills in its present set-up. Another experiment which is worth noting is the new Sunset Industries, Incorporated. This is a local development along industrial lines, but has the same focus of interest, the development of opportunity to meet the need of older adults to obtain gainful employment. (The program is discussed briefly in the Appendix).

Robert Gould Shaw House encourages and helps its older women's groups market individual pieces of hand-work, such as hooked rugs. Hecht House offers very limited part-time employment for coat-room attendants at evening meetings. Each leader was aware of the need of particular individuals in the group for the status that regular employment gives, but no satisfactory plan has been worked out. Employment was not considered the


3 Appendix B.
job of the agency, but it was important that groups were made aware of what community plans were being developed, and for what purpose. Programs which included speakers from such projects would have been of great interest to the older adult.

It was also found true in many of the groups that several old men simply came to the agency and sat, and had very little participation in group activity. It is probably true that there will always be some older adults whose sole activity consists in coming to the agency - to sit. They find satisfaction in that, and the group accepts them on that basis. However, a study of their former employment might have had some bearing on their comparative inactivity. Whether it could be established that all such men had been engaged in relatively routine operations, such as manual labor, during their working years was not certain. Some were known to have been so employed. It was pointed out by Dr. Parran that such routine labor provided little opportunity for creative performance throughout younger adult life. Men who had worked all their lives at dull jobs with no chance to plan for any future suddenly found themselves with nothing at all to do. Activity is a primary human need for any age, and moreover, it is fundamental in preserving personality. Every agency studied felt that in making the effort to come to the agency at all, the old men had taken the first step in purposeful activity. Programs that would continue to increase in them feelings of adequacy and usefulness offer a goal toward which all older adult groups should work.

The abilities and experience of the older adults, men or women, whose busy work lives seldom permitted them to develop to the fullest extent, remained a challenge to the agency program. Ellis Memorial, with its summer camp in a rural setting, attempted to enrich the lives of the older adults who attended the camp periods. Many of these older people had been city-bound all their adult lives, and a holiday in the country offered endless opportunities and new interests. Other agencies could use more imagination in such program experiments. As one old gentleman of eighty said, "We're just the age to try something new." No group realized its fullest potential in attempting to meet the need in these individuals to give, as well as to accept their share of participation in the group.

The reality factor of physical limitations for the older adult group was realized in all programs studied. However, there was a tendency in some cases to consider physical limitations first and individual need second. This must, of course, be weighed on an individual balance. To consider that the older adult was in some way abnormal because of age, particularly those individuals whose disabilities were more apparent (for instance, deafness), was to neglect his need for complete acceptance in the group. "Disabilities are worse in old age because they can alter the total personality more," Dr. Monroe stated. However, disabilities were not limited to old age, and many old age disabilities were due to inadequate treatment.

5 Robert T. Monroe, op. cit., p. 360.
Clearly, most individuals with heart disease perform satisfactorily for many years with good cardiac function; most of those with arthritis can be comfortable and vigorous; most digestive disorders can permit good health; adjustments for failing vision and hearing are possible; and the greater part of mental deterioration is functional and can therefore be remedied. These old people consider themselves to be normal in all essential respects, and so should others. (6)

It was noted that small groups seemed to have less need for elaborate planning of program. This seemed to be due to the great degree of mutual acceptance of the members of the group. Because of this homogeneity of the group, a stagnation threatened to set in. The great need of secure acceptance and affection was met, but unless the members grew in this association, the great need for meaningful activity could be lost by default.

It was noted that there was a trend toward short-term programs. While it is true that programs that entertain, or that stress a single interesting subject for one afternoon, have a real place in program-planning for any group, it is also possible to suggest programs that have some continuity over a period of weeks or even months, depending on the interest of the group. One such longer-range program is noted in the discussion group of the Sixty-Five Plus Club at Robert Gould Shaw House, which continues to discuss current events, or travel experiences, each day following a radio news-broadcast. No other group had the same attention span and continuity of program. The Ellis Memorial programs of social action were long-range programs, but did not meet the same need of

individual participation in a smaller group. In this regard, it is well
to bear in mind that because of higher living standards, better public
health methods, and tremendous gains in medical science, the life expect-
ancy of the older adult has been increased by twenty years. Some
program content, therefore, that involves long range development should
not be avoided merely because it is long. In fact, such projects may be
reassuring to the older adult who realizes better than anyone else that
he has fewer years ahead of him than he has behind him in which to ful-
fill his needs. The long look ahead could be psychologically beneficial.
Ellis Memorial has accomplished something of this in its program of civic
development that would never reach perfection. It may be one of the un-
expressed reasons why the group engaged in this activity was so large.

The need to seek spiritual values was evident in the groups whose
membership consisted of older people professing the same faith. At Hecht
House, the membership was entirely Jewish, and religious motivation of
many programs met a specific, expressed need. At Robert Gould Shaw House,
the members were all Protestant or members of sects derived from Protest-
antism. Their program content was not tied in with their faith, since
their church life was still active and meaningful. However, their natural
acceptance of prayer at stated times indicated that it met a need in their
lives.

The groups at Ellis Memorial and at South End House represented
mixed faiths, Protestants, Catholics, and Jews. Religious themes were

7 Appendix A.
avoided entirely. It is possible that a feeling of insecurity on the part of the leaders in handling the problem entered into this decision rather than insecurity of individuals in the groups. The older members' mutual acceptance of differences might indicate a willingness to have discussions on each other's religious holidays, or any non-threatening aspect of comparative faiths that could be handled. Such inclusion in the program of some spiritual content might meet a need that individuals possess. It was not being met in those groups, apparently. Old people seem to have a greater tolerance in this area than other age groups. They are aware that they belong to the generation that is ending, and program content should include something positive for them. Miss Georgene E. Bowen has (8) stated,

Does it not make sense that since human beings do not perish as do plants and insects, with the termination of fertility, mankind continues to survive for other than physical reasons? Is that why the greatest mental maturity is found in highly advanced age? May not the longevity of man be a necessary part of the master plan to give time to develop fully the rarest values of all—mental and spiritual maturity?

Two groups, the Hecht House Golden Age Club, and the Ellis Memorial men's groups, were represented on all levels of agency planning. The Hecht House group, for example, had representation on the annual fundraising project for the agency and shared responsibility for selling tickets, obtaining advertisements, and setting out posters. Their new quarters, two portable buildings at the rear of Hecht House and separate from it, are being planned for their use with the advice of some of the

older adults themselves. At Ellis Memorial, members keep the property open and available for use during the week-end when no professional staff is present. They share responsibility, and feel a real pride in the confidence the agency places in them. Such inclusion in agency plans is important, even vital, for older adult groups. This was not stated to be the case with groups at the Robert Gould Shaw House, or The Friendly Folks at South End House.

Following this responsibility of planning into the groups themselves, sufficient opportunity was not always given the groups to work through their own plans by themselves. The time factor did not enter into the life of the older adult to the same extent that it did for the busy staff leader, and it was often the kindly wish to expedite matters that hurried plans through. It was noted that organizational procedures, such as elections of officers, frequently had more meaning for the group, because they proceeded at their own pace, than programs consisting of outside speakers who summed up a whole subject in twenty minutes.

Facilities for the groups studied were the best each agency could offer. The importance of the older adult group was keenly felt. Leadership was delegated to trained personnel rather than untrained volunteer leadership in each instance, demonstrating a real sense of responsibility to the older age group. Becht House is in the process of making other facilities available for the Golden Age Group that will remedy present defects of inadequate toilet facilities and stairs to climb, and the older age group is having an active and vocal part in such plans.

While agencies have much to plan for and to accomplish in the area
of group work with older people, they can also point with justifiable pride to what they have already achieved. It is quite probable that the work done by professional people in this field has made the community aware of what could and should be done. Georgene Bowen has said,

Group work has done more to attract the community to the older adult than any other single influence in our time. Just by the process of organization, it has brought together unrelated individuals who have been limited - because of age - to lives of inactivity and social starvation. It has offered activity to replace idleness. It has encouraged the older adult to build on the strength he has so that he may reach out to new achievement.

The problem of programming for the older adult in agency groups is one of future development. Group work with older adults is so new, in comparison with other group work programs, that it is still in an experimental stage. Every new program idea is eagerly watched, and often adapted to the particular use of older age groups in other agencies. Because group work believes in working with people, rather than superimposing program upon them, the pace at which new program is developed is slow. The importance lies not in the slowness of the development, but in the increasing awareness that program development in this field of the aging is of great importance to leisure time agencies. More agencies must re-evaluate their older adult programs and make better leadership and better facilities available, so that increased future need will not take them unawares, for the needs of older adults may constitute the major focus of all agency programs in the matter of a few decades, if statistics are to be believed. The admonition of the elderly deacon

9 Georgene E. Bowen, *op. cit.*, pp. 25-29

10 Appendix A.
in a southern church meeting is applicable here - "Now is the present time" - to plan for what the future will hold in this matter.

Approved:

Richard K. Conant
Dean
### APPENDIX A

Tables Showing Increase in Proportion of Older Persons in the Population of the United States.

Table No. I

**AVERAGE NUMBER OF YEARS OF LIFE REMAINING AT SELECTED AGES, BY RACE AND SEX - 1900, 1940, 1949.**

<table>
<thead>
<tr>
<th>Age and year</th>
<th>White Male</th>
<th>White Female</th>
<th>Non-white Male</th>
<th>Non-white Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>At age 60:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1900</td>
<td>14.4</td>
<td>15.2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1940</td>
<td>15.0</td>
<td>17.0</td>
<td>14.4</td>
<td>16.1</td>
</tr>
<tr>
<td>1949</td>
<td>15.5</td>
<td>18.3</td>
<td>15.3</td>
<td>17.7</td>
</tr>
<tr>
<td>At age 70:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1900</td>
<td>9.0</td>
<td>9.6</td>
<td>No figures available</td>
<td></td>
</tr>
<tr>
<td>1940</td>
<td>9.4</td>
<td>10.5</td>
<td>10.1</td>
<td>11.8</td>
</tr>
<tr>
<td>1949</td>
<td>9.8</td>
<td>11.5</td>
<td>11.8</td>
<td>14.4</td>
</tr>
</tbody>
</table>

Table No. II

**PROPORTION OF POPULATION 65 YEARS OF AGE AND OVER, 1900 TO 1950; AND PREDICTED RATIOS TO 1980.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Per cent</th>
<th>Year</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1900</td>
<td>4.1</td>
<td>1960</td>
<td>10.2</td>
</tr>
<tr>
<td>1910</td>
<td>4.3</td>
<td>1970</td>
<td>11.9</td>
</tr>
<tr>
<td>1920</td>
<td>4.7</td>
<td>1980</td>
<td>14.4</td>
</tr>
<tr>
<td>1930</td>
<td>5.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1940</td>
<td>6.9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1950</td>
<td>8.2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


Table No. III

NUMBER OF PEOPLE 65 YEARS OF AGE AND OVER, 1930 TO 1950;
AND PREDICTED NUMBER TO 1980c

<table>
<thead>
<tr>
<th>Year</th>
<th>Number</th>
<th>Year</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1930</td>
<td>6,635,805</td>
<td>1960</td>
<td>14,658,000</td>
</tr>
<tr>
<td>1940</td>
<td>9,019,314</td>
<td>1970</td>
<td>17,995,000</td>
</tr>
<tr>
<td>1950</td>
<td>12,322,000</td>
<td>1980</td>
<td>22,051,000</td>
</tr>
</tbody>
</table>

c. Source: Bulletin No. 1092, United States Department of Labor,
APPENDIX B

ROBERT GOULD SHAW

Robert Gould Shaw, scion of a well-to-do and aristocratic Boston family, was a student at Harvard University at the beginning of the Civil War. When a regiment of negroes was formed in Massachusetts, of its own volition and on its own initiative, to fight on the side of the Union, it became necessary to find white leadership to make the regiment acceptable to the army of that day. Young Shaw left college in order to assume that responsibility.

The tradition of Colonel Shaw's service in what was both a precedent-shattering and perilous undertaking, continues to be a source of inspiration to the agency bearing his name. It is a very real motivating force in determining agency program and policy. Shaw's uniform, pocket Testament, sword and campaign cap are carefully preserved on display in the administrative offices of Robert Gould Shaw House, where they serve as constant reminders of the close bond between the two racial strains.

---

APPENDIX C

SCHEDULE FOR ADVISORS

Type of agency

Number of older groups in the agency

Types of older groups

Sponsorship of groups, if any

Membership requirements

Original enrollment in original group

Highest total enrollment

Number of men in current enrollment

Number of women in current enrollment

Age range: (men and women)
  Under 65
  65-69
  70-79
  80-89
  90-

Approximately what proportion of the groups live outside easy distance to the agency?

Membership background: nationalities, primary language

Marital status (men and women)
  Widow or widower
  Divorced or separated
  Single
  Married

Housing situation:
  How many have own living quarters?
  How many live with children?
  How many live in single rooms?

Economic Status:
  How many are independent?
  How many are on the O.A.A.?
Activities within the agency, other groups:

- inter-agency
- community projects

Officers and committee chairmen: how selected

Constitution (copy, if possible)

Advisor's interpretation of the purpose of the group:

What program is needed that is not now being presented?

What prevents it from being put into effect?

Are the older groups in your agency represented on the agency board?

In any agency responsibility?

Has the group made any distinct contribution during the past year?

What do the group members think of death?
APPENDIX D

Age Range in Groups Studied.

Table IV

AGE RANGE OF GROUPS AT HECHT HOUSE

<table>
<thead>
<tr>
<th>Age</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 65</td>
<td>25</td>
<td>5</td>
</tr>
<tr>
<td>65-69</td>
<td>13</td>
<td>22</td>
</tr>
<tr>
<td>70-79</td>
<td>24</td>
<td>50</td>
</tr>
<tr>
<td>80-89</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>90-</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>84</td>
<td>98</td>
</tr>
</tbody>
</table>

Table V

AGE RANGE OF GROUPS AT ROBERT GOULD SHAW HOUSE

<table>
<thead>
<tr>
<th>Age</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 65</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>65-69</td>
<td>4</td>
<td>11</td>
</tr>
<tr>
<td>70-79</td>
<td>16</td>
<td>12</td>
</tr>
<tr>
<td>80-89</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>90-</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>23</td>
<td>28</td>
</tr>
</tbody>
</table>
### Table VI

**AGE RANGE OF GROUPS AT SOUTH END HOUSE**

<table>
<thead>
<tr>
<th>Age</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 65</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>65-69</td>
<td>7</td>
<td>3</td>
</tr>
<tr>
<td>70-79</td>
<td>17</td>
<td>23</td>
</tr>
<tr>
<td>80-89</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>90-</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>28</strong></td>
<td><strong>32</strong></td>
</tr>
</tbody>
</table>

### Table VII

**AGE RANGE AT ELLIS MEMORIAL**

<table>
<thead>
<tr>
<th>Age</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Under 65</td>
<td>3</td>
<td>17</td>
</tr>
<tr>
<td>65-69</td>
<td>25</td>
<td>86</td>
</tr>
<tr>
<td>70-79</td>
<td>23</td>
<td>224</td>
</tr>
<tr>
<td>80-89</td>
<td>2</td>
<td>18</td>
</tr>
<tr>
<td>90-</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>53</strong></td>
<td><strong>545</strong></td>
</tr>
</tbody>
</table>
### APPENDIX E

Marital Status of Group Members

#### Table VIII

**MARITAL STATUS OF GROUP MEMBERS AT HECHT HOUSE**

<table>
<thead>
<tr>
<th>Status</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Widow(er)</td>
<td>42</td>
<td>64</td>
</tr>
<tr>
<td>Divorced (or Separated)</td>
<td>21</td>
<td>21</td>
</tr>
<tr>
<td>Married</td>
<td>17</td>
<td>12</td>
</tr>
<tr>
<td>Single</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>84</strong></td>
<td><strong>98</strong></td>
</tr>
</tbody>
</table>

#### Table IX

**MARITAL STATUS OF GROUP MEMBERS AT ROBERT GOULD SHAW HOUSE**

<table>
<thead>
<tr>
<th>Status</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Widow(er)</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td>Divorced (or Separated)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Married</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Single</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23</strong></td>
<td><strong>28</strong></td>
</tr>
</tbody>
</table>
Table X
MARITAL STATUS OF GROUP MEMBERS AT SOUTH END HOUSE*

<table>
<thead>
<tr>
<th>Status</th>
<th>Number</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Widow(er)</td>
<td>36</td>
<td>16</td>
<td>20</td>
</tr>
<tr>
<td>Divorced (or</td>
<td>1</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Separated)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>4</td>
<td>3</td>
<td>35</td>
</tr>
<tr>
<td>Single</td>
<td>19</td>
<td>30</td>
<td>145</td>
</tr>
<tr>
<td>Total</td>
<td>60</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table XI
MARITAL STATUS OF GROUP MEMBERS AT ELLIS MEMORIAL

<table>
<thead>
<tr>
<th>Status</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Widow(er)</td>
<td>20</td>
<td>162</td>
</tr>
<tr>
<td>Divorced (or</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Separated)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>3</td>
<td>35</td>
</tr>
<tr>
<td>Single</td>
<td>30</td>
<td>145</td>
</tr>
<tr>
<td>Total</td>
<td>55</td>
<td>345</td>
</tr>
</tbody>
</table>

---

*The Friendly Folks being a coeducational group, figures given were segregated for sexes only in the case of widows and widowers.
APPENDIX F

Housing Situation of Group Members

Table No. XII

HOUSING SITUATION OF GROUP MEMBERS AT HECHT HOUSE*

<table>
<thead>
<tr>
<th>Type of Housing</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Live in own apartment</td>
<td>45</td>
</tr>
<tr>
<td>Live with children</td>
<td>91</td>
</tr>
<tr>
<td>Live in rented room</td>
<td>46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>162</strong></td>
</tr>
</tbody>
</table>

*Figures secured from Hecht House and South End House were not segregated for sexes.

---

Table No. XIII

HOUSING SITUATION OF GROUP MEMBERS AT ROBERT GOULD SHAW HOUSE

<table>
<thead>
<tr>
<th>Type of Housing</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Live in own apartment</td>
<td>10</td>
<td>8</td>
</tr>
<tr>
<td>Live with children</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Live in rented room</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23</strong></td>
<td><strong>28</strong></td>
</tr>
</tbody>
</table>

*Figures secured from Hecht House and South End House were not segregated for sexes.
### Table No. XIV

**HOUSING SITUATION OF GROUP MEMBERS AT SOUTH END HOUSE***

<table>
<thead>
<tr>
<th>Type of Housing</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Live in own apartment</td>
<td>6</td>
</tr>
<tr>
<td>Live with children</td>
<td>1</td>
</tr>
<tr>
<td>Live in rented room</td>
<td>53</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>60</td>
</tr>
</tbody>
</table>

*Figures secured from Hecht House and South End House were not segregated for sexes.*

### Table No. XV

**HOUSING SITUATION OF GROUP MEMBERS AT ELLIS MEMORIAL**

<table>
<thead>
<tr>
<th>Type of Housing</th>
<th>Women</th>
<th>Men</th>
</tr>
</thead>
<tbody>
<tr>
<td>Live in own apartment</td>
<td>5</td>
<td>18</td>
</tr>
<tr>
<td>Live with children</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Live in rented room</td>
<td>46</td>
<td>320</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>53</td>
<td>345</td>
</tr>
</tbody>
</table>
APPENDIX G (1)

THE JACOBY CLUB OF BOSTON, INC.

The Jacoby Club had its origin in the "Emmanuel Movement," a popular movement of the early 1900's aimed at applying Christianity in a practical way. Under the leadership of Mr. Ernest Jacoby, a small group, consisting of a cross-section of the economic community, sought to deal constructively with the problem of the alcoholic. These men established themselves as a service organization with the motto, "Every man help himself by helping others." Each individual had a "brother" member with whom an agreement of mutual watchfulness was made, so that at no time would both be incapacitated by drink. Practically, the plan worked out well and the system established itself as an effective piece of group work. After a few years under the Emmanuel Movement auspices, the Jacoby Club acquired its own quarters on Newbury Street, with an executive in charge. In 1915, it was incorporated as the Jacoby Club of Boston. The charter is unique in that it provides for the beneficiaries of a charity to control the charity.

The work done by the Jacoby Club became widely known in social work and medical circles, and when Alcoholics Anonymous was started it

1 Based on an interview with Mr. Ernest Jacoby, Vice-Pres. of Board of Directors, Ellis Memorial, and son of the founder of the club. He is present President of the Club, elected by the membership.

2 Part of this movement was formation of a group therapy "class for mental disorders" under leadership of Dr. Pratt, for whom Pratt Diagnostic Hospital is named. Still conducted at the Hospital under modern skilled leadership, this project now includes many therapy groups.
established itself in Boston through the Jacoby Club. Coincidentally, the financial crisis of the late 1920s made it impossible for the Club to maintain offices and an executive director. A self-study was made, showing that the needs of the alcoholics were being adequately met by A.A., but that there was a large group of non-alcoholics, most of them elderly residents of the South End, whose need was for friendship and acceptance. It was therefore decided to commit the entire program for alcoholics to the A.A. group, while the Jacoby Club looked for new quarters and a new focus of service. Two settlement houses offered facilities, but it was not until the Club met at Ellis Memorial that they found themselves happiest in that setting.

The arrangement with Ellis Memorial has been mutually satisfactory. Although no rent is charged, the Jacoby Club contributes in various ways to the Ellis Memorial treasury. Since many of the Club are, by now, integrated with the whole Ellis program, their interests coincide in many respects. At the same time, the Club retains its separate identity as the Jacoby Club of Boston, Inc.
APPENDIX H

Sunset Industries, Inc.

One of the most stimulating and hopeful projects in the field of employment of older workers is the newly-established Sunset Industries, Incorporated. Its stated purpose is as follows:

"To provide facilities for the creative employment of men and women over 60 years of age;

"To utilize their rich experience in promoting the stability and well-being of our nation;

"To implement their determination to continue as contributing members of our society."

The project is subsidized by a Foundation set up by Mr. John W. Agnew of Boston for the purpose of Municipal betterment. Mr. Agnew, in examining the tax burden for Old Age Assistance, decided that his Foundation could not find a better project than to lower the tax rate by providing jobs for as many old people as possible and wise. The name Sunset Industries was appropriately chosen, and the funds are administered by a Board of Directors. An Executive Director, Mr. Jay Stewart, is in charge and he meets with the Board every week. This weekly meeting is a feature of the organization, since attendance is strictly adhered to.

The theory is strictly practical. What the organization does is not rehabilitation, or charity; "they have to carry their own weight or they don't work for us," Mr. Stewart says. Units of work are established

1 From a leaflet explaining the organization; also from an interview with Mr. Stewart.
in localities that request them; the community must be behind it, or the Sunset Industries do not take the request seriously. This is the method of establishing a unit:

1. The community provides a suitable building and charges the Industries one dollar a year rent for the same.

2. The community does the necessary wiring and modifications for the unit to function.

3. The Sunset Industries puts in capital equipment and the payroll.

4. The Sunset Industries put in competent supervisory personnel.

5. The project is limited to fifty persons. It is not the intention of the Industry to become a factor in the trade which has been established.

6. The Industry does no merchandising or selling. It actually produces goods for commerce, and some for manufacture; this is done on the same basis as in the plant, although, since the Industry is tax free and pays so low a rent, piece work pay is higher.

7. There is absolutely no recruitment of workers. People who want to work, will come for work. (They have always had twice as many as they could hire).

8. The training period for workers is twice as long as it would be in the plant setting. To date, there has been no spoilage of material in the training periods.

9. They hope to prove: that people of this age (sixty and over) can be successfully employed if not mixed in with younger workers, that establishing a working climate for the older employee makes him a good working risk for industry. In these plants there are no high speed machines, no heavy work.

10. Their goal is "1,000 jobs by 1954." If they can get competent supervisory personnel (the bottle-neck) they cannot fail to exceed this.

Mr. Stewart told the writer that as soon as the industry has proven itself, and is making its way, Sunset Industries moves out and the industry which
has been providing the materials and the work moves in and takes over the payroll. The hope of the Sunset Industries Board is that they work themselves out of jobs as fast as possible, and this seems to be the case in such projects as have been established.

There are several projects in the needle trades, one about to be established in wood-working, and the writer believes that there is one in leather goods. The idea is very new, but it is meeting a need. Mr. Stewart says that a clerical work project will be set up as soon as the supervision can be arranged.

"A number of outstanding American business and industrial firms are cooperating in the program of providing subcontracts to Sunset Industries for production of a small part of their requirements.

"All such projects are housed in buildings made available to Sunset Industries. The working force and all supervision are drawn from the age group "60-plus."

"All projects are financially self-sustaining. Profits available from the activities of Sunset Industries are used to extend material and social fringe benefits. Selection of available projects are limited to those requiring a minimum of capital investment. As a result, the creation of a production job represents a capital investment of a few hundred dollars - compared to several thousand as in industry generally.

"No public appeal for funds has been made. Business and industrial firms are subscribing as sponsoring members to provide necessary capital funds. As the number of sponsors increase, the members of Sunset Industries projects will continue to increase."
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