

ABSTRACT OF THESIS

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METHODS OF INTERPRETING
HOMEMAKING EDUCATION

Submitted By

Ruth Marcum

In partial fulfillment of the requirements
for the Degree of Master of Education
Colorado Agricultural
and Mechanical College
Fort Collins, Colorado

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ABSTRACT OF THESIS

A vocational homemaking program in high school has much to offer in the home life of any community and community members should be made increasingly conscious of it. During past decades people have been made aware of the power of well-directed publicity. Those who have something to sell are interested in finding the best way to sell it. In homemaking education the local teacher has the responsibility of selling her program to the community. She must present a picture of the purposes and practices of homemaking education and of the values to be gained from participating in a homemaking program in a manner which will be easily understood by others.

The problem

What methods might be recommended to vocational homemaking teachers in Oklahoma for interpreting homemaking education to their communities?

Problem analysis.--In order to answer the above question, the problem has been divided into the following questions:

1. To whom is homemaking education being interpreted?

2. What methods are being used by Oklahoma homemaking teachers for interpreting homemaking education?

3. How extensively are homemaking teachers in Oklahoma using these methods?

4. What methods other than those used are considered valuable by homemaking teachers in Oklahoma?

This study presented two problems connected with data gathering, namely;

1. teachers to be reached
2. the device to be used.

A preliminary check sheet was decided upon to get the suggestions of a few teachers on methods of interpretation which were to be placed on a final check sheet which would be sent to all homemaking teachers in Oklahoma. A preliminary form was prepared containing generally accepted types of homemaking publicity with space provided for other types to be suggested. The writer contacted 14 homemaking teachers, and gave to each a check sheet to take with her on which was to be checked the types of interpretation she had used and other types added which were not included.

From these first responses were drawn the items to be used in the final check sheet. All items used on the first form were retained in the final form and the 17 items suggested by the homemaking teachers

were added, and were placed under headings already listed on the information sheet.

Permission was obtained from the state supervisor of homemaking education to place the check sheet with the mid-year report blanks sent to each vocational homemaking teacher in the spring of 1945. This method of obtaining the needed information made the data for this study part of the official report to the state supervisor of homemaking education.

Summary

In order to answer the questions raised in the statement of the problem relative to methods used by homemaking teachers in interpreting the homemaking program in their local communities, data were analyzed under the following headings: persons to whom homemaking is being interpreted, methods being used by homemaking teachers for interpreting homemaking, extent to which teachers are using methods for interpreting homemaking, and methods not being used but considered valuable by homemaking teachers.

Persons in the schools to whom homemaking teachers explained the homemaking program were homemaking pupils, faculty members, school administrators, and pupils other than homemaking pupils.

All the teachers interpreted the homemaking program for their pupils. "Other faculty members" was

checked by 117, "school administrators" by 114 and "pupils other than homemaking pupils" by 101 teachers.

In the community the teachers were interpreting the program to parents, patrons of the school other than parents, and housewives in the community. All teachers listed interpreting the program to parents, 93 per cent checked patrons other than parents, and 88 per cent checked trying to reach housewives in the community.

Of all methods used by homemaking teachers to interpret the homemaking program to their communities, "personal contacts" was used by a larger number of teachers than any other. All teachers used home visiting as interpretation; personal conferences with homemaking students and visiting in homes of the pupils were used by 99 per cent of the teachers. Informal conversation and home experiences were used by 97 per cent of the teachers. More than 84 per cent of the teachers used visits in other homes in the community, cooperation with other high school teachers, and conferences with adults in the community on homemaking problems for interpretation.

In working with groups, 118 teachers used regular homemaking classes to interpret the program, 115 participated in community activities, 104 worked with community organizations, and 101 attended community meetings of general interest.

Writing newspaper articles was used by 78 per cent of the teachers as an interpretative activity and writing articles for the school newspaper was similarly used by 53 per cent.

The bulletin board was used by 95 per cent of the teachers and was the most important exhibit used; however, using posters, arranging displays in the school, and giving style shows with the homemaking girls, were used by more than 50 per cent.

Radio interpretation was used by a small number.

The types of entertainment used most frequently was meals for groups (101 teachers) and refreshments for the faculty members (87 teachers).

Future Homemakers Club meetings were used by 94 per cent of the teachers to interpret the homemaking program.

Personal contacts were more extensively used by homemaking teachers than was any other method, with 100 per cent using home visits and 99.2 per cent using visits to homes of pupils and personal conferences with homemaking students.

"Group contacts" were listed as being next most frequently used, with regular homemaking classes being the most important type, having been checked by 98.3 per cent of the teachers.

Exhibits were used, with 95.0 per cent of the teachers employing the bulletin board to explain the program.

Meals were served by 84.2 per cent of the teachers.

Much less importance was given written publicity and radio by homemaking teachers.

When checking types of interpretation not being used but which might be valuable, 57.5 per cent of the teachers checked having a homemaking information center in the homemaking department and 41 per cent thought that outside speakers for classes might be valuable.

Demonstrations on renovation of furniture and clothing, and on preparation and preservation of food were suggested as valuable for group contacts.

Only a very few valuable suggestions were given.

It would be advisable that training in these methods of interpretation be included in the pre-service preparation of home economics teachers and also in the Oklahoma program of improving teachers in service.

Suggestions for further study:

How effective has the interpretation of the homemaking program by homemaking teachers been in local communities?

What types of written publicity are most effective in interpreting the homemaking program to the community?

What types of radio programs are most effective for interpreting the homemaking program?

What part does the personality of the teacher have in the interpretation of the homemaking program?

How are each of the various types of interpretation used to present the program to groups and individuals?

Does the extensiveness of its use determine the value of a device for interpreting the homemaking program?

What can be done (and how can it be done) to help teachers see the value of using methods for interpretation other than those few most closely associated with their work, such as, home visits, personal conferences, and other personal contacts?

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I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY SUPERVISION BY Ruth Marcum

ENTITLED METHODS OF INTERPRETING HOMEMAKING EDUCATION

BE ACCEPTED AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF Education

MAJORING IN Home Economics Education

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Permission to publish this thesis or any part of it must be obtained from the Dean of the Graduate School.

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Chapter I
INTRODUCTION

A vocational homemaking program in high school has much to offer in the home life of any community, but community members who are not directly connected with homemaking education often know little about the values to be received from the training given girls in the high school. This lack of knowledge on the part of community members makes it difficult for them to be interested in or to evaluate various parts of the program. If homemaking education is to receive the support which it should have to function effectively as a part of the school and community training program for youth and adults, community members should be made increasingly conscious of it.

During past decades, people have been made aware of the power of well-directed publicity. Those who have something to sell are interested in finding the best way to sell it. In homemaking education the local teacher has the responsibility of selling her program to the community. She must present a picture of the purposes and practices of homemaking education and of the values to be gained from participating in a homemaking program in a manner which will be easily under-

stood by others.

This study has been made in an effort to determine to whom interpretative activities should be directed and the methods which are being used and which might be used to interpret the homemaking program.

The Problem

What methods might be recommended to vocational homemaking teachers in Oklahoma for interpreting homemaking education to their communities

Problem analysis.--In order to answer the above question, the problem has been divided into the following questions:

1. To whom is homemaking education being interpreted?
2. What methods are being used by Oklahoma homemaking teachers for interpreting homemaking education?
3. How extensively are homemaking teachers in Oklahoma using these methods?
4. What methods other than those used are considered valuable by homemaking teachers in Oklahoma?

Delimitation.--The study included white vocational homemaking teachers in Oklahoma during the year 1944-45.

Chapter II

REVIEW OF LITERATURE

Methods of interpreting the homemaking program to the community are as varied as the activities of the homemaking teacher. The literature on homemaking programs gives little emphasis to community interpretation as such, but back of planning and developing the programs, is the presentation of the picture to the community.

Clara E. Youngs (16:293), writing in Practical Home Economics in 1929, expressed the opinion that unless leaders and teachers have a clear and positive philosophy of home economics they cannot explain why it should continue in the public schools. Neither would it be possible to plan and direct a worthwhile program in a community.

Geraldine S. Hadley (5:285), writing in Practical Home Economics in 1930, said that opportunities for interpretation of practical education were unlimited except as we limit them by lack of faith.

In a committee report of the Colorado Home Economics Association entitled Suggestions for Adapting Home Economics in Colorado to the Present Economic and

Educational Situation (2) (1932) it was suggested that promotional work in home economics means first, "Doing a good job" of homemaking teaching; second, letting people know about this "good job," and third, gaining the support of the people who will help to continue this "good job" and aid in doing a better one.

The committee made the further suggestion that the homemaking teachers may prepare material for short talks on homemaking education and have it available at any time that club and professional groups be contacted for talks, and that Parent-Teacher groups offer opportunities for explaining parts of the program. They also suggested that home visits, where mother and teacher discuss the needs of girls in home economics classes, are good "interpretation." To have members of the community assist in class and project work where possible will be of interest both to pupils and community members.

Other methods of interpretation which they recommended were using store windows and school open-house, and exhibit days, and giving reports of school work and interesting happenings to the local newspapers.

Another committee of the same association in An Interpretation of Home Economics in Everyday Living (3) (1933) emphasized that publicity is important. It was stated that more of the right kind was needed and

that home economists must learn the art of getting their work before the community. Each teacher should share the responsibility of interpreting home economics to the public. "Publicity is a means to an end, not an end in itself."

"The results of publicity are not always immediate. Do not be discouraged."

Bess Goodykoontz (4:164) writing in School Life, in 1933, expressed the idea that home economics well taught in the school would reflect to some degree immediately in the life of the community and that the teacher was failing to carry out a good program if that was not so.

Writing in the Wisconsin Home Economics Newsletter (15:10) (1933) Alma May Ganz described radio classes for out-of-school youth of that state. The radio lessons were to be given one day each week during the winter and one lesson out of each four was to be on home economics. These were titled "You and Your Home."

The report of the committee, "Publicity for Home Making", of the American Vocational Association (1:6) (1934) suggested that, while one of the best means of publicity is a good job of classroom teaching which carries over into the home, an aggressive publicity program, seeks opportunities for contacting organizations and individuals so they may be better served.

Lillian Schmidt (11:60) in a study of the preparation of homemaking teachers for supervision of extra-curricular activities, in 1938, found that homemaking teachers supervise a wide variety of extra-curricular activities, most of which seem to be in the fields of food service, adviser work, and organization. Any of these offers opportunities for effectively presenting the homemaking program to the community.

In 1939, Mary Farris, State Supervisor of Home Economics in Iowa, reporting in the Iowa Homemaking Newsletter (6) on the types of interpretation used by homemaking teachers in Iowa, stated that talks to the school board, service clubs, and Parent-Teacher Associations were being used. Other types of interpretation suggested which might be used effectively were home visits, newspaper articles, letters written to mothers explaining the homemaking program, and entertainment programs on some phase of homemaking given by the pupils in homemaking classes to groups in the community.

Ivot Spafford (12:87), in 1940, suggested that a functional homemaking program must be one on the level of the home and experience of the girls. Work in school on a level which cannot be maintained in the home cannot carry over into the home.

Elizabeth M. Lewis (7:39), in a study of activities of homemaking teachers during summer employment

in 1941, found that a large percentage of Kansas teachers used home visits extensively as a part of their program. She expressed the opinion that the teachers, as a whole, were losing many opportunities for service in their communities, thereby losing opportunities for favorable presentation of the homemaking program. She suggested that Kansas teachers were missing an opportunity to strengthen their club program by failing to plan summer programs with their student clubs.

Williamson and Lyle (14:363) (1941) in a textbook on methods in homemaking education said, "Good publicity reaches the people you want to reach, with the story you have to tell and stirs them to favorable action. The newspaper is the commonest and apparently one of the most successful avenues for publicity."

The Home Economics Education Service of the United States Office of Education (13:638) in a report in 1942, suggested that home economics people were better trained to give broader service in wartime than were most groups. War services such as teaching classes in clothing renovation, furniture renovation, home care of the sick, care of home furnishings and equipment, and planning and buying food for the health of the family were given as a wider interpretation of the homemaking program.

Florence Mathis (1:10-12), writing in Pract-

ical Home Economics in 1942, said that a real community project such as housing carried on by young people in school will promote interest in the homemaking program. If a demonstration unit can be made economical and attractive it will receive much publicity through the young people and will attract hundreds of adults to see it.

Flora Martin (8:45) in a study on organization of advisory committees for homemaking in 1942 suggested that advisory committees for home economics programs in local communities could be used as a means of coordinating the home and the homemaking department. More such committees should be used in connection with enlarging the homemaking program.

Chapter III

METHODS AND MATERIALS

Since the present study is concerned with the methods used by vocational homemaking teachers in Oklahoma for interpreting homemaking education to their community, it presents two problems connected with data gathering, namely,

1. teachers to be reached
2. the device to be used.

In order to determine the items to be placed on the check sheet for the teachers, a preliminary form 1/ was prepared containing generally accepted types of homemaking publicity with space provided for other types to be suggested. The types of homemaking publicity included on this preliminary form were: personal contacts, group contacts, written publicity, exhibits, radio programs and entertainment. At a meeting of the Oklahoma Vocational Association and at a meeting of the Oklahoma Home Economics Association the writer contacted 14 teachers from the different sections of Oklahoma and from different types of communities. After the problem of interpreting the homemaking program to the community

1/ See Appendix

had been discussed with them, each teacher was given a check sheet to take with her on which was to be checked the types of interpretation she had used and other types added which were not included on it.

The teachers were instructed as follows:

- 1. to check all activities listed which had been used.
- 2. to add to each type of interpretation any methods used which were not listed.
- 3. to list persons in the community to whom interpretation activities were directed.

From these first responses were drawn the items to be used in the final check sheet 2/. All items used on the first form were retained in the final form and the 17 items suggested by the homemaking teachers were added, and were placed under headings already listed on the information sheet. These items are as follows:

- 1. caring for children in church nurseries.
- 2. helping with teen town as outgrowth of homemaking teachers efforts.
- 3. selling food at bond rallies to stimulate bond buying.
- 4. making war stamp corsages.
- 5. selling rummage to raise money for infantile paralysis fund and for Red Cross fund.
- 6. advising activities of Future Homemakers of Oklahoma.
- 7. conferring with individuals asking for homemaking information.
- 8. helping with "Food for Victory" programs in the grade school.

2/ See Appendix

- 9. giving a tea for all girls enrolled in homemaking with an invited speaker.
- 10. giving an Achievement Day program.
- 11. serving refreshments to form meeting.
- 12. organizing a group of girls to care for children after school and in the evenings.
- 13. helping speech class recover divan for play.
- 14. helping mothers of glee club girls cut out and sew robes.
- 15. helping group of mothers prepare lunch for Junior-Senior luncheon.
- 16. helping with joint Father-Son - Mother-Daughter banquet.
- 17. helping with scrap paper drive.

The final form of the check sheet contained the following instructions:

- 1. Check the persons in your community to whom you direct interpretation activities.
- 2. Check the activities which you have used, and those which you have not used but which you think might help in interpreting the homemaking program to your community. Add any remarks which you think pertinent.

The activities in the second part of the check sheet were listed under the following headings:

- a. personal contacts
- b. group contacts
- c. written publicity
- d. exhibits
- e. radio programs
- f. entertainment
- g. Future Homemakers of Oklahoma activities.

Permission was obtained from the state supervisor of homemaking education to place the information sheet with the mid-year report blanks sent to each vocational homemaking teacher in the spring of 1945. This method of obtaining the needed information made the data

for this study part of the official report to the state supervisor of homemaking education. Those reports received by July 16, 1945 were used in this study. Of the 170 reports, 121, more than two thirds of the entire groups, had already been received.

Chapter IV

ANALYSIS OF DATA

In order to answer the questions raised in the statement of the problem relative to methods used by homemaking teachers in their local communities, data will be analyzed under the following headings: persons to whom homemaking is being interpreted, methods being used by homemaking teachers to interpret homemaking, extent to which teachers are using methods for interpreting homemaking, and methods not being used but considered valuable by homemaking teachers.

These data were gathered by check sheets to all homemaking teachers in Oklahoma in 1944-45.

Persons to whom homemaking is being interpreted

The persons in the schools to whom homemaking teachers explained the homemaking program were homemaking pupils, faculty members, school administrators, pupils other than homemaking pupils, and members of boards of education, (Table 1).

All of the 120 teachers indicated that they were interpreting homemaking education to their pupils. Interpretative activities were directed to other faculty

members by 117 teachers, and to school administrators by 114 teachers. More than 60 per cent of the teachers indicated that pupils other than homemaking pupils and members of boards of education were being told of the values of the program. Smaller numbers of the teachers indicated that they had been interested in presenting their programs to parent-teacher groups and others connected with the school. Of these, 33 had explained the program to parent-teacher groups, while 17 had directed interpretation effort to others.

Table 1.--PERSONS IN SCHOOLS TO WHOM INTERPRETATIVE ACTIVITIES WERE DIRECTED BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA, 1944-45.

Persons in schools	Number (N-120)	Per cent
Homemaking pupils	120	100.0
Faculty members	117	97.5
School administrators	114	95.0
Pupils other than homemaking pupils	101	84.2
Board of Education	83	69.2
Parent-Teacher Association	33	27.5
Others	17	14.2

The homemaking teachers as a group (88 per cent or more) indicated that they were explaining their

programs to parents, patrons of the school other than parents, and housewives in the community (Table 2).

Table 2.--PERSONS IN LOCAL COMMUNITIES TO WHOM INTERPRETATIVE ACTIVITIES WERE DIRECTED BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA, 1944-45.

Persons in communities	Number (N-120)	Per cent
Parents	120	100.0
Patrons of school other than parents	112	93.3
Housewives in the community	106	88.3
Newspapers	92	76.7
Business people	83	69.2
Church groups	69	57.5
Other agencies dealing with home and family life	64	53.3
Out of school youth	62	51.7
Key citizens	60	50.0
Women's clubs	57	47.5
Civic clubs	52	43.3
Chamber of Commerce	31	25.8
City commissioners	6	5.0
Others	5	4.2

All teachers indicated that they interpreted the program to parents of the girls in their classes during 1944-45. Of the 120 teachers 112 stated that they interpreted their program to patrons of the school other

than parents. Other persons and agencies in the community, church groups, other agencies dealing with home and family life, out-of-school youth, key citizens, women's clubs, and civic clubs were considered by a smaller percentage, 40 to 60 per cent of the teachers. Only one out of four of the teachers directed interpretative activities to the chamber of commerce of their city or town.

Methods being used by homemaking teachers to interpret homemaking

Personal contacts were used by a larger number of the teachers than was any other form of interpretation (Table 3). All teachers indicated that they used home visiting as one type of interpretation. Personal conferences with homemaking students and visiting in the homes of the pupils were used by all except one teacher. Informal conversations and home experiences were used by 116 teachers to explain their work. More than 84 per cent of the teachers used visiting in other homes in the community, working with other high school teachers, and conferences with adults in the community on homemaking problems, as interpretative activities. All other activities were used by more than 50 per cent except three: having a homemaking information center in the department, making regular reports to the principal, and using other suggestions made by teachers.

Table 3.--TYPES OF PERSONAL CONTACTS USED BY VOCATIONAL
HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE
HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of personal contacts	Number (N-120)	Per cent
Home visits	120	100.0
Personal conferences with home- making pupils	119	99.2
Visits in homes of pupils	119	99.2
Informal conversations with individuals	116	96.7
Home experiences to interpret	116	96.7
Visits in other homes in the community	113	94.2
Cooperation with other high school teacher	112	93.3
Conferences with adults in the community on homemaking problems	101	84.2
Personal conferences with pupils other than homemaking pupils	97	80.8
Regular reports to the superintendent	75	62.5
Cooperation with grade school teachers	72	60.0
Outside speakers talking to class	62	51.7
Regular reports to the principal	55	45.8
Homemaking information center in the department	38	31.7
Others	7	5.8

Group contacts were used by a smaller number of teachers than were personal contacts (Table 4). Regular homemaking classes were used by 98 per cent of the teachers as interpretative devices, and participation in com-

munity activities was used by more than 95 per cent. Many of the teachers (87 per cent) indicated that they worked with community organizations, and 84 per cent of the teachers attended community meetings of general interest. More than 50 per cent of the teachers used several other types of group activities, contact with pupils in out-of-school activities, community service, field trip with classes, Red Cross work, and parent-pupil-teacher planning.

Table 4.--TYPES OF GROUP CONTACTS USED BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of group contacts	Number (N-120)	Per cent
Regular homemaking classes	118	98.3
Participation in community activities	115	95.8
Cooperation with community organizations	104	86.7
Attendance at community meetings of general interest	101	84.2
Contact with pupils in out-of-school activities	99	82.5
Community service, as making cookies for soldiers, collecting food for needy, collecting clothing for needy, giving assistance in finding employment	97	80.8
Field trips with classes to stores in the community	76	63.3
Red Cross work, canteen, etc.	69	57.5
Parent-pupil-teacher planning	63	52.5
Achievement Day program	58	48.3

Table 4.--TYPES OF GROUP CONTACTS USED BY VOCATIONAL
HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE
HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING
1944-45. (continued)

Types of group contacts	Number (N-120)	Per cent
Talks to groups	55	45.8
Informal adult classes	54	45.0
Cooperation in county home economics council	50	41.7
Demonstrations on food preserva- tion in community	43	35.8
Demonstrations on food prepar- ation in the community	42	35.0
Supervision of a canning center	39	32.5
Development of standards with youth groups as, Girl Scouts, etc.	37	30.8
Organization of adult classes	37	30.8
Demonstrations on furniture ren- ovation in community	36	30.0
Use of loud speaker system for in- terpreting some phase of homemaking	25	20.8
Demonstrations on clothing ren- ovation in the community	24	20.0
Cooperation with advisory committee	22	18.3

The most-used type of written publicity was preparing articles for the local newspaper, which was used by slightly more than three-fourths of the teachers (Table 5). "Writing articles for the school newspaper" was used by 53 per cent of the teachers, and "sending bulletins and suggestions on the homemaking program to

the mothers" was used by 49 per cent of the teachers.

Table 5.--TYPES OF WRITTEN PUBLICITY USED BY VOCATIONAL HOMEKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45

Types of written publicity	Number (N-120)	Per cent
Writing articles for the local newspaper	93	77.5
Writing articles for the school newspaper	64	53.3
Sending bulletins and suggestions on the homemaking program to the mothers	59	49.2
Having a reading corner in the city library	8	6.7
Others	6	5.0

The bulletin board, used by 95 per cent of the teachers, was the most frequently used type of exhibits (Table 6). Posters, arranging displays in the school on some phase of homemaking, and style shows with the homemaking girls were interpretative devices used by over half the groups.

Radio programs on homemaking were used by 17 per cent of the teachers, and other types of radio interpretation were used by 10 per cent (Table 7).

Table 6.--TYPES OF EXHIBITS USED BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of exhibits	Number (N-120)	Per cent
Using bulletin board	114	95.0
Using posters	90	75.0
Arranging displays in the school on some phase of homemaking	85	70.8
Giving style shows with the homemaking girls	78	65.0
Arranging exhibits on some phase of homemaking in a local store window	48	40.0
Others	9	7.5

Table 7.--TYPES OF RADIO PROGRAMS USED BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of radio programs	Number (N-120)	Per cent
Regularly scheduled programs presented over a local station by homemaking pupils on some phase of homemaking	20	16.7
Other types of radio interpretation	12	10.0

Meals for groups used by 84 per cent of the teachers, refreshments for the faculty members used by 73 per cent of the teachers, and meetings of other

groups held in the homemaking department used by 71 per cent of the teachers, were the most frequently used types of entertainment (Table 8). Other types of entertainment used by more than 50 per cent of the teachers were, teas for mothers, assembly programs given by girls using some phase of homemaking or a related subject, meetings of local clubs into the department and class members acting as hostesses for meetings at school.

Table 8.--TYPES OF ENTERTAINMENT USED BY VOCATIONAL HOME MAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOME MAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of entertainment	Number (N-120)	Per cent
Serving meals to groups	101	84.2
Serving refreshments to the faculty	87	72.5
Inviting meetings of other groups held in the homemaking department	85	70.8
Giving teas for mothers	78	65.0
Assisting with assembly programs given by girls, using some phase of homemaking or a related subject	76	63.3
Inviting meetings of local clubs in the homemaking department	69	57.5
Having class members act as hostesses for meetings at school	69	57.5
Giving socials for parents	53	44.2
Holding open house for the community	52	43.3

Table 8.--TYPES OF ENTERTAINMENT USED BY VOCATIONAL HOME-
MAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOME-
MAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.
(continued)

Types of entertainment	Number (N-120)	Per cent
Giving programs for clubs which interpret the homemaking program	41	34.2
Having class members act as hostesses for meetings in the community	37	30.8
Others	8	6.7

Future Homemakers of Oklahoma meetings were listed by 94 per cent of the teachers as interpretation opportunities (Table 9). Club rallies were given by 87 per cent as a type of interpretation. Contributing to the fund for infantile paralysis and contributing to the Red Cross fund were the types used by 60 per cent or more of the teachers. Achievement Day Programs and collecting waste fat and waste paper were used by more than 40 per cent of the teachers.

Table 9.--TYPES OF ACTIVITIES OF FUTURE HOMEMAKERS OF OKLAHOMA USED BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Activities of Future Homemakers	Number (N-120)	Per cent
Regular meetings	113	94.2
Future Homemakers rallies	105	87.5
Contributions to Infantile Paralysis fund	89	74.2
Contributions to Red Cross fund	73	60.8
Collection of waste fat	59	49.2
Achievement Day program	56	46.7
Collection of waste paper	54	45.0
Sewing for the Red Cross	42	35.0
Assisting with scrap metal collections	33	27.5
Salvaging tin cans	29	24.2
Helping with school lunch room	27	22.5
Tea for all girls enrolled in home-making, with an invited speaker	26	21.7
Knitting for the Red Cross	20	16.7
Others	15	12.5

Extent to which teachers are using methods for interpreting homemaking

From the responses of the vocational homemaking teachers which have been presented in the preceding section, the extent to which the various methods for interpreting homemaking are used may be determined. There-

fore, this section of the study is an extension of the second section.

Personal contacts are being used more extensively than any other type of interpretation by most homemaking teachers as shown when 100 per cent checked home visits and 99.2 per cent checked visiting homes of pupils and personal conferences with homemaking students.

Group contacts are second as the most widely used type of interpretation activities with 98.3 per cent of the teachers using regular homemaking classes for interpretation of homemaking and 95.8 per cent of teachers participating in community activities.

Exhibits were used by many teachers with 114, or 95.0 per cent, using the bulletin board to explain the program.

Activities of Future Homemakers offered to many teachers opportunity for interpretation of the homemaking program; 94.2 per cent of the teachers used regular meetings to present homemaking to students. Rallies were used by 87.5 per cent as interpretation devices.

Entertainment was used as interpretation by a number of teachers with 84.2 per cent of the teachers serving meals to groups and 72.5 per cent serving refreshments to the faculty members.

Much less importance was given written pub-

licity and radio by homemaking teachers in Oklahoma. Writing articles for the local newspaper was used by 93, or 77.5 per cent, of the teachers; writing articles for the school newspaper was used by 53.3 per cent of the teachers, which was frequent enough to be meaningful. Radio programs were so infrequent as to have no significance as interpretation of the homemaking program in Oklahoma.

Methods not being used but considered valuable by homemaking teachers

Many of the teachers (57.5 per cent) suggested that the most valuable personal contact not being used was an information center in the homemaking department, (Table 10). Almost half of the group (47 per cent) thought that to have outside speakers talk to classes was desirable interpretation. These were the only types of personal interpretation suggested as being valuable by a significant number of teachers. However, more than 30 per cent were interested in greater cooperation with grade school teachers and giving regular reports to the principal.

Table 10.--TYPES OF PERSONAL CONTACTS NOT USED BUT CONSIDERED VALUABLE BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of personal contact	Number (N-120)	Per cent
Homemaking information center in the department	69	57.5
Outside speakers talk to classes	56	46.7
Cooperation with grade school teachers	42	35.0
Regular reports given to the principal	40	33.3
Regular reports given to the superintendent	32	26.7
Personal conferences with pupils other than those in homemaking	20	16.7
Conferences with adults in the community on homemaking problems	15	12.5
Cooperation with other high school teachers	7	5.8
Visits in other homes in the community	5	4.2
Home experiences used as interpretation	5	4.2
Informal conversations with individuals	1	.8
Others	1	.8
Personal conferences with home-making pupils	1	.8
Visits in homes of pupils	0	
Home visits	0	

Although many teachers did not use some of the various types of group contacts, they considered them valuable for interpreting the homemaking program to their communities. The largest number (66 per cent)

indicated that giving demonstrations on clothing in the community would be a good way to interest people in the homemaking program (Table 11). Giving demonstrations on furniture renovation and on food preparation and helping with community services were checked by more than 50 per cent of the group as ways to interpret the homemaking program.

Table 11.--TYPES OF GROUP CONTACTS NOT USED BUT CONSIDERED VALUABLE BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of group contacts	: Number : (N-120)	: Per cent
Giving demonstration on clothing renovation in community	: 79	: 65.8
Giving demonstrations on furniture renovation in community	: 67	: 55.8
Giving demonstrations on food preparation in community	: 65	: 54.2
Rendering community service making cookies for soldiers, collecting food for needy, collecting clothing for needy, giving assistance in finding employment	: 64	: 53.3
Giving demonstrations on food preservation in community	: 59	: 49.2
Organizing adult classes	: 58	: 48.3
Setting up standards with youth groups as, Girl Scouts, etc.	: 54	: 45.0
Meeting with advisory committee	: 53	: 44.2
Using loud speaker system for interpreting some phase of homemaking	: 49	: 40.8
Operating a canning center	: 47	: 39.2

Table 11.--TYPES OF GROUP CONTACTS NOT USED BUT CONSIDERED BY VOCATIONAL HOME MAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOME MAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45. (continued)

Types of group contacts	Number (N-120)	Per cent
Conducting informal adult classes	46	38.3
Having Achievement Day program	44	36.7
Making talks to groups	44	36.7
Cooperating in county home economics council	43	35.8
Having parent-pupil-teacher planning	37	30.8
Making field trips with classes to stores in the community	35	29.2
Doing Red Cross work, canteen, etc.	35	29.2
Others	21	17.5
Working with community organizations	16	13.3
Attending community meetings of general interest	11	9.2
Contacting pupils in out-of-school activities	8	6.7
Teaching regular homemaking classes	1	.8

The type of publicity not being used by the teachers but which they indicated as having the most possible value was a reading corner in the city library (Table 12). Of the group, 58 per cent suggested that it might be used, and this was the only significant item listed. More than 30 per cent of the teachers suggested the possible value of sending bulletins and suggestions on the homemaking program to the mothers and writing

articles for the school newspaper.

Table 12.--TYPES OF WRITTEN PUBLICITY NOT USED BUT CONSIDERED VALUABLE BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of written publicity	Number (N-120)	Per cent
Having a reading corner in the city library	70	58.3
Sending bulletins and suggestions on the homemaking program to the mothers	45	37.5
Writing articles for the school newspaper	36	30.0
Writing articles for the local newspaper	21	17.5
Others	2	1.7

The type of exhibit not being used but indicated as having possible value in the interpretation of the homemaking program was the arrangement of exhibits on some phase of homemaking in a local store window (Table 13). However, less than half of the teachers (47 per cent) suggested its use.

Radio programs (Table 14) were considered by 54 per cent of the teachers as having value in acquainting the community with homemaking education.

Table 13.--TYPES OF EXHIBITS NOT USED BUT CONSIDERED VALUABLE BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of exhibits	Number (N-120)	Per cent
Arranging exhibits on some phase of homemaking in a local store window	56	46.7
Having style shows with the homemaking girls	30	25.0
Arranging displays in the school of some phase of homemaking	23	19.2
Using posters	8	6.7
Using bulletin board	4	3.3
Others	0	0.0

Table 14.--TYPES OF RADIO PROGRAMS NOT USED BUT CONSIDERED VALUABLE BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of radio programs	Number (N-120)	Per cent
Regularly scheduled programs presented over a local station by homemaking pupils on some phase of homemaking	65	54.2
Other types of radio interpretation	14	11.7

Giving programs for club entertainment was listed by 47 per cent of the teachers as having possible interpretation value for homemaking (Table 15). Having class members act as hostesses at community meetings, holding open house for the community, and giving socials for parents were listed by 30 or 40 per cent as possibly valuable.

Table 15.--TYPES OF ENTERTAINMENT NOT USED BUT CONSIDERED VALUABLE BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Types of entertainment	Number (N-120)	Per cent
Giving programs for clubs which interpret the homemaking program	56	46.7
Having members act as hostesses at meeting in community	48	40.0
Holding open house for the community	47	39.2
Giving socials for parents	47	39.2
Assisting with assembly programs given by girls using some phase of homemaking or a related subject	35	29.2
Having class members act as hostesses for meetings at school	35	29.2
Giving teas for mothers	32	26.7
Inviting meetings of local clubs in the homemaking department	30	25.0
Serving refreshments to the faculty	25	20.8
Inviting meetings of other groups held in the homemaking department	20	16.7
Serving meals to groups	10	8.3
Others	0	

Of the various activities of the Future Homemakers Club, having a tea for all girls enrolled in homemaking with an invited speaker, collecting waste fat, and salvaging tin cans were checked as possible interpretative activities by more than 45 per cent of the teachers (Table 16). Several others, namely, sewing for the Red Cross, assisting with scrap metal collections, Achievement Day programs, helping with school lunch, and collecting paper were checked by from 30 to 40 per cent of the teachers.

Table 16.--TYPES OF ACTIVITIES OF FUTURE HOMEMAKERS OF OKLAHOMA NOT USED BUT CONSIDERED VALUABLE BY VOCATIONAL HOMEMAKING TEACHERS IN OKLAHOMA IN INTERPRETING THE HOMEMAKING PROGRAM TO THEIR COMMUNITIES DURING 1944-45.

Activities of Future Homemakers	Number (N-120)	Per cent
Having tea for all girls enrolled in homemaking with an invited speaker	65	54.2
Collecting waste fat	59	49.2
Salvaging tin cans	54	45.0
Sewing for the Red Cross	48	40.0
Assisting with scrap metal collections	46	38.3
Giving Achievement Day programs	43	35.8
Helping with school lunch room	41 ^m	34.2
Collecting paper	40	33.3
Knitting for the Red Cross	38	31.7
Contributing to Red Cross fund	21	17.5
Contributing to Infantile Paralysis fund	18	15.0
Attending Future Homemakers rallies	6	5.0
Having regular meetings	6	5.0
Others	0	

Summary

In order to answer the questions raised in the statement of the problem relative to methods used by homemaking teachers in interpreting the homemaking program in their local communities, data were analyzed under the following headings: persons to whom homemaking is being interpreted, methods being used by homemaking teachers for interpreting homemaking, extent to which teachers are using methods for interpreting homemaking, and methods not being used but considered valuable by homemaking teachers.

Persons in the schools to whom homemaking teachers explained the homemaking program were homemaking pupils, faculty members, school administrators, and pupils other than homemaking pupils.

All the teachers interpreted the homemaking program for their pupils. "Other faculty members" was checked by 117, "school administrators" by 114 and "pupils other than homemaking pupils" by 101 teachers.

In the community the teachers were interpreting the program to parents, patrons of the school other than parents and housewives in the community. All teachers listed interpreting the program to parents, 93 per cent checked patrons other than parents, and 88 per cent checked trying to reach housewives in the community.

Of all methods used by homemaking teachers to interpret the homemaking program to their communities, "personal contacts" was used by a larger number of teachers than any other. All teachers used home visiting as interpretation; personal conferences with homemaking students and visiting in homes of the pupils were used by 99 per cent of the teachers. Informal conversation and home experiences were used by 97 per cent of the teachers. More than 84 per cent of the teachers used visits in other homes in the community cooperation with other high school teachers, and conferences with adults in the community on homemaking problems for interpretation.

In working with groups, 118 teachers used regular homemaking classes to interpret the program, 115 participated in community activities, 104 worked with community organizations, and 101 attended community meetings of general interest.

Writing newspaper articles was used by 78 per cent of the teachers as an interpretative activity and writing articles for the school newspaper was similarly used by 53 per cent.

The bulletin board was used by 95 per cent of the teachers and was the most important exhibit used; however, using posters, arranging displays in the school, and giving style shows with the homemaking girls, were used

by more than 50 per cent.

Radio interpretation was used by a small number. X

The types of entertainment used most frequently was meals for groups (101 teachers) and refreshments for the faculty members (87 teachers).

Future Homemakers Club meetings were used by 94 per cent of the teachers to interpret the homemaking program.

Personal contacts were more extensively used by homemaking teachers than was any other method, 100 per cent using home visits and 99.2 per cent using visits to homes of pupils and personal conferences with home-making students.

"Group contacts" was listed as being next most frequently used, with regular homemaking classes being the most important type, having been checked by 98.3 per cent of the teachers.

Exhibits were used, with 95.0 per cent of the teachers employing the bulletin board to explain the program.

Meals were served by 85.4 per cent of the teachers.

Much less importance was given written publicity and radio by homemaking teachers. X

When checking types of interpretation not being used but which might be valuable, 57.5 per cent of the

teachers checked having a homemaking information center in the homemaking department and 41 per cent thought that outside speakers for classes might be valuable.

Demonstrations on renovation of furniture and clothing, and on preparation and preservation of food were suggested as valuable for group contacts.

Only a very few valuable suggestions were given.

Chapter V

DISCUSSION.

This study has been made in order to answer the problem "What methods might be recommended to vocational homemaking teachers in Oklahoma for interpreting homemaking education to their communities?"

If a type of interpretation is to be significant in a study including 120 out of 170 vocational teachers, at least 50 per cent agreement is necessary.

Homemaking education was being interpreted by 100 per cent of the teachers to homemaking pupils and to parents and by 84 per cent to

- faculty members
- school administrators
- patrons of the school other than parents
- housewives in the community
- pupils other than homemaking pupils.

Fifty per cent of the teachers interpreted homemaking education to the following:

- newspapers
- business people
- boards of education
- church groups
- other agencies dealing with home and family life
- out-of-school youth
- key citizens.

It seems that most of the teachers were trying to inter-

pret their work to individuals, to those closest to their work and to those closest to themselves. Women's clubs, civic clubs, Parent-Teacher Associations, and Chambers of Commerce received attention from less than half of the teachers. Teachers were not appealing to organized groups to as great an extent as possible.

The method most frequently used was personal contacts of some type. One hundred per cent used personal contacts through home visits, and over 50 per cent, through other measures, as:

- personal conferences with homemaking girls
- visits in homes of pupils
- informal conversations with individuals
- home experiences
- visits in other homes in the community
- cooperation with other high school teachers
- conferences with adults in the community
 - on homemaking problems
- personal conferences with pupils other than homemaking pupils
- regular reports to the superintendent
- cooperation with grade school teachers
- parent-pupil-teacher planning.

Group contacts were also used. Fifty per cent or more of the teachers used:

- regular homemaking classes
- participation in community activities
- cooperation with community organizations
- attending community meetings of general interest
- contact with pupils in out-of-school activities
- community service
- field trips with classes to stores in the community
- Red Cross work.

Various types of written publicity such as writing art-

icles for the local newspaper and writing articles for the school newspaper were also used by 50 per cent or more of the teachers. Fifty per cent of the homemaking teachers also used four types of exhibits; namely,

the bulletin board
posters
displays in the school on some phase of
homemaking
style shows with the homemaking girls.

Various types of entertainment were used by 50 per cent or more of the homemaking teachers:

serving meals to groups
serving refreshments to the faculty
inviting meetings of other groups to be
held in the homemaking department
giving teas for mothers
assisting with assembly programs given by
girls using some phase of homemaking or
a related subject
inviting meetings of local clubs into the
homemaking department
having class members act as hostesses for
meetings at school.

Activities of Future Homemakers of Oklahoma used by 50 per cent or more of the teachers were:

regular meetings
Future Homemakers rallies
giving to the infantile paralysis fund
giving to the Red Cross fund

Personal contacts seem to have been used more extensively than other methods of interpretation by most homemaking teachers.

Some methods were not being used but were considered valuable by 50 per cent or more of the homemaking teachers. These methods included

having a homemaking information center in
the homemaking department
giving demonstrations on clothing renovation in the community
giving demonstrations on furniture renovation in the community
giving demonstrations on food preparation in the community
having a reading corner in the city library
arranging exhibits on some phase of homemaking in a local store window
having radio programs presented over a local station by homemaking pupils on homemaking
having a tea for all girls enrolled in homemaking with an invited speaker.

These eight methods which are not now being used might well be tried by homemaking teachers where there are facilities and where opportunities may be offered or created, in particular, radio since it may reach a large number of people.

It is evident from the above information that homemaking teachers in Oklahoma have tried to interpret homemaking education to people in the community. They have used various devices, but those most frequently used tend to have a person-to-person element. Group activities were used to a considerable extent but not as much as person-to-person contact. Radio which may reach large numbers of people was used very little.

Teachers need to realize that much can be done through reaching groups of people and need assistance in learning how to reach those groups, by such means as radio, more extensive use of newspapers, talks

to groups of people, more programs before the public by pupils and more activities of the Future Homemakers of Oklahoma.

Therefore, it would be advisable that training in these methods of interpretation be included in the pre-service preparation of home economics teachers and also in the Oklahoma program of improving teachers in service.

Suggestions for further study:

How effective has the interpretation of the homemaking program by homemaking teachers been in local communities?

What types of written publicity are most effective in interpreting the homemaking program to the community?

What types of radio programs are most effective for interpreting the homemaking program?

What part does the personality of the teacher have in the interpretation of the homemaking program?

How are each of the various types of interpretation used to present the program to groups and individuals?

Does the extensiveness of its use determine the value of a device for interpreting the homemaking program?

What can be done (and how can it be done) to help teachers see the value of using methods for interpretation other than those few most closely associated with their work, such as, home visits, personal conferences, and other personal contacts.

Chapter VI

SUMMARY

The data to answer the problem, "What methods might be recommended to vocational homemaking teachers in Oklahoma for interpreting homemaking education to their communities?", were collected from the semi-annual reports to the state supervisor of homemaking education in Oklahoma by all vocational homemaking teachers during the last semester, 1944-45.

It was found that all homemaking teachers were interpreting the homemaking program to their pupils, other faculty members, school administrators, pupils other than homemaking pupils, parents, patrons of the school other than parents, and housewives in the community.

Methods used most extensively were first, personal contacts, and second, group contacts. Various types of exhibits, activities of Future Homemakers of Oklahoma, entertainment, and written publicity were also used by many.

Some methods were not being used but were considered valuable by 50 per cent or more of the homemaking teachers. These methods included: having a

homemaking information center in the homemaking department, giving demonstrations on clothing renovation in the community, giving demonstrations on furniture renovation in the community, giving demonstrations on food preparation in the community, having a reading corner in the city library, arranging exhibits on some phase of homemaking in a local store window, having radio programs presented over a local station by homemaking pupils on some phase of homemaking, and having a tea for all girls enrolled in homemaking with an invited speaker.

Homemaking teachers of Oklahoma have tried to interpret the homemaking program to people in the community. Personal contacts were the most important method being used but group activities were used to a considerable extent. Radio was used very little.

Teachers need to realize that much can be done through reaching groups of people as well as individuals, and they need help in learning how to reach groups, by such means as radio, more extensive use of newspapers, talks to groups of people, more programs before the public by pupils, and more activities by the Future Homemakers of Oklahoma.

APPENDIX

Appendix A. Interview sheet

Appendix B. Information sheet

Appendix 1

Interview Sheet

Name _____ School _____

No. Years experience _____

1. To whom do you direct your efforts toward interpreting the homemaking program of your community?

1	6
2	7
3	8
4	9
5	10

2. What methods do you use to interpret the vocational homemaking program to your community?

1	6
2	7
3	8
4	9
5	10

3. What methods, which you think might be of value in interpreting the vocational homemaking program to your community, are you not using?

1	4
2	5
3	

4. How many times during the past school year have you planned for or participated in the following types of interpretation in your teaching community:

Types of interpretation	No. of times	Remarks
-------------------------	--------------	---------

PERSONAL CONTACTS

1. Home visits
2. Personal conferences with students other than home-making students.
3. Attending community meetings of general interest.
4. Giving the superintendent regular reports of your work.
5. Giving the principal regular reports of your work.
6. Having special speakers come in and talk to classes.
7. Taking field trips to points in the community.

GROUP CONTACTS

1. Talks to groups of people.
2. Meeting with Advisory committee.
3. Canning demonstrations
4. Clothing renovation demonstrations
5. Furniture renovation demonstrations
6. Other demonstrations (state kind)
7. Community service:

Types of interpretation	No. of times	Remarks
-------------------------	--------------	---------

GROUP CONTACTS (cont.)

- a. making cookies for soldiers
- b. collecting food for needy
- c. collecting clothing for needy
- d. giving assistance in finding employment
- e. others (state kind)

WRITTEN PUBLICITY

- 1. Writing articles for the local paper.
- 2. Writing articles for the school newspaper.
- 3. Sending bulletins and suggestions to the mothers on the homemaking program.
- 4. others (state kind)

EXHIBITS

- 1. Style shows with the home-making girls.
- 2. Arranging displays in the school on some phase of home-making.
- 3. Arranging exhibits on some phase of homemaking in a local store window.

RADIO PROGRAMS

- 1. Radio programs presented by homemaking students on home-making over a local station.
- 2. Other types of radio interpretation.

Types of interpretation	No. of times	Remarks
-------------------------	--------------	---------

ENTERTAINMENT

1. Assembly programs given by girls using some phase of home-making or a related subject. (List number on program).

2. Serving refreshments for faculty.

3. Giving tea for mothers.

4. Serving meals to groups.

5. Holding an open-house for the community.

6. Programs given by homemaking girls for clubs. (State type of program).

7. Meetings in the homemaking department of local clubs.

8. Meetings of other groups held in the homemaking department. (state whom).

9. Class members acting as hostesses for meetings at school.

10. Class members acting as hostesses for meetings in the community.

Other interpretive activities which you have carried on during this past year:

Appendix 2_ /

Information sheet to homemaking teachers on activities used in interpreting the vocational homemaking program to local communities in Oklahoma during 1944-45.

Name _____ School _____

No. years experience, including this year _____

Interpretation as used in this check sheet means to present a clear picture, easily understood by the persons for whom it is intended, of the purposes and practices of homemaking education and the value to be gained from participation in it.

1. Check the persons in your community to whom you directed interpretation activities during the past year.

A. School:

- _____ 1. School administrators
- _____ 2. Faculty members
- _____ 3. Homemaking pupils
- _____ 4. Pupils other than homemaking pupils
- _____ 5. Parent-Teacher-Association
- _____ 6. Board of Education
- _____ 7. Others (List)

B. Community

- _____ 8. Parents
- _____ 9. Patrons of school other than parents
- _____ 10. Out of school youth
- _____ 11. City Commissioners
- _____ 12. Housewives in the community
- _____ 13. Other agencies dealing with home and family life
- _____ 14. Church groups
- _____ 15. Civic Clubs
- _____ 16. Chamber of Commerce
- _____ 17. Key citizens
- _____ 18. Business people
- _____ 19. Women's Clubs
- _____ 20. Newspapers
- _____ 21. Others (List)

2

2. Check the activities which you have used during 1944-45, and those activities which you have not used but which you think might help in interpreting the vocational homemaking program to your community. Add any remarks which you feel are pertinent.

Types of interpretation	;Activ- ities :Used	:Activities: :Not Used :But Valuable:	:Remarks
A. Personal Contacts	:	:	:
1. Home visits	:	:	:
2. Personal conferences with students other than homemaking students	:	:	:
3. Personal conferences with homemaking students	:	:	:
4. Working with other high school teachers	:	:	:
5. Having outside speak- ers talk to classes	:	:	:
6. Having homemaking in- formation center in the department	:	:	:
7. Giving regular reports to the superintendent	:	:	:
8. Giving regular reports to the principal	:	:	:
9. Cooperating with grade school teachers	:	:	:
10. Visiting in other homes in the community	:	:	:
11. Visiting in homes of pupils	:	:	:
12. Using home experience to interpret	:	:	:
13. Conferences with ad- ults in the community on homemaking pro- blems	:	:	:

Types of interpretation (Cont'd)	Activ- ities Used	Acitivites Not Used But Valuable	Remarks
14. Informal conversations with individuals	:	:	:
15. Others (List)	:	:	:
B. Group contacts			
16. Regular homemaking classes	:	:	:
17. Parent-pupil-teacher planning	:	:	:
18. Organized Adult Classes	:	:	:
19. Informal Adult Classes	:	:	:
20. Field trips with clas- ses to stores in com- munity	:	:	:
21. Achievement Day Program	:	:	:
22. Meeting with Advisory Committee	:	:	:
23. Contact with pupils in out-of-school activites	:	:	:
24. Use of the loud speaker system for interpreting some phase of homemaking	:	:	:
25. Participating in com- munities activities	:	:	:
26. Operating a canning center	:	:	:
27. Giving demonstrations on furniture renovation in community	:	:	:
28. Giving demonstrations on clothing renovation in community.	:	:	:
29. Giving demonstrations on food preparation in community	:	:	:

4

Types of interpretation	:Activ- ities Used	:Activities: Not Used But Valuable	:Remarks
30. Giving demonstrations on food preservation in community	:	:	:
31. Setting up standards with other youth groups, as, Girl Scouts, etc.	:	:	:
32. Working with community organizations	:	:	:
33. Cooperating in county home economics council	:	:	:
34. Doing Red Cross work, canteen, etc.	:	:	:
34. Attending community meetings of general interest	:	:	:
36. Making talks to groups	:	:	:
37. Community service:	:	:	:
(a) making cookies for soldiers	:	:	:
(b) collecting food for needy	:	:	:
(c) collecting Clothing for needy	:	:	:
(d) giving assistance in finding employment	:	:	:
(d) others (List)	:	:	:

5

Types of interpretation	:Activi- :ties :Used	:Activities: :Not Used :But Valuable:	:Remarks
C. Written Publicity	:	:	:
38. Writing articles for the local newspaper	:	:	:
39. Writing articles for the school newspaper	:	:	:
40. Sending bulletins and suggestions on the home-making program to the mothers	:	:	:
41. Having reading corner in the city library	:	:	:
42. Others (List)	:	:	:
D. Exhibits	:	:	:
43. Style shows with the homemaking girls	:	:	:
44. Arranging displays in the school on some phase of homemaking	:	:	:
45. Posters	:	:	:
46. Arranging exhibits on some phase of homemaking in a local store window	:	:	:
47. Using bulletin board	:	:	:
48. Others (List)	:	:	:

Types of interpretation	:Activ- :ities :Used	:Activities: :Not Used :But Valuable:	:Remarks
E. Radio Programs	:	:	:
49. Radio programs presented by homemaking student on homemaking over a local station	:	:	:
50. Other types of radio interpretation (List)	:	:	:
F. Entertainment	:	:	:
51. Assembly programs given by girls using some phase of homemaking or a related subject	:	:	:
52. Serving meals to groups	:	:	:
53. Giving teas for mothers	:	:	:
54. Giving socials for parents	:	:	:
55. Holding openhouse for the community	:	:	:
56. Giving programs for clubs which interpret the homemaking program	:	:	:
57. Serving refreshments to the faculty	:	:	:
58. Meetings of local clubs in the homemaking department	:	:	:
59. Meetings of other groups held in the homemaking department	:	:	:
60. Class members acting as hostesses for meetings at school	:	:	:

Types of interpretation	:Activ- :ities :Used	:Activities: :Not Used :But Valuable	:Remarks
61. Class members acting as hostesses for meetings in the community	:	:	:
62. Others (List)	:	:	:
G. Future Homemaker's of Oklahoma Activities	:	:	:
63. Regular meetings	:	:	:
64. Contributing to Red Cross fund	:	:	:
65. Contributing to Infantile Paralysis fund	:	:	:
66. Helping with school lunch room	:	:	:
67. F.H.O. Rallies	:	:	:
68. Achievement Day program	:	:	:
69. Serving for the Red Cross	:	:	:
70. Knitting for the Red Cross	:	:	:
71. Collecting waste fat	:	:	:
72. Salvaging tin cans	:	:	:
73. Collecting paper	:	:	:
74. Assisting with scrap metal collection	:	:	:
75. Tea for all girls enrolled in Homemaking with an invited speaker	:	:	:
76. Others (List)	:	:	:

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