Black and ethnic studies programs at public schools: elementary and secondary.

Raymond H. Giles
University of Massachusetts Amherst

Follow this and additional works at: https://scholarworks.umass.edu/dissertations_1

Recommended Citation
https://scholarworks.umass.edu/dissertations_1/2226
BLACK AND ETHNIC STUDIES PROGRAMS AT PUBLIC SCHOOLS:
ELEMENTARY AND SECONDARY

A dissertation Presented
By
Raymond H. Giles, Jr.

Submitted to the Graduate School of the University of Massachusetts in partial fulfillment of the requirements for the degree of
DOCTOR OF EDUCATION

May 1972

(month) (year)

Major Subject Education; Curriculum Development
BLACK AND ETHNIC STUDIES PROGRAMS AT PUBLIC SCHOOLS:

ELEMENTARY AND SECONDARY

A Dissertation

By

Raymond H. Giles, Jr.

Approved as to style and content by:

[Signatures]

(Chairman of Committee)

(Head of Department)

(Member)

(Member)

(Member)

MAY 1972

(Month) (Year)
BLACK AND ETHNIC STUDIES PROGRAMS AT PUBLIC SCHOOLS:
ELEMENTARY AND SECONDARY

Outline of Contents

CHAPTER I INTRODUCTION

A. Effects of Racism in the American School System
B. Recognition of the Need for Separate Courses in Minority Studies
C. Separate Courses in Minority Studies vs. Curricula Revision
D. Educational Goals and Purposes of Ethnic and Black Studies Programs
E. Method of Conducting the Study
   1. Review of Literature and Material in the Field
   2. Selection of Schools and Districts for Case Studies

CHAPTER II IMAGES OF AFRICA

A. Case Studies: Impressions and Attitudes Toward Africa Solicited from 4th, 5th, and 6th Grade Students in Elementary Schools in Central Harlem who had been Studying about Africa in Heritage Classes for Nine Months at the Time of the Interview.

   1. Summary and Analysis of Written Impressions
      a. Most frequently mentioned things about Africa
      b. Most outstanding impressions of the people
      c. Attitudes toward visiting Africa, pros and cons

   2. Selected Excerpts from Taped Interviews and Discussions: Impressions of Africa and Black People Discussed by Elementary School Students in Heritage Classes in Central Harlem Public Schools


B. Summary and Conclusion of Findings
CHAPTER III ORGANIZATION OF BLACK AND ETHNIC STUDIES PROGRAMS IN SELECTED HIGH SCHOOLS AND DISTRICTS

A. Case Studies: Characteristics of Selected Schools and Districts that have Introduced Separate Courses in Black Studies

1. Cleveland, Ohio

Separate Courses in a Predominately White School for White Students

2. Madison, Wisconsin

a. Separate Courses in Two Predominately White Schools for Black Students Only

b. Courses in Minority Studies for White Students

3. Detroit, Michigan

Required Black History Courses in an All Black High School

4. Los Angeles, California

a. Integrating Black Studies into the Regular School Curriculum in an All Black High School Serving a Ghetto

b. Black Studies in a Predominately Black High School Serving a Middle Class Community

c. A White Teacher of Black History in an All Black High School

CHAPTER IV BLACK STUDIES CURRICULUM, METHODS AND MATERIALS

A. Goals and Purposes and Definitions

Contributionism

Black Identity

Thematic Approach to Black Studies

B. Content Analysis and Adaptation of Guides to Needs of Schools in District

C. New Perspectives on Black Studies
D. Recommendations for More Effective Ways of Organizing and Planning Instruction and for the Selection and Critiqueing of Teaching Materials

CHAPTER V  SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

A. Overview of Study

1. Problems of Black Studies Programs in Predominately Black Elementary Schools

B. Implications of Data Obtained Through the Survey of Black Studies Programs in Selected High Schools

1. Need for Re-Definition of Black Studies

2. Origins of Black Studies Programs

3. Need for Clarification of Purposes within Diverse Settings

C. Concerns Leading to Recommendations Regarding the Improvement of Ethnic and Black Studies Programs

1. The Portrayal of Black People in American History Textbooks

2. Who Should take Black Studies?

3. Goals of Black Studies Programs

4. Problems Related to the Role of the Teacher in Black Studies Programs

5. Need for Teacher Preparation, Pre-Service, and In-Service

6. Need for Well Defined Criteria and Standards for Measuring the Impact and Effectiveness of Black Studies Programs

Appendices:

A. Impressions of Africa

B. Dialogues on Africa

C. Titles and Descriptions of Curriculum Guides Published by Districts Surveyed in Study
CHAPTER I

INTRODUCTION
A Statement of the Problem and Purpose of the Dissertation:

Effects of Racism in the American School System

Our nation is moving toward two societies, one white, one black—separate and unequal. . . The most fundamental (cause of the riots) is the racial attitude and behavior of white Americans toward black Americans. . . Race and prejudice has shaped our history decisively; it now threatens to affect our future. . . White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II. ¹

This was the conclusion drawn by the National Advisory Committee on Civil Disorders appointed by President Johnson in 1968. The significance of this statement is the fact that for the first time in the history of the United States an official government agency traced the cause of civil disturbances to the fact that the United States was a racist society. Dr. James A. Tillman poses a view related to the conclusion of the Commission's report which has implications for the schools.

There is wonderful hope in the student activism taking place on college campuses and in high schools today. Young people's attitudes have yet to be totally warped by false notions of racial superiority, and we would do well to include in school curricula courses that question the value systems and preconceptions of our elders. School authorities on their own will do little more than add a course here and a course there on black history or black literature. That is hardly enough. In the end it will devolve upon young people to prod their elders into doing more. Through organizing workshops on race relations, through freely giving and taking in study and discussion groups, young people can materially hasten a future free of race hate. ²

This study was conducted with the belief that to a large extent the problem of racial prejudice and discrimination can and should be addressed through the schools for several reasons. First, the
school is a social agency which is expected, and claims, to reflect and deal with current and critical issues which affect and influence our society and culture. Secondly, one of the major functions of any educational system is the selection and preservation of selected traditions and culture. Finally, if the American school system is an expression of the American way of life and was, indeed, developed to sustain the core values which the American people want to preserve and realize more fully, as James Quillen suggests, then the schools should be considered to have a major responsibility in helping all children develop racial attitudes that are consistent with democratic ideals. This is the rationale underlying the purpose of my examination and analysis of ethnic and minority studies programs in the elementary and secondary schools. This dissertation is written with the belief that ethnically oriented programs, related to curricula reform, and designed to encourage desired attitudes and values, can be developed within the framework of the existing institutional structure of the American educational system and that such programs should be developed and be considered consistent with the already stated goals of that system. This premise further assumes the sincerity and commitment of the American public school systems to end racism in the schools by developing the concept that the society in which we live is multi-ethnic, that similarities and differences are a basic condition of American life, that the individuals in our society have as a resource ethnicity as a basis for the realization
of self worth and that the school as an educational institution is the appropriate vehicle for the realization of these principles. Based on the above assumptions the dissertation will examine the impact of existing programs in ethnic studies and the kinds of problems that have resulted from the attempts of major school districts throughout the United States to develop effective strategies in relation to these goals.

Many school districts in the United States are today seeking to address themselves to the problem of ethnocentricism in the curriculum. It has been concluded beyond any reasonable doubt that the entire history and progress of mankind which has been presented through a white, European, Anglo-Saxon perspective in the American public schools has resulted in viewing persons not belonging to the "majority" culture with disrespect and persons who identify with that culture developing a perception of themselves that bears little resemblance to reality. Consequently, the intellectual, psychological, social and cultural attitudes of many American children have resulted in behavior not grounded in reality which is one of the major contributing causes of racism and prejudice which results in discriminatory treatment.

**Brief Description of Objectives of Dissertation**

This study proceeds from the premise that the quality and effectiveness of education which is also an index of the quality of life in the United States, would be substantially improved if public
instruction emphasizes the genius of America as being a synthesis of
the interaction between all who have resided in the United States.

However, what seems to emerge from a general overview of the
situation is an indication that many schools have not established
black and ethnic studies programs as a response to a felt need for
integral curricula reform. On the contrary, black studies programs
seem to have been implemented in response to demands from the local
community and political pressures outside the community to which
school administrators feel compelled to respond. The absence of long
range planning or well-established goals resulting from this situation
frequently means that neither the administration nor the faculty is
necessarily committed or prepared to undertake a responsibility such
as the one which is apparently being forced upon them. This being
the situation, there is obviously a need for a clearer and more pre-
cise understanding of what the goals of ethnic studies are, and how
the organization and placement of programs and courses of study are
related to the successful achievement of those goals.

This study was also conducted to make recommendations for
more effective ways of organizing and planning instruction, selection
and critiquing of teaching materials, suggestions for new strategies
for teacher education and finally the development of more effective
techniques for obtaining data and information related to the assess-
ment and improvement of ethnic and minority studies programs.
Recognition of a Need for Separate Courses in Minority Studies

In February, March and May, 1970 hearings were conducted before the General Subcommittee on Education of the Committee on Education and Labor in the House of Representatives, Ninety-First Congress, Second Session on a Bill (H. R. 14910) which would provide a program to improve the opportunity for students in elementary and secondary schools to study cultural heritages of the major ethnic groups in the nation.

Congressman Roman Pucinski, Chairman of the Subcommittee presiding, opened the hearing with the following remarks:

The Nation's youth are engrossed in a restless, sometimes tumultuous, and often threatening search for identity. Our young people want to know who they are, where they belong, how they can remain distinctive: special individuals amidst the pervasive pressure for conformity.

This important legislative proposal recognizes a twofold purpose: First, that American youth should have the opportunity to study, in depth, about their own ethnic backgrounds—about the rich traditions of their forefathers in the arts and humanities, languages and folklore, natural and social sciences—and the many ways in which these past generations have contributed to American life and culture.

A second and equally vital purpose of the Bill is to create greater awareness and appreciate the multi-ethnic composition of our society through a broadly based study of the readily identifiable ethnic groups in our Nation.4

Representative Pucinski's statement suggests a set of educational goals related to all ethnic studies programs and provides a rationale common to the interest of all Americans. Although this proposed legislation came at a time when increased pride and dignity had already prompted many black Americans to demand an interpretation of
the American past that did justice to the black presence, the expressed need for ethnic studies programs by the United States Congress transcended the concerns of black people and presented the ethnically biased American public school curriculum as an American problem rather than a uniquely black problem. In commenting on the "melting pot" approach to the ethnic variety present in American society which the schools have advocated until recently, Congressman Pucinski concludes:

Experience has taught us that the pressure toward homogeneity has been superficial and counterproductive; that the spirit of ethnicity, now lying dormant in our national soul, begs for reawakening in a time of fundamental national need.

There are some who would question the value of studying about differences among human groups—about the ways in which we are culturally unique and in a sense separate from one another. But they overlook the basic fact that diversity has brought strength to our Nation; that differences, when understood and valued, can unit disparate groups. 5

Although the need for ethnic studies programs has been described as "national," in the words of the Congressman, nowhere is this need more vocally expressed than among black Americans. This vocalness explains, in part, why in many school districts either black, Afro-American, or African studies are being introduced for both black and white children.

General Goals and Purposes of Ethnic Studies Programs

This brings us to another major decision that educators must face in deciding for whom black studies programs are designed since it has been suggested by many educators that ethnic studies programs
in schools with all black student populations should have different content, goals and objectives than the same programs in all white schools. The Education U. S. A. Special Report on Black Studies in Schools, which surveyed the policies, practices, and programs of Black Studies Programs in 15 school districts throughout the United States, stated as one of the conclusions of the report:

Although Ethnic Studies courses are usually found in schools with a large number of minority students, predominantly white schools are also teaching Ethnic Studies. Some educators feel that ethnic studies is really more important for the white child than the minority child, and they point with pride to the number of white students enrolled in these courses.\(^6\)

Perhaps one of the major purposes for having whites study black history and culture is to address the problem Congressman Pucinski raised in supporting his Bill for ethnic studies:

Many people have a very distorted view of the non-whites of America, and too often Americans' concept of their non-white fellow citizens is one of recalling that they were brought to this country in chains as slaves, totally unmindful of the deep and rich historic, cultural decades that preceded many of them over the span of history.\(^7\)

Carl T. Rowan, former Director of the U.S.I.A. is even more emphatic:

It's long overdue that education should provide meaningful information about the history of the Negro--but the courses should be for whites, not blacks. Any black who majors in that study ought to have his head examined.\(^8\)

Statements such as these by concerned public officials and those made in the congressional hearings are concerned more with goals and purposes rather than the content of black and ethnic studies programs. The consensus among blacks as well as whites seems to be that
black studies is necessary if white people are to understand the condition of the blacks and to become aware of the past and present responsibility of whites for that condition. However, if black studies are seen as a remedy to correct white American misconceptions, might they not also be considered as an approach to correct the misconceptions held by black Americans who have been subjected to the same biased presentation of American history, in the same public schools with the same educative materials as have the white people? In the December 1968 issue of Ebony, Representative Scheuer (D., N.Y.) was quoted as saying, "If American history had been written as it happened in the first place we probably wouldn't have today's black-white confrontation." 9

Although the teaching of history may not be considered by everyone as the most significant factor producing the racial tensions that plague us today, the confrontation referred to by Representative Scheuer resulting from a biased approach to teaching United States history suggests an urgent need for a re-interpretation of American history for all students as a means of reducing tension. Obviously, major curricula revision in the public schools would be a logical approach to correct the distorted and biased interpretation of American history to which all children are exposed. A separate course of black or ethnic studies, no matter how defined, cannot be considered an effective substitute to achieve this goal. Separate courses are, in effect, often compromises to avoid addressing the problem of the
racist interpretation of the entire history and progress of mankind as it is now presented in most public school textbooks and courses.

Finally, a review of curricula and materials developed by educators who hold the view that American culture and society is a composite of peoples of diverse ethnic backgrounds, shows most of them having difficulty operationalizing that concept without cultural bias. Unfortunately, in many cases where schools have included teaching units or courses on the "contributions" of minority groups into the regular curriculum, the approach can often be seen as one of emphasizing what "they" contributed to "our" society or culture.

Prospects for Major Curricula Revision and Problems related to the Placement of Black Studies into the Regular School Program

In April, 1971 the Senate Committee on Labor and Public Welfare recommended passage of a Bill: Emergency School Aid and Quality Integrated Education. Part of the purpose of the Bill was:

(1) to assist school districts to meet special problems incident to desegregation, and to the elimination, reduction, or prevention of minority group isolation in elementary and secondary schools.

(2) to provide financial assistance for the establishment and maintenance of stable, quality, integrated education in elementary and secondary schools and to assist school districts to overcome the adverse educational effects of minority group isolation. 10

The amount of $500 million was authorized for the period ending June 30, 1972 and $1 billion for fiscal year 1973.
To be eligible, a local education agency must adopt a comprehensive districtwide plan for the elimination of minority group isolation to the maximum extent possible in all its schools. It must also establish or maintain at least one stable, quality, integrated school which contains a substantial proportion of children from educationally advantaged backgrounds, which is substantially representative of the minority group and non-minority group student population of the school district, and which has an integrated faculty.

In recommending the Bill for passage the House Committee went on record as agreeing with the responses of Secretary of Health, Education and Welfare, Elliot Richardson to an inquiry regarding the policies and educational objectives of the Federal Government:

Every major report or research project dealing with educational problems, indeed, of the disadvantaged children, has concluded that educational development, that is, learning, is greatly hindered by homogeneous learning environment. Children learn more from each other than from any other resources of the educational environment.

To create and perpetuate homogeneity is to break and reduce the pool of experience, ideas and values from which other children can draw and contribute to interaction with other children.

In a heterogeneous environment, cultural diversity can be presented in exciting, interaction, awareness and growth processes, which is education in its truest sense.

New curricula and instructional methods to support a program of integrated instruction, including instruction in language and cultural heritage of minority groups.

One of the elements the Committee found particularly important to the success of quality integrated education was that "... children with differing languages and cultures must be allowed to learn and respect the language and culture associated with the group to which they belong. All children will benefit from an opportunity to
learn about the diverse cultural heritage of their classmates. What is important to note is that the Federal Government after reviewing the situation actually took the initiative of not only recommending the integration of blacks into the public school systems but into the curriculum as well. The motivation underlying this apparent attempt at educational reform has been interpreted skeptically by many persons who have reviewed it. Paul M. Sweezy, Marxist Economist in commenting on the role of the Federal Government in educational reform indicates such Congressional reform measures are no panacea.

The national ruling class has traditionally had little or no economic stake in the ghetto but is seriously concerned about its becoming a focus of social instability and rebellion. The national ruling class is therefore prepared to promote programs, including educational reforms, calculated to pacify the ghetto and reduce the danger which it presents to order and security. The way it tries to do this is through federally designed and financed programs such as the Model Cities program. The trouble is that, given the U. S. Governmental structure the execution of these programs is the responsibility of the local ruling classes which of course refuse to cooperate except to the extent that they find it in their interest to do so. The consequence is that these federal programs tend to be aborted or distorted in application and to bring little if any benefit to those they are intended to help.  

Both congressional measures described above come at a time when blacks and other non-white minority groups have turned from their previous denial of identity to the proud assertion of it. The survey reveals that public schools have not yet fully adjusted to the demands of these groups nor to the implications for the possibility of very real changes in the regular school curricula coming about.
Changes which emphasize ethnic identity are often perceived by white teachers as counter to the liberal pluralistic philosophy presumably inherent in the public school system. Accordingly, President Johnson in 1969 expressed the white ideal embraced by this liberal pluralism, "Most Americans remain true to our goal: the development of a national society in which the color of a man's skin is as irrelevant as the color of his eyes."\(^{15}\) Countering such pluralistic views Mr. Leonard Fein, Assistant Director of the Joint Center on Urban Studies of Harvard and M.I.T., suggests that in asserting their identity blacks and other non-whites have not rejected the goal but have rejected only the liberal vision of achieving the goal which is not, in fact, the American reality. In discussing the American reality in an address to Congress at the hearings on the above proposed legislation he stated that white liberals in dealing with race have invoked a standard for blacks to which white society in general has never conformed:

For Negroes to seek individual integration, rather than group cohesion, would be for them to respond to a liberal perception which has little to do with the way Americans, in fact, behave. For America remains, in deeply important ways, a collection of groups, and not individuals, no matter how much liberals might wish it otherwise. Upper middle class America in particular cannot speak for, and certainly cannot deliver, lower middle class America, yet it is lower middle class America, given White and Black income distributions, which is asked to accept Blacks as neighbors. If this situation is to be confronted at all, lower middle class America will have to be met on its own terms, which are, substantially, ethnic terms.\(^{16}\)

Many black educators interviewed in the course of this study were found to be in favor of curriculum revision but also questioned
the sincerity of the persons managing the local educational systems as accepting this challenge in good faith. Some black educators were in favor of black studies as separate courses of study but only as interim or temporary measures, to be continued indefinitely if necessary, to offset the administrators or school boards that are dragging their feet or "half-stepping." Consistent with their ideas for an integrated curriculum were the black studies courses they developed which were often nothing more than American history courses approached from a black perspective or, sometimes, courses which concentrate or focus solely on the achievements of black people or certain black communities during various periods of American or world history. Black educators feel that separate courses with this approach benefit both black and white children by providing knowledge of the role and contribution of black people about which, formerly, little or nothing was known.

On the other hand, people in favor of separate black studies for black children were sometimes found saying that it is well and good for both black and white children to learn about America and the role everyone played. However, many blacks are quick to point out that the education of black people, as a result of 400 years of de-Africanization, dehumanization and colonization, must be concerned with and must attempt to reach the instinct and belief systems of black people in order to restore them to a self-defined level of humanity. Edwina Chavers Johnson makes this point in the following way:
The African descendants in America, having passed through three phases of education in America, i.e., de-Africanization, dehumanization, and (finally) an inferior-caste status, through application of self-determination and the establishment of a voluntary self-separated school system, can educate themselves.\textsuperscript{17}

In the August, 1971 Volume of the Harvard Educational Review Dr. Orlando Patterson supports the need for the development of an authentic black history which places less emphasis on the roles of leading blacks in fundamentally white historical settings and more careful study of the continuities and discontinuities between African and Afro-American Culture.\textsuperscript{18}

In examining the role and purpose of black studies this study went beyond a consideration of content and goals of such courses and gave consideration to the ultimate purpose: the felt need and an examination of the setting in which such courses were taking place. The opinions of the late Malcolm X and Franz Fanon on racism and education raised many questions concerning the public school as an appropriate place to develop or re-interpret the history of any non-white minority. Malcolm X comments and suggests that the miseducation in public schools which leads to racism is both deliberate and skillful.

If the entire American population were properly educated -- by properly educated, I mean given a true picture of the history and contributions of the black man -- I think many whites would be less racist in their feelings....

Also, the feeling of inferiority that the black man has would be replaced by a balanced knowledge of himself. He'd feel more like a human being, in a society of human beings.
So it takes education to eliminate it. And just because you have colleges and universities, doesn't mean you have education. The colleges and universities in the American educational system are skillfully used to miseducate.19

This view adopted by some educators and community persons has raised questions on the wisdom of entrusting the same system accused of deliberately perpetuating racism with the responsibility for re-interpreting the history of the same people it victimized and who are continually accusing it of being incapable of change because of its racist nature.

Malcolm X did suggest education as a means to eliminating racism though he did not specify the public schools as the vehicle. On the other hand Franz Fanon warns against the futility of expecting the institutions of a society which is fundamentally racist and which derives its power from the practice of racism to act against its own interests. In the Wretched of the Earth he warns of what appears to be reform in a racist society as being nothing more than "masked racism."

The western bourgeoisie, though fundamentally racist, most often manages to mask this racism by a multiplicity of nuances which allow it to preserve intact its proclamation of mankind's outstanding dignity.

... Western bourgeois racial prejudice as regards the nigger and the Arab is a racism of contempt; it is a racism which minimises what it hates. Bourgeois ideology, however, which is the proclamation of an essential equality between men, manages to appear logical in its own eyes by inviting the sub-men to become human, and to take as their prototype western humanity as incarnated in the Western bourgeoisie. 20
The argument in favor of separate courses in black studies does not negate but rather supports the expressed need for curricula revision and a re-interpretation of social studies and history to include the black experience. Yet, suspicion and mistrust of the public education system and its motives has led many concerned educators to consider a variety of ways to introduce black studies while pressing for reform.

Having raised arguments and reasons for and against black studies as separate courses or programs the next two chapters will examine how separate courses in black studies were introduced into elementary and secondary schools as well as consider the characteristics of those schools and districts that introduced them.

Educational Goals and Purposes of Ethnic and Black Studies Programs

A brief review of the goals expressed in 25 curriculum guides developed and distributed by the school districts surveyed reveal a stated aim of seeking to change the black American general image which is largely considered by both white and black students to be negative as a result of their negative portrayal in, or their omission from, school texts. Most of the developed materials indicates a presumption on the part of most school officials that merely an awareness of black people's contributions to and participation in the progress and development of America will undo the effect created by the failure to mention the black in American history until this time. However another possibility exists, that biased attitudes among white
teachers and students toward black people are not based on ignorance of their achievements or history thus increased knowledge of the contributions of black people to America would not necessarily result in changed attitudes. From a purely educational standpoint, there is no reason to assume that more knowledge will change attitudes unless the information about minorities is presented in such a way as to create desired impressions.

In many school districts the purposes of introducing black studies is merely to present a more accurate version of American history by including the previously omitted role of a substantial minority group. On the other hand, the stated aims of guides developed by certain districts reveal that the teaching of black history is viewed as a means -- the end frequently being an expected change in attitude or behavior on the part of white and black students alike.

Thus, the curriculum guides of most school districts state at least one, sometimes two, general aims to justify or explain the reason for black studies. On the other hand, the black population in many school districts has been very outspoken in asserting its demands for separate courses in black studies that will address the need among black children for pride and identity, yet will still remain mindful of the need to remedy the omission of black achievement in the regular school curriculum. The attempt to help black children develop a more positive self and racial image often results in a compromise between black spokesmen for black community based schools and white admini-
strators and school board members whose primary concern is apparently the content and quality of education in the predominately white schools. Since black studies programs can be said to have two separate arms or goals in many cases two separate approaches often take place, curricula reform or revision on the one hand and development of separate courses in black studies for black students on the other.

School administrators in favor of either one of the above approaches can also clearly understand the felt need by many black persons for both. The problem of a racially biased interpretation of American history is not addressed when black studies courses are introduced separately as electives or requirements, or as a series of courses in the form of a program. Indeed, black studies courses introduced into the regular school program at the elementary and secondary school level can do but little to address the biased presentation of American history which led to the felt need for black studies. The net aim of introducing black studies in many school districts seems to be one of pacifying agitators or militant advocates of black studies who are less concerned with reforming public education than they are with a more immediate problem, namely, the negative effects on their children of a racially biased curriculum. The introduction of black studies in situations where no corresponding attempt at general curricula revision has been made is often, in effect, a trade off to the black community. Quite often the resulting response among members of the black community has been a tendency to ignore the content of ed-
ucational programs in predominately white schools or even schools outside their immediate district or vicinity. For example, in several of the districts I visited, black studies was only taught in the high schools which had a significant percentage of black students. In some districts where there were very few or no black students, there were no courses or programs in black history or black studies. The determination of black parents to control the content of the curriculum in predominately black schools by forcing the inclusion of black studies is often matched only by the resistance to such courses by white parents and administrators who see no need for black studies in predominately white schools.

There is another category of parents comprised of concerned members of various ethnic and racial groups who feel that there should be only one American history and that should include the contributions of all groups and thus eliminate the need for separate courses in minority studies to compensate for the omissions. Yet among many persons in this group is an awareness of the academic validity of separate courses in minority studies as elective for in-depth study of the society or culture of ethnic minorities. However, the experience during the past three years raises the question, even among those sincerely committed to minority studies or separate courses in black studies, as to whether the public school as it presently exists is an appropriate place for such courses. This concern is based largely on an awareness of the inadequate training, poor preparation and lack of com-
mitment to the development and supervision of such courses by qualified personnel. Many persons in this latter category feel it is imperative that American history and social studies teachers be expected to be knowledgeable of the interwoven histories, group interaction, development and common destiny of all groups which comprise the American societal reality.

Philosophies, Rationales and Assumptions Underlying Goals

Black history is viewed in most public schools as a reaction to social or political pressure rather than a valid response to an academic or curricular deficiency. Perhaps that is why the colleges and universities, which are responsible for the training of teachers, do not require them to have a knowledge of the black experience nor have they included topics in the black experience in college English, history or other social science courses which are requirements for certification. At present a knowledge of the contributions to history and the culture of black people is not considered necessary for certification either as a requirement of the colleges or of the State Departments of Education which determine teacher certification. The department of black or Afro-American studies on most college and university campuses across the country are undergraduate departments offering courses that teachers might find helpful. Such courses are not available on the graduate level for teachers already in service working towards promotion or salary increment. The black studies department on the other hand is, in many cases, concerned with problems
related to its internal organization, administration, development and direction and has had little opportunity to examine its potential role as teacher educator for in-service or pre-service programs.

There is virtually no cooperation on most college or university campuses between the departments of black studies, where they exist, and the departments of education which have the responsibility for training teachers. Black studies programs on many campuses are not full departments as is education, mathematics, French, sociology and so on but rather an inter-departmental major or program consisting of a sequence of courses. There is actually less concern voiced for the integration of black studies into the regular school curriculum in the colleges than there is at the public school level. Seemingly colleges are apparently less concerned with the development of positive attitudes and self-images than are the public schools.

Method of Conducting Study

In a proposal submitted to the U. S. Office of Education Research Bureau by the National Urban League in the summer of 1970, entitled, An Analysis of the Implementation of Black Studies Programs in the Public Schools, the following statement was made based on preliminary research conducted by the Urban League in cooperation with the Center for Human Relations of the National Education Association.
While some information has been gathered on various aspects of programs in black studies and race relations by various organizations, no comprehensive and systematic survey of programs has been made. There are widely varying and conflicting estimates about the extent and nature of such programs and considerable uncertainty about effective ways to implement a successful program in black studies and race relations. More accurate information about effective and ineffective approaches to structuring successful programs is needed.21

In the last year alone a considerable volume of written material, mostly in the form of articles in magazines and scholarly journals, has been produced which discusses the rapid proliferation of new courses, textbooks and other teaching materials in response to the move by school districts to hastily introduce ethnic and minority studies programs into the elementary and secondary schools.

For purposes of this study I shall describe the literature about the subject of ethnic and minority studies programs under three main categories, general and expository, specific and analytical, universalistic and functional.

General and Expository

Several objective, non-analytical surveys of programs in large school districts have been undertaken by the Government or private educational organizations sponsored by foundations. These surveys collate information requested from the various school districts or publishers of educational material to provide teachers and administrators and other school personnel with information about what's going on and what's available. A leading example is Black Studies In Schools: A Review of Current Policies and Programs. This is a special report of
the National School Public Relations Association describing black studies programs in 15 school districts. This report summarizes the findings of a survey which was conducted among 15 school districts which were identified by various state departments of education to whom the editors of the publication wrote asking them to "list outstanding programs in their states." The 15 case studies describe the policies of the districts with regard to black studies, the kinds of materials developed or used by the districts and the goals stated by the districts as well as some of the major activities performed. There are also a number of comments on the activities and the state of black studies programs at schools in the districts made by school officials.

Specific and Analytical

Under this category are included the works that are generally carried out by scholarly researchers dealing with the specifics of one selected aspect of a black studies program, e.g. with the teaching of black history in one or several school districts or the development of teaching materials. Several of these studies may be found in "Dissertation Abstracts," e.g., Negro History in the Public High Schools of Missouri by John Edward Guenther, Ed.D., University of Missouri at Columbia, 1970. The purpose of this and similar studies was to determine the status of the teaching of Negro history in a particular location, in this case the public high schools of Missouri. This research was exploratory and descriptive in that it
attempted to identify:

1. How Negro history is organized for instruction,
2. The objectives of the program,
3. The instructional materials and methods used by the teachers,
4. The in-service education provided teachers,
5. The evaluative procedures used.

Three other examples of literature in this area would be, Black History Books, Black Biography and Autobiography, and What About Us? and How Textbooks Treat Minorities, both published by the Educational Products Information Exchange (EPIE) Institute, a non-profit cooperative which conducts studies of learning materials. These two reports provide descriptive information and commentary about various types of textbooks, history books available for teaching black, ethnic or minority studies.

The Introduction to Black History Books contains detailed descriptions of over 350 black history books (210 hardcover and 146 paperback) comprising 293 titles. The data was gathered by a questionnaire developed in consultation with librarians, historians, and social studies teachers engaged in work in this area and was sent out by the publishers.

This supplement which is devoted to black history books also contains several publications which deal with the historical development of some aspect of the life and culture of black people in America and not specifically with matters political or national. Also included is a brief description of the content of each book which the editors describe as suggestive of the scope or special interest of the book.
but which is not meant to be a comprehensive summary.

The editors add that additional information concerning these various materials may be secured by writing to the individual publishers and that no endorsement of any product is implied.

The *Introduction to Black Biography and Autobiography* supplement is devoted entirely to biography, autobiography, and collected biography written exclusively about black people. Included in the listings are books recounting the life stories of persons representing a wide variety of human endeavors and experience including scientists, politicians, educators, entertainers, explorers, athletes, civil rights leaders, and many others of both recent history and of the past.

The editors state that this supplement was prepared in response to the growing interest and call for the adoption of black studies materials in the schools for which a broader, more comprehensive, and descriptive bibliography was needed. To accomplish this goal, EPTE contacted every known publisher of ethnic materials and carefully culled from their literature data on all books in this classification. Supplementary research was then conducted with the publishers' representatives by telephone to secure the additional information felt to be important to educational decision makers.

In carrying on this research the editors state that every attempt was made to eliminate those books which were either fictional or which gave only partial consideration to Negro figures. As a re-
suit, 214 books are listed comprising 194 different titles by some 69 publishers.

In preparing the supplement on Treatment of Minorities in Textbooks the editors state that this was prepared with the aid of consultants representing various ethnic groups. A questionnaire was distributed to 24 social studies textbooks publishers to determine the extent to which their materials were prepared with the needs of minority groups in mind. A total of 222 questionnaires were mailed, one for each of the textbooks identified in the October 1969 issue of Educational Product Report. Of these, the editors state that 180 or 81% replied. What EPIE found was that only eleven, a mere 6.1% of these textbooks were written with specific minorities as the intended readers. Eleven addressed themselves to black students; ten of these also included Puerto Ricans; eight, Mexican Americans; seven Indians; and six, the children of migrant workers. While not specifically addressing themselves to cultural minorities, a larger proportion (49 textbooks) said they included illustrative material of ethnic groups and a somewhat smaller number (24 textbooks) included quotations from prominent leaders of these groups.

The three above foregoing bibliographies were chosen because they were felt to be the most comprehensive in the field. Many other bibliographies listing black related entries include sections on Afro-American studies, however, generally, these are neither as inclusive nor as informative as the three discussed here. Publishers and the
larger libraries are also good sources for bibliographies although they are quite similar to each other and include little that is not included in the sharply focused black studies related listings included and described in such detail here.

Universalistic and Functional

A third category of literature dealing with ethnic or minority studies is represented by works such as James A. Banks's *Teaching the Black Experience: Methods and Materials*, and William Lorenz Katz's *Teacher's Guide to American Negro History* and *Suggestions for the Teaching of Negro History* by the Association for the Study of Negro Life and History, Incorporated, and the *Teacher's Guide for the Afro-American in United States History* by Benjamin DaSilva, Milton Finkelstein and Arlene Loshin; *Teacher's Guide From Slavery to Freedom*, A comprehensive teaching approach relating black history to contemporary America using John Hope Franklin's *From Slavery to Freedom: A History of Negro Americans*. Besides the many textbooks and teaching guides printed by commercial publishers there are also a number of teaching guides and curriculum bulletins produced by school districts throughout the United States. In works such as these, although one finds little hard data of a specifically utilitarian nature which would be of use to program planners concerned with the impact or effectiveness of such programs based on research or analysis of existing programs, one does find the expression of a philosophy aimed at justifying the need for ethnic or minority studies at various school levels,
and suggestions for topics, themes, learning activities and lists of materials available for use in the classroom often with no attempt to assess or critique the materials in relation to the objectives of the courses for which they are recommended.

Clearly, then, two points emerge: one, ethnic heritage and minority studies programs represent a recent phenomena on which little of use to program planners and evaluators has yet been written, and two, these programs do represent a rapidly evolving and institutionalizing phenomena which should be clearly analyzed and assessed with resultant information made available so that future programs may be better developed, implemented and utilized in and by the school systems, and so professors who will be training teachers for such programs can be kept up to date on all developments. A study such as the one I propose would seem quite evidently to make a contribution toward filling a widening gap in information, analysis and recommendations directed at supervisory personnel, administrators, program planners and evaluators, teacher-trainers and teachers, as well as decision makers involved in funding and policy making for such programs.

The study was made possible by two grants, one through the Association for the Study of Negro Life and History, and the other from The Department of Mission Development, Board of National Missions of the United Presbyterian Church in the U.S.A. Schools and districts chosen for case studies were those felt to be representative of other major districts throughout the United States. A more complete description of the selection methods is found in the abstract (Appendix D).
CHAPTER II

IMAGES OF AFRICA
Case Studies: Impressions and Attitudes Toward Africa
Solicited from Fourth, Fifth and Sixth Grade Students in
Elementary Schools in Central Harlem who has been Studying
About Africa in Heritage Classes for Nine Months at the
Time of the Interview

In the late spring of 1969 the author conducted a survey among
three elementary schools in New York City's School District #6 in
Manhattan. Each school had organized separate classes in African stu-
dies for the first time. The schools were P. S. 175, P. S. 197 and
P. S. 192. The schools had assigned special teachers who taught only
African studies to students in fourth, fifth and sixth grade classes.
African study sessions were held once or twice a week for an hour,
allowing each teacher to handle between twelve and fifteen classes a
week. This was called a cluster program. The courses were described
as African heritage courses whose major goals were to help children
"develop respect and pride in their African heritage," and "develop
a more positive self-image as Afro-Americans through identification
with the achievements of Africans." The teachers in the three schools
represented a wide cross section of backgrounds. The teacher in P. S.
197 was a black American female, the teacher in P. S. 175 was an
African male and the teacher in P. S. 192 was a white American male.

The purpose of the Harlem study was twofold. First it was to
ascertain whether black children who were better informed about Africa
after nine months of instruction regarded Africa or Africans signi-
ficantly differently than those never taking such courses. Secondly
the study hoped to find whether any of the goals or the objectives of the programs which were to improve self-image, identification with Africans, appreciation of African heritage, and the development of ethnic and cultural pride would be expressed by the students in either the written responses or taped interviews. On the basis of the responses from fifteen classes from the three different Harlem elementary schools there was no indication that children who appeared to be better informed or had more information were more approving or expressed a higher frequency of socially approving sentiments toward or identification with Africans or Africa.

A total of fifteen classes in all were interviewed, the majority of them (nine) being from P. S. 197. Six from P. S. 175 and two from P. S. 192. This was the largest number of classes that could be covered during the three week period the author was able to spend on the project primarily due to the scheduling of the one hour sessions at various intervals in the three schools. After written interviews the author returned to hold tape recorded discussions with several classes concerning some of the written responses children made. Excerpts from the tapes related to such course objectives as identity, racial pride, and other topics. These were transcribed and have been included in the appendix under Dialogues (see Appendix B). These dialogues, which were related to concepts that were also stated goals of the course, provided insight into how certain attitudes toward self, race, community and society were formed and why they continue to per-
sist. These discussions have been included to help the reader better understand the reasoning processes and the kinds of factors that influence the responses of black students who accept or reject Africa or Africans.

The data obtained in the three case studies reveals that after having been exposed to African heritage classes for nine months, many students were found to express the same hostile beliefs and negative stereotypes generally held by uninformed or misinformed persons. The study also uncovered little variation between brighter and slower classes except that the slower classes were less articulate in their denunciation or approval and less prone to present evidence to support negative or positive opinions. All of the children participating in the survey had been exposed to a nine month learning experience, designed to improve their self-image, help them develop an appreciation of their African heritage and identify culturally with their African background and heritage. The feelings the children expressed in response to all three questions varied dramatically from class to class and from one child to another within the same class as the written responses and dialogues in the appendices reveal.

The perceptions, images and concepts expressed were occasionally objective, often negative and frequently inaccurate and distorted. Yet these remarks represent more than the childrens' imagination or a test of their ability to recall or accurately describe impressions or facts taught about the people of Africa. These remarks
characterize the attitude formation processes that take place during the period in which American children become oriented towards the values, beliefs, knowledge and opinions of the dominant white culture. These values provide the basis for judging the worth of other people and cultures from a white Anglo-Saxon Protestant perspective.

Dispelling Stereotypes

Many of the attitudes expressed by the black American public school students towards Africans can be seen as culturally learned responses, and which, except for the discussions of Africans in school, they had never been called upon to use. In the interviews, students in several of the classes were asked if they had ever discussed or talked about Africa before coming to the heritage class and the responses were overwhelmingly no. Most of the students didn't even discuss what they learned about Africa in the classroom outside of school. However, students were aware of a number of places in their neighborhood, other than school, which were sources for learning about Africa. Among those mentioned by students were movies, television, libraries, after school centers, community organizations, churches, cultural clubs, speakers on street corners, and Africans who lived in the community.

The images and impressions of Africans black students received through the entertainment media might not be considered functional since they don't become incorporated as part of the students' formal organized learning experience but they were, nevertheless, ex-
tremely influential. Despite the fact that most black students seem able to make distinctions between Hollywood's fictional entertainment and reality, these images, which are mainly general stereotypes portraying Africa as a jungle and the people as primitive, seem to survive as patterned ways of thinking ready to influence the students' responses if an occasion such as our interview arises. The origin and nature of their expressions of hostility and disapproval toward Africans must be understood and exposed if teachers really expect to help black students overcome these stereotypes which are obstacles to inter-cultural understanding.

**Improving Black Self-Image**

It has often been asserted by sociologists that group differences are in some way involved in the establishment of traditions of prejudice. A group has to be set apart in some way in order to be discriminated against. In the case of Afro-Americans vs. Africans one of the differences is obviously not color but rather customs, traditions and values. Pointing out cultural similarities between Africans and Afro-Americans was the approach used by the Harlem schools in its attempt to establish an educational program in which identity with Africans by black students was also presumed to lead to a better self-acceptance, increased ethnic pride, and personal security within a newly defined black community which is seen as culturally distinct from white America. Even the Harlem public schools were apparently willing to reorganize the African identity of black children as part of the
American experience and on equal terms, at least in definition.

The most obvious drawback in this approach to self-image improvement was revealed in the study, the rejection of Africans as well as their culture and customs by black American students in the fifteen heritage classes. To a large extent this may have been due to the fact that by the time those students got to the fourth grade they had internalized the traditional, biased, white American outlooks towards any persons who behave differently from the standards and values they had already assimilated during their previous years in school. In the case of Africa this bias had less to do with color than it did with status symbols and western concepts of success and progress which are at the very core of the American value system.

The conclusion drawn from the case study of the Harlem schools is that many black children perceive themselves as Americans, first, and hold the same biases and hostile attitudes toward persons of different cultures as do white students. Based on their perceptions and attitudes toward Africans, which are in many cases not seen to be any different from those of white students, there is no reason to assume that African studies should or should not be taught to black children as it is to white children using the same rationale for the objectives and goals, namely, to bring about a respect and appreciation among Americans for persons of diverse ethnic backgrounds. Such an approach would at least take into consideration the very real distinctions between Africans and Afro-Americans. Public schools might then be able
to concentrate on the creation of an awareness of how the superficial and arbitrary distinction, i.e. color, has created social problems between black and white people in America. This approach could more easily accomplish the goals of elementary black studies programs than the present unrealistic and unsuccessful attempts to have black children disregard the very real cultural distinctions between Africans and Americans of African descent in an attempt to instill in them ethnic pride as the first step towards self-respect. It may very well be necessary for black children to take pride in themselves first and learn to respect people from different cultural backgrounds second. Educators must understand that only a small part of the history of the African continent is directly relevant to the Afro-American experience.

Approaches to Dispelling Prejudice and Stereotypes Toward Africans

African Mythology is the title of an article written by Susan Hall in the publication, Are You Going to Teach About Africa. She begins the article by asking teachers, "What picture comes into your student's minds when they hear the word Africa?" She also suggests it is the picture of a "Dark Continent" and all that phrase entails. Although Susan suggests that it is hard to believe that in our scientific age myths about Africa are still being perpetuated she examines ten of the most popular misconceptions, some blatant, some subtle, to help teachers see what truths, if any, lie behind them. The stereotypes listed as most common were the following:
1. Africa is mainly a land of sweltering jungles.

2. Large numbers of wild animals—lions, leopards, elephants—can be found roaming all over, but especially in the jungle.

3. Africa south of the Sahara is mainly peopled by Bushmen, Pygmies, and Watutsi.

4. Africans have never achieved a high level of civilization on their own or Africa has no history until its discovery by Europeans.

5. Africans constantly engaged in fierce tribal wars before the coming of the Europeans. In fact, it was the presence of Europeans that stopped the Africans from killing one another.

6. Africans lived in primitive villages with no political system; or all Africans lived in tribes headed by powerful despotic chiefs.

7. African men buy their wives and most men have more than one wife.

8. Traditional Africans worshipped many gods or had no religion at all. Periodic human sacrifices were deemed necessary to keep evil spirits from harming the people.

9. It was during the time of European colonial rule that Africans learned about democracy.

10. Tribalism is the most divisive force in Africa today.

Since many of the reasons students in the Harlem study listed for not wanting to visit Africa could be categorized as one of several of these misconceptions it might be helpful for teachers to begin the teaching of Africa by attempting to dispel these stereotypes. This of course requires a knowledge of some facts pertaining to each of the stereotypes about the continent which are also provided by Susan Hall in her article. The first three notions on the list were the ones most commonly referred to by the black students at the three elementary schools, yet, in spite of the fact, that many students held negative or hostile attitudes or beliefs about Africa the question, "Is there any place in Africa you would like to visit?" was responded to affirmatively by 285 out of 357 students. However, it can be stated that
neither negative nor positive impressions influenced decisions to visit or not visit since the stereotypes and misconceptions which were listed in the responses of students who were not interested in visiting Africa were often not much different from those presented by students who wanted to go. In any case, it appears that students wishing to visit Africa and those afraid to would have been disappointed if they knew the truth.

The following responses of the children from the Harlem elementary schools in response to the question, "Is there any place in Africa you would like to visit; if no, why not? are indicative of the following stereotypes Susan Hall described as prevalent among many Americans. The facts concerning Africa as condensed by Susan Hall are also listed under the responses:

Stereotype: "Africa is mainly a land of sweltering jungles"

Student Responses: Reasons for Not Wanting to Visit

P. S. 192

I think that it is too hot.

P. S. 197

They do awful things in the street, and it is extremely hot there.

Because they have snake lions tigers apes too much jungle.

I would not like to visit Africa because in the wild parts, there are too many diseases.

Fact: Most of the continent is savanna or grassland while only about 1/7 of it is rain forest.
Stereotypes: Large numbers of wild animals—lions, leopards, elephants—can be found roaming all over, but especially in the jungle.

Student Responses: Reasons for Not Wanting to Visit

P. S. 192

I would not like to go to Africa because of animals.

Because of the poisonous and deadly animals in the Congo.

P. S. 197

I wouldn't like to go because I'm afraid of wild animals, I'm also scared of savages.

I would not like to visit Africa because it is too hot and in some parts of Africa there are wild animals.

P. S. 175

I would not like to visit Africa because when you can get you can get killed, you can get bite by a snake or you might run in to a wild elephant and they can run you down or a tiger.

Because there are tigers, lions, camel giraffes to kill you.

I'm get lost in the woods. A lion mete bite me.

To many flys and ants.

Even the students that expressed an interest in visiting Africa often had similar impressions:

Student Responses: Wanting to Visit Africa

P. S. 197

I would like to visit Africa because I see the wild animals play the lion I would bring a monkey home with me and a large elephant home with me.
I would like to see lion, monkeys, birds. I would like to play Africa drums. I can play drums very good I can play Africa drums.

I would like to visit Africa years ago if I could go back in time to the Jungle where I could see a tiger or jaguar and make a nice soft rug to play on but, I wouldn't do that to a tiger if I wanted because he would have a dinner before I was finished.

P. S. 192

I would like to visit Africa to learn more about the people. I want to see some of the places we learned about like to see statues and wild animals. What they at work how they look.

I would like to visit Sudan because there are a lot of lions there.

I would like to go because I like animals and Africa had many animals and I like animals and the people.

P. S. 175

I would want to visit Africa because I like the animals. Some of the animals like lions, goats, bears, cats, tigers, seep, ducks, robins, and I hate Gorillas apes and vouchers bats, rats, fox, dingos, eagles, snakes, monkeys, and I'm scared bats and wild apes.

I think it is a beautiful place to go you do not have to wear shoes. It have grass to see the animals. To catch the animals. To eat the animals. To like the animals.

Fact: Most of the game animals that are found in Africa live in the grasslands, more specifically in parks set aside and preserved, often as tourist attractions, on a small percentage of the land mainly in southern and east Africa.

Stereotype: Africa south of the Sahara is mainly peopled by Bushmen, Pygmies, and Watutsi.

Although the Pygmies and Watutsi were not mentioned by name a large number of responses under the category, "Things remembered about
the people of Africa," made references to long or tall people and to very short people. The following comments from the children of P. S. 175 in response to the question, "What are some of the things you remember about the people of Africa?" (Appendix A) are indicative of the kinds of impressions that are the first to be remembered by young children when people of Africa are mentioned:

P. S. 175

I learned that in Africa there are short people, long people and all kinds of people in Africa.

Africans are very tall and some are very short and also some Africans like to dance and the men like to play drums and sing African song.

They do great things for their country. . . .

They way they work, look, and some of them are very small and very tall.

They are friendly and they are our ancestors. . . .

. . . They are our ancestors. They have beautiful clothes. . . .

People from Africa are doing the same thing we're doing. . . They wear beautiful jewelry.

The people in Africa have very beautiful clothes, and they have beautiful jewel. Some people in Africa are very tall and some are very short.

. . . The Niolites are the biggest.

Some people are short, some are tall. Some are beautiful.

I remember that people from Africa are tall.

Some are black, some are small, some are tall, some are african story telling.
They were dancing and they are different and they do not get much money and as much food. Some are very tall and some are so very short.

Some are short some are long.

Susan Hall again provides information to help dispell the above generalized stereotype:

**Fact:** Why is it that when Americans think of Africans, these people (Bushmen, Pygmies, Watusis) are pictured? The total population of Africa is estimated to be over 300 million people in 1970. Of this number about 260 million live south of the Sahara; included in this figure are, at the very most, 1½ million Bushmen, Pygmies, Watusi and people related to them in physical characteristics and life style. Also included in this number are, at a low estimate, 5 million white Africans or people of European origin who claim Africa as their home.

**Things Most Frequently Mentioned About the People of Africa**

**General Impressions of African People**

This question was designed to have students present, in an open ended response, the first general impression the term, "people of Africa" brought to their mind. The chart on the following page is an attempt to categorize the open ended responses of the 282 students that participated in the survey. The first column is the class number. The classes were designated by their room numbers. Four-312 was the fourth grade class assigned to room 312. The first column gives the total number of students in the class at the time the survey was conducted. The second column is the total number of non-classifiable responses and the third column refers to the number of respondents who gave classifiable responses. This last category included any legibly written com-
<table>
<thead>
<tr>
<th>School</th>
<th>Names</th>
<th>Descriptions</th>
<th>References</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Specific</td>
<td>People</td>
<td>Activities</td>
</tr>
<tr>
<td>PS 1</td>
<td>1775</td>
<td>-11-16</td>
<td>-15-4</td>
</tr>
<tr>
<td>4312</td>
<td>304</td>
<td>1616</td>
<td>541</td>
</tr>
<tr>
<td>4308</td>
<td>2625</td>
<td>818</td>
<td>1331</td>
</tr>
<tr>
<td>P.S. 1</td>
<td>192</td>
<td>-7246</td>
<td>251</td>
</tr>
<tr>
<td>4228</td>
<td>317</td>
<td>246</td>
<td>251</td>
</tr>
<tr>
<td>4230</td>
<td>284</td>
<td>246</td>
<td>251</td>
</tr>
<tr>
<td>P.S. 1</td>
<td>197</td>
<td>-7247</td>
<td>251</td>
</tr>
<tr>
<td>4203</td>
<td>210</td>
<td>247</td>
<td>1294</td>
</tr>
<tr>
<td>4213</td>
<td>159</td>
<td>6112</td>
<td>-112</td>
</tr>
<tr>
<td>4237</td>
<td>18810</td>
<td>134</td>
<td>2224</td>
</tr>
<tr>
<td>5226</td>
<td>1262213</td>
<td>28177</td>
<td>-91441</td>
</tr>
<tr>
<td>Total</td>
<td>3345228215</td>
<td>12143974243618293416236333222211361131881211181612</td>
<td></td>
</tr>
</tbody>
</table>
AFRICAN IMPRESSIONS

Number of Respondents - 282

Number of Responses in Various Categories

112 Cities and Countries
74 Dress (description of people)
63 Look, Act or Dress Differently (general)
61 Clothing (needs)
39 Products, Natural Resources
36 Ceremonies, Rituals
34 Modern Dress (descriptions)
33 Black People
29 References to Tall and Short People
24 Language (people)
24 Customs (people)
23 Africans Are Poor (general impression)
22 Savage or Uncivilized (general impression)
21 Favorable Descriptions
18 Singing and Dancing
18 Hunt for Food (stereotype)
16 Don't Wear Shoes (general description)
16 Referred to African Ancestors
15 Named Specific Tribes
15 Modern Conveniences (comparisons to U.S.)
14 African Personalities
14 Identified Africans with Black People in U.S.
13 Food (needs)
13 Shelter (needs)
12 Live in Huts (stereotype)
11 Many Wild Animals
11 Stores, Hospitals and other Buildings
  8 Jungles
  8 Occupations (comparisons to U.S.)
plete sentence in the space provided for answers on the questionnaires. Non-classifiable responses were blank spaces in which the phrase (no answer) was typed on the summary of responses in the appendix; other non-classifiable responses were "I don't know" or "I don't remember," or incomplete sentences, e.g., "The people of Africa."

The selected response categories were chosen on the basis of the items under those categories which children seemed to refer to or mention most frequently. The chart is not exhaustive as items of minimal frequency were not included. The list of African Impressions was compiled from the preceding chart. The impressions listed were ranked according to the greatest number of times that item was mentioned by different students.

The total number of non-classifiable responses was arrived at by counting the number of students in each class who turned in questionnaires and counting the number of students who failed to give a classifiable response to questions one or two. The highest of the numbers was used. For example, in class 4-312 twenty students handed in questionnaires, two gave non-classifiable responses to question one, four gave non-classifiable responses to question two. Since the frequency of all the items listed on the chart were compiled from responses to questions one and two the question which had the highest number of non-classifiable responses was the number listed; in the case of class 4-312 the number would be four. It should be kept in mind that although six questions were really not answered this represents six
questions out of forty since we are dealing with two sets of questions. There is no felt need to define the results with any more statistical accuracy than has been done since no test of statistical inferences has been made. In fact, the sample is biased in two respects: first, the lack of random selection and the potentiality of a selection bias occurring; secondly, the necessity for subjective selection of data leading to the potentiality of a content bias occurring. The chart and list are merely general indicators of the kinds of responses given by twelve groups of children in public schools after attending classes in which African heritage was taught for nine months in an effort to create certain impressions and attitudes. The objectives of the course were removal of stereotypes, development of positive attitudes toward Africans, and the establishment of identity between the black children who took these courses and Africans. It is clear from the chart that there was no strong positive impact. Finally, there is no way of determining the actual impact which the lessons on Africa had, since nothing is known of the impressions or attitudes of the children prior to entering the course. Nevertheless, it would be safe to assume that the courses had very little effect if we hypothesize these existing attitudes being the same as when the students entered. In that case the course failed to affect the negative stereotypes. One would hate to think that the children entered with favorable impressions and left with these impressions.
Of all the things that were shown or said about the people of Africa in class during a nine month period many students only recalled the most negative, bizarre, or exotic. In P. S. 192 (Appendix A, pp. 26-40) the following responses are examples:

They have many religious beliefs. They eat animal raw.

The people in some parts of Africa don't wear clothing like the pygmies.

They wear some kind of cloth and wrap it around themselves. And the way they make bowls with clay and then they let it dry in the sun. And that they eat something that doesn't taste that good. But I forgot what it's called.

Some of the people wear rings in their noses.

Other students in the same classes seemed to strain in order to be more objective:

They are very good builders. They are very good hunters. They are very good dancers.

The languages they speak are different. They all do not live in jungles, forests, and are not savages like they sometimes show us on T.V.

That in Africa people are nude and they don't mind. But in America there ashamed to walk around nude.

I remember that most African carry things on there heads for good posture. Most of them had fruit on their heads.

They are very civilized but still some places are uncivilized.

They are nature loving and believe in traditional customs.

The way they look are not bad to them but to some other people they might think its very bad to be running around in a piece cloth. But this there culture. So let them do it.
On the other hand, American social and cultural values were used as the standard for judging African customs, traditions and progress as is evident in the following responses:

That people in Africa wear normal clothing like we do here and that they don't wear those rags. I have also remembered that they are very civilized otherwise, they wouldn't be able to make buildings like we do.

They have different custom. Ugly to them. Is pretty, pretty to them is ugly.

We learned about great kings and kingdoms. We learned also that Africans are civilized like us.

Africa is not a continent of savages and headhunters. Its a very civilized. As a matter of fact its very much like New York at least in some places are.

In P. S. 175 (Appendix A, pp. 1-25) which had an African teacher there were a number of approving comments about Africans in three of the four of the classes interviewed at that school.

They are very clever.

I learned that African people smart.

African people are clever and nice because they are black like us and they help us in some ways.

African people are clever, some speak swahili and some speak English, some speak both. If you go there to visit they help you take your bags to where you want to stay.

They made drums and wooden sculptures of goods and of famous people.

They do great things for their country.

They are friendly and they are our ancestors.

I learned that Africa had produced many things that white people know nothing about.
People from Africa are doing the same things we're doing. They wear beautiful jewelry.

People in Africa have very nice skin and clothes.

Most of the modern dance's come from Africa.

The chart shows that none of the children in P. S. 175, which had an African teacher, ever used the term savage or uncivilized when referring to Africans. These concepts were not as effectively dispelled in class 5-6-301 of P. S. 192, where eleven of the responses used the term uncivilized or savage in either referring to Africa or in making comparisons between Africans and Americans. Of the twenty-one favorable descriptions of Africa twelve of them or over fifty percent came from P. S. 175. However, in class 5-310 of that same elementary school which had the same teacher, of the twenty-one responses to the question about things remembered about people of Africa, none of the responses could be considered favorable (Appendix A, pp. 22-23).

In fact, the very general impressions expressed in over one third of the class were unfavorable comments similar to the following:

They wear funny clothing and look funny.

Africa people look funny.

I think that the people in Africa were different kind of clothes because they are dressed in half clothing.

They dress funny. They look funny because they wear noses.

Africa look funny. they dress funny because they eat funny.

What I remember that the people where queer cloths and they have paint on there faces.
P. S. 175 also had the highest number of students who identified themselves with Africans or Africa. All of the comments which referred to Africans as ancestors were from three classes, 5-308 and 5-309 (Appendix A, pp. 10-11, 16-17). See table.

African people are clever and nice because they are black like us and they help us in some ways.

They are friendly and they are our ancestors.

They are our ancestors. They have beautiful clothes.

The people are very cultural to us because the people of Africa are large and small and medium. The people of Africa are our forefather and our ancestor.

I like Africa people because they is my color and they like me and I will like them.

They is black and beautiful. I am proud those black people. And they like they black people.

In P. S. 197, which had a black American woman teacher who wore African dress to class most of the time, there were 187 written responses from eight classes. Of these, only four comments might be described as making identifications between Africans and Afro-Americans:

They are very much like us. Some of them have an English accent.

Some of these people wear torn sheets and some wear clothes like us.

They nice, they are the same kind of people. They land is the same.

That some of the thing have eating come from Africa our home country.

Apparently, one of the objectives was not met; namely, having black children identify with Africans. Indeed, many of the comments from
from the children in P. S. 197 seemed to stress the distinctions between Africans who were referred to as they and themselves whom they described as we and us.

They are brown skin. They speak our language, the women wear long dresses.

I have been told that people in Africa dress like us sometimes. And they wear clothes like dashikia.

The people in Africa wear clothes just like ours except a few people wear native costumes which are bright and colorful. The people in Africa like to do a lot of dancing also.

They wear clothes like us. They have building like some of ours.

They make thire head dress. For food they kill the animal. They have our weapons. They have there own God.

They do not have buses or trains or cars. They have to walk.

They were different clothes and eat different.

The people in Africa dress like we do but some do not dress like we. They go by there customs. They play game like we do.

The people in Africa are happy people the people in Africa wear daishiki. I don't think the people in Africa are like us because of there customs they have.

I remember that some African men can marry more than one woman at the same time and some africans dress like Americans.

Some students overstated or misunderstood facts which were presented in class, as the following students in P. S. 175 and P. S. 192:

I learned about black people. And how hard they had to work. I learned that Africa is a big country.
1. I learned that Africa is a large state. 2. Africa do
not have schools like we do. 3. In Africa when a child
got 12 the teacher come and take them away from their par-
ents. 4. And he or she is between 26 and they will return
home.

That Africa is the largest continent in the world. All
women in Africa except children. Africa is over 3 times
the size of the United States.

It's three times as big as the U.S. There are more than
100 countries in Africa. There are 580 languages in Afri-
ca. The first slaves came from Africa.

Africa is a continent three times the size of the United
States. It contains black people. It has deserts and
jangles. It has 700 tribes that speak 700 different
languages. It has pygmies, watusies, and many more. Some
live in mountains and some live in forests.

That not all of Africa is uncivilized. People there use
what they have. Grass, wood, mud. Most people dont wear
much clothes.

Several students in P. S. 197 and P. S. 175 had misconceptions
which they said they learned in the course:

The three things I learned was that Africa has head hunt-
ers, cannibals there who scalp you and cut off your head.
There is a war in Nigeria with the House Iboa tribe because
each wants to be independent.

I have learned that in Africa there are home like there
are in New York.

I have learned that the Africans can build houses just like
the houses in New York, and they have to catch animals to
make their clothes, and they do not have beds like we do.

I have learned that Africa people dont dress like we do.
2. I have learned that if a little boy or girl steal some-
thing they would get killed or put in jail. 3. I have
learned that some African people get married in Africa.

Africa is a jungle.

I have learned that Africa is a very small place.
Some students remembered isolated incidents out of context:

People jump rope in Africa.
They way they speak. The way they pick cotton.
A man came from Dahomey to visit our school.
They have police.

In cases where students did have partially accurate information about African society and culture the value orientation of the students seemed to be toward a negative interpretation of African customs which were often described as bad manners, uncivilized, or backward. Even students who were objective in their description or made attempts to be fair did not make positive identifications with Africans or their heritage.

There are several possible reasons why most of the students did not identify or take pride in an African heritage and for the few that did it could be seen that there were factors not related to the content or methods used by the teachers in the African heritage classes. In the first place many students reported only what they remember as negative both from the class and what they heard the teacher or persons in films or textbooks report. The other point to be taken into consideration is that they were asked to report only what they remembered and not necessarily whether they believed what they reported or why they believed it. For example, responses such as the following are obviously not necessarily the opinions of the respondent, but the best memory of what he has learned in class.
They are stereotyped as people running around naked in the jungles.

I don't know anything about people from Africa because I did not see any people from Africa.

I have been told that people in Africa dress like us sometimes. And they wear clothes like dahikia.

I do not remember.

I remember seeing on a film strip the people in Africa hunt for their food. And instead of eating a deer or a lion or fish a certain tribe eats stuffed rat with deer meat in a sandwich years ago.

I remember in a movie that Africa is very hot in most places and very damp in the swamps. The people dress cool. In very hot and damp Africa there are people in tribes who hardly dress at all.

They wear funny clothing and look funny.

On the other hand many similar comments from students expressed as statements of fact might probably be retracted under questioning.

A third category of responses are those in which children interpret what they say using their own value orientation to describe the significance of the African experience. Some of the remarks were patronizing:

The way they look are not bad to them but to some other people they might think its very bad to be running around in a piece cloth. But this there culture. So let them do it.
That people in Africa wear normal clothing like we do here and that they don't wear those rags. I have also remembered that they are very civilized otherwise, they wouldn't be able to make buildings like we do.

P. S. 197

They don't always look ragedy and messy. Some are dressed like people in New York. Some of them where dahiki's.

The women in Africa carry their baby's on their back. And the Africans work hard for their childrens food. Some of the Africans clothes look like rags and they have a dark complexion.

I remember that some people of Africa are civilized and other people are like savages. Some people aren't rich enough to own cars so they ride bikes to work.

Their customs, the way they dress towles and sheets.

The Problem of Black Identity and White Cultural Assimilation

Cultural or behavioral assimilation is described by sociologists as a sub-process or condition in which a minority culture group changes its cultural patterns to those of the society. I have already referred to some of the attempts by prominent and well known black citizens who were leaders in organizations which re-emphasized aspects of traditional African cultures. Such attempts have been unsuccessful among the majority of black Americans but according to one sociologist, Milton M. Gordon, the extent to which black people have adopted the cultural patterns of the host society varies by class. E. Franklin Frazier in the Black Bourgeoisie suggests evidence that middle and upper class black people frequently overconform to middle class standards of behavior in religious observances, in dress, in sexual be-
behavior, and in child rearing practices. The acculturation process is virtually completed for this group according to Frazier and others. These people are felt to be products of life in the United States and nothing more. How then can the public school reconcile its role as the major instrument of cultural assimilation and, at the same time, advocate a separate identity for black students? What could the logical consequences of such an ambivalent process be for the students with a low tolerance for ambiguity. The results seemed often to be very clear cut, an outright acceptance of black to the point that white becomes ugly or, on the other hand, a total rejection of black Africanism, and a denial of African heritage, identity or even ancestry. See Dialogues 8, 9, and 10, Appendix B, pages 119-31. These are examples of children with an identity crisis resulting from the confusion created by a school system which cannot really accept black children as Americans and cannot influence them to accept themselves as something else. Thus it stands to reason that two of the most infrequently mentioned items on the written questionnaires were references to African ancestors which were only mentioned by sixteen students in six of the fifteen classes and to identifications of Africans with black Americans which were mentioned by a total of fourteen students in ten different classes. These topics were discussed in interviews held with several of the classes in all three schools: class 5-219 of P. S. 197 (Appendix B, page 135) and class 5-4 or 5-310 of P. S. 175 (Appendix B, page 119) represent groups at opposite ends of the identity spectrum. On the
other hand, the children of class 5-310 (5-4) were able to respond on
the written questionnaire well enough to supply a number of facts
(see Appendix A, page 20) which referred to the size of the African
continent, number of states, kinds of schools, natural resources, cli-
mate, population and even named African personalities. They appeared
to be as well, or better informed, than students in many of the other
classes, yet this class had the second highest number of responses
under the categories which pointed out differences between Africans
and Americans in appearance, dress and behavior. Nine of the twenty-
one students responding referred to the differences.

The remarks of this class can be seen to be so unlike the com-
ments of the three other classes in the same school taught by the same
teacher who is an African from Sierra Leone. I felt it would be in-
formative to hold a taped interview with this class in an attempt to
find out some of the reasons for their disparaging remarks about Africa.
The taped interview did little to contribute to my understanding and
seemed to provide a forum for the students to verbally restate and
reinforce their written rejections. These students (an all black class)
refused to be classified as either Afro or African Americans, refused
to be called black, and went so far as to deny having an African appear-
ance. This kind of behavior is obviously in response to factors their
teacher should have been aware of before preparing any lessons to help
them appreciate or develop a respect for their heritage. It appears
that none of the facts they learned helped them become more accepting
of Africans or of themselves as descendants of Africans. Such a negative response was not evident in any of this teacher's other three classes taught in which students not only listed favorable impressions of Africans but made written references to their African ancestors and identified black people in the United States with black people in Africa. The only consistent item between this class in relation to the other three in the same school was that none of the students in any of the classes in P. S. 175 used the term "savage or uncivilized" when referring to or comparing Africans with Americans, although a variety of demeaning terms were used to describe Africans by class 5-310, terms such as looking "queer," "wearing funny clothing" and "looking funny." Interesting also is the fact that in response to the question, "Is there any place in Africa you would like to visit?" fifteen members of the 5-310 class replied yes, two did not reply, and only five answered no.

Finally, perhaps most indicative of the extent to which these students have assimilated the American culture is one of the responses by a fifth grade student in P. S. 175 who wants to visit Africa, "to see the witch doctor in Liberia," and states he feels, "it's (Africa) a nice place to visit" but "wouldn't want to live there," because "they do not have Kellog's Cornflakes" (Appendix A, page 24). Thus in considering influences outside of the classroom which affect perceptions and attitudes toward Africa, besides Hollywood, Madison Avenue and Television, might also be added the Kellog Company of Battle Creek, Michigan.
CHAPTER III

ORGANIZATION OF BLACK AND ETHNIC STUDIES PROGRAMS

IN SELECTED HIGH SCHOOLS AND DISTRICTS
Case Studies: Separate Courses in Black Studies at Selected High Schools

While examining the black studies programs in twenty-five school districts throughout the country the author found that educational settings, i.e., characteristics of the school district and the student population had a definite effect on the impact of the program. That is certain problems encountered in any specific black studies program seemed to occur similarly when certain characteristics of a certain school and community were also present elsewhere. For that reason this study has isolated nine situations in specific educational settings as case studies for in-depth presentation. Each study is categorized according to the peculiar context in which it occurred and the feelings and problems expressed by students, teachers and administrators are representative of the feelings and problems faced by persons in the other programs observed in similar educational settings. The case studies include separate black studies courses taught in predominately white schools to white students, separate black studies courses in both traditional and experimental predominately white schools to black students only, separate courses in minority studies for white students, required black history courses in all black high schools, integration of black studies into the regular school curriculum in all black high schools serving a ghetto, black studies programs in predominately black high schools serving a middle class black community, and a white teacher of black history in an all black high school
Cleveland, Ohio

Separate Black Studies Courses in a Predominately White School for White Students

This brand new building with a heterogeneous student population of 2,200 serves a section of the city with a high impact of poverty. Fourteen percent of the students come from families receiving public assistance and thirty percent of the children are from families which migrated from Appalachia. There are almost 400 children with Spanish surnames, many of them Puerto Rican. There are also American Indians, Orientals and a large percentage of European ethnic minorities. The new school which opened a year ago combined two high schools which formerly served the area. The school is located in a predominately white urban renewal area which contains many multiple low cost public housing units as well as many private homes that have been neglected. The approximately 100 black students comprise less than five percent of the school population.

There is a black history course which has been conducted since the school began. In the first year the enrollment for the course, which is an elective, was so high that four sections were opened. The maximum number of students in a section is thirty-five. The black history course is one of two other electives offered by the Social Studies Department. The other two are current history and social and economic problems.
The teacher of black history taught two sections in black
history and two sections of American history in the Spring 1972 semes-
ter. He is one of five American history teachers at the school and
the only black teacher in his department. There are four other black
teachers and one black administrator.

Aims and Objectives of Course

The course, which is open to all students in the eleventh or
twelfth grade, has no entrance requirement or pre-requisite; it is de-
scribed by the teacher as attracting a heterogenous grouping of mostly
white students with varying levels of ability, attitudes and interests.

The teacher is aware of the eighty-nine page teaching guide
published by the Cleveland School District but chooses to develop his
own teaching objectives and topics for his units based on character-
istics of the student population which he, the Department Chairman, and
the Principal feel are unique.

His classes are predominately white with a high percentage of
Puerto Ricans. He rarely gets more than four black students which,
he believes, is partly because many blacks feel they know what the
course is about and because he does not present an adequately militant
viewpoint. Some of the features which he takes into consideration in
preparing the content for the course is the ability of the poor white
students to fully understand the causes and effects of the rural migra-
tion of blacks to northern centers and the social consequences result-
ing from the rise of ghetto conditions and their impact on the ghetto
black residents.

The teacher notes that in spite of the ability of the poorer white students to empathize with the conditions of black people in poor neighborhoods similar to theirs, there is less sympathy for them as a group than one might imagine. He feels this is largely due to the attitudes of their parents who often make comments to his students on the topics he presents in class when his students discuss them at home. One student is reported to have stated his parents' opinion on Adam Clayton Powell, who was discussed in a unit on Black Political Strategies, as being a Communist, not really working in the interest of black people, and in fact, not really a black person, but more of a white opportunist.

The teacher engaged the class in a discussion on these points and found that in an open discussion in which the black students had very little to say, several of the white students attempted to examine and explain Powell's position among themselves, although they were not necessarily supportive of Powell's cause, most refused to condemn him as a subversive or as insincere. The question of color was also raised and some issues in that area were clarified and Powell was accepted by the class as black.

The teacher now in his second year, states the main objectives of the course are to help students truly understand the status and conditions of the black man in America from 1619 to the present, something he feels the courses in American history ignore. He feels that
course objectives which attempt to go beyond that and portray racism as evil might very likely make a black teacher suspect in the eyes of the white students who he "respects . . . for their sincerity" and who might feel they are being persuaded to accept people only because its the right thing. His lessons must take into consideration the counter pressure and support for the status quo position they hear expressed in their homes and community which provides an alternative value system affecting any possible influence the teacher could ever hope to attain through a moral position.

The process he feels most effective in his setting is one which provides knowledge and factual information which most of the parents lack and which the school can provide thus creating a forum for an objective discussion of current events. He also states that he taught the same course differently to the classes of all black students in his home state of Arkansas where he served in the high school as a teacher of American history for five years. He explained that his American history courses are not much different from his black history courses and he makes no distinction between American history and black history in the Cleveland schools. To him, black history is talking about the seldom mentioned black people in a white society. He feels that black students would also benefit from such courses. He cites as an example the response to a question he posed to a black student in his American history class. The student was asked, "What color was Harriet Tubman?" This was after the class had
read a section of a regular American history textbook which did not give Harriet's color or race. The student replied, "White." When he asked why she felt Harriet Tubman was white, the girl replied, "Well, everybody else we been reading about was white." The teacher feels it is important to identify black persons when textbooks fail to.

In speaking of class organization he prefers heterogenous ability grouping for general courses in black history. However, he felt an honors course for more serious and advanced students would be desirable. Such a course could provide enrichment and more in-depth penetration of certain topics to provide students with an interest or opportunity to become better acquainted with this specific aspect of American history and society.

**Administration and Supervision**

The chairman of the social studies department says that there are two other teachers in the department qualified to teach black history. I questioned the criteria used by his high school to determine qualifications. His criteria was that persons must have taught or conducted in-service teacher education programs in the area.

The chairman gives the black studies teacher a free hand to order or develop teaching materials, to organize the units of instruction and specify his own objectives. The teacher of black studies is a part of the regular teaching quota and handles regular American history courses and black history electives. I was informed by the chairman that all history teachers are expected to include the contributions
of black people in their American history courses which all students are required to take. He insists all his teachers include units on black history in the regular history course.

The above described teacher's view is that including a black studies unit in American history is not enough. If the object of teaching black history or including it in the regular school curriculum is to help the students at the high school then teachers must be sensitive and aware of the attitudes and reservations resulting from lack of contact with black people as well as the influences of their local environment and the prevailing social attitudes in the local community. The students are very sensitive on certain issues and what a teacher says is just as important as the way he says it in these situations.

With regard to qualifications I asked whether a black teacher would be considered more effective in a black history course in this setting than a white teacher. A Supervisor from the Cleveland Board of Education and former Principal of a junior high school said that, all things being equal, a person who had lived through an experience he was relating to children would be preferable to a person who had not.
The black population in Madison has always been a very small one. In the 1850 census there were six persons listed as Negroes residing in Madison. In 1950 there were 648, still less than one percent of the total. Today there is a black community of approximately 2,000 persons according to the estimates of the Madison Public Schools, Human Relations Department. In 1970-71 school year the Madison school system served a student population of 34,109 of whom 647 were listed as Negro, 110 were attending the four high schools where they were less than three percent of the student body in all cases. Looking at the high schools the black population constituted 1.33% of the 8,216 total enrollment, and 1.91% of the entire school system. I do not believe it necessary to reiterate the effect of social isolation black students experience under these conditions. However the Bureau of Human Relations of the Madison School System feels that the problem of isolation is heightened by an accompanying absence of black teachers throughout the system. Twenty-five of the city's fifty-one schools have no black or other minority group teachers and only seven of the remaining twenty-six schools have more than one. This situation has been described by the Bureau of Human Relations as "undesirable and scarcely tolerable."¹ In a report on Multi-Ethnic Staffing, the Bureau of Human Relations found out, through the results of a questionnaire administered to the thirty-two minority teachers, that even they felt uncom-
fortable in their teaching environment. The survey revealed that teachers "who were the lone minority teachers in a small white staff felt isolated and in need of other minority teachers to be supportive in that particular school." Against this background we can now review the felt need for separate courses in black studies for black students in two high schools in Madison, one of which, an experimental high school, has fifteen black students out of an enrollment of 130, and the other thirty-nine black students out of a student body of 2,224.

Experimental High School

The experimental high school is located on the second floor of a community center in a predominately white residential community fifteen minutes by car from downtown Madison.

The Experiment was funded by the Ford Foundation and was developed as a program of the School of Education at the University of Wisconsin to provide a facility for the training of urban fellows of the TTT Program. The school is managed by the Madison Public School System and there are 130 students enrolled in it of which fifteen are black. Most of the students came because the "traditional" school setting was not serving their best interests. They viewed a liberal approach to education as an opportunity for unrestricted growth and development. It was described by white students as an alternative structure for real learning and for informal association with both faculty and other students. It was also felt by the Board of Education that it would also provide an atmosphere free from the racial tensions
experienced by most of the black students in the predominately white high schools from which they transferred. The school coordinator reported that it became evident during the first few weeks of the school's operation, which started in September 1971, that a division along racial lines was mounting in spite of the expressed desires and attempts of the white faculty members to encourage social interaction among black and white students.

The youthful white administrator of the school has the title of Teacher Coordinator and was appointed by the Board of Education. He is not an employee of the Board but was hired to run the experimental school on a contract basis and is paid from funds which the Board of Education receives from the University of Wisconsin who manages the Ford grant. On applying for the position he was hopeful that one of the outcomes of the experiment would be white students' getting a better understanding of black students through discussion and interaction on an informal social basis. The introduction of black studies as a separate program primarily for black students seems to have hindered rather than encouraged this process. The content of the courses developed for the black history program were developed by black students as part of a special Black Interdisciplinary Program with goals also developed by the black students in response to the following questions:
What is the Black Interdisciplinary Program?

It is an attempt to make an inroad into the predominately white curriculum (i.e., arts and crafts, yoga, psychology of sensitivity) present in this school.

What is the Purpose of the Black Interdisciplinary Program?

The purpose of the Black Interdisciplinary Program is to develop psychologically healthy human beings; however, before we can develop to this stage of civilization, we must redefine the Black man in a psychologically healthy framework so that the other human beings--white, yellow, or red--are able to relate to a healthy, self-defined being. In other words, before we can relate to others about us we must learn to relate to ourselves.

Why is the Black Interdisciplinary Program Necessary?

Based upon the response to questionnaires and interviews, on Black curriculum, most of the Black students, expressed feelings without exception, that the present educational structure in Madison is not meeting the needs of Black students.

Couldn't the Same Needs be Satisfied by Broadening the Present Courses of Study at Malcolm Shabazz?

No. The absence of specific courses related to Afro-Americans or Africans tends to perpetuate institutional racism. The failure of a school to address itself meaningful to BLACKNESS is the point which evokes criticism?

The need for black studies as expressed by the black students was never conceived as an approach to helping white students better understand the history or culture of their black peers. The black history teacher, who is a black graduate student from the University of Wisconsin majoring in history, is also in complete agreement with the goals and the strategy adopted by the black students and feels that the courses in the Program, as presently structured, would be of little benefit to white students. The prevailing attitude among the black
students seems to be one of wanting to be left alone in order to think through some of the problems that affect them collectively. For this purpose they requested a study lounge for black students. A large classroom was provided with casual furniture and tables. The room is also used as a meeting room. A sign was put on the door by black students which reads:

ROOM FOR BLACK STUDENTS
KNOCK BEFORE ENTERING OR SUFFER CONSEQUENCES
THIS IS A BLACK CONCENTRATED STUDY AREA
ALL BLCKS WELCOME

The Teacher Coordinator received complaints from both white students and faculty concerning the sign and the restricted use of the room. He spoke to the black students and faculty requesting them to reconsider the move they had taken since it was leading to polarization, and, what he felt was worse, many white students who were coming into contact with black students for the first time had come to the experimental school expressing a desire to get to know black students and could not understand the reason or purpose for the action. The black students and staff explained the move as forming a living-learning space where they could feel both comfortable and free from the kinds of racial tensions that had led to their decision to leave their former high schools. The black history teacher explained the difference between racial tensions in the experimental schools and other schools is that in the other schools they are "glossed over and seldom raised as an issue, but at this school it's concentrated and students not only
face it directly but have to share responsibility for reaching solutions instead of just depending on the staff."

Perhaps one of the biggest reasons that the school cannot function as an ideal situation for improving intergroup relations is because Madison is not ideal and the experimental white student population represents a microcosm of the Madison community. The experiment made a deliberate attempt to recruit a cross section of the population in proportion to racial, economic and social characteristics of the larger community. A number of the white students from lower income families are said to reflect the attitudes of their parents and other members of their segment of the community. In a situation such as this black studies can be seen as a term applied to a variety of topics and courses which black students feel are of interest to them and are needed to "develop psychologically healthy human beings."

Thus the black students not only felt a need for a separate black studies course, but for an entire program since the new program was not seen to be any more effective at addressing their needs than the one at their former high schools. The second issue arising from the statement of black students is that of separate programs for black students. As can be seen from the statement by black students, that the experimental high school is being used to house two experiments. The needs of all of the students seem to be interdependent and mutual. The success of both appears to be crucial if either is not to fail. Failure of either program would invariably affect the other. The signi-
ficance of the program at the experimental school goes way beyond its original purpose. What is being tested is the need for the expression of cultural diversity within a smaller group that has broken away from a larger group for reason. The question is will the group of white students now allow the group of black students what they have fought for and won, or are two schools necessary?

**Traditional High School**

This second Madison, Wisconsin school is traditional with a student population of 2,244 of which thirty-nine are black. Seventeen of the black students are enrolled in a separate course in black studies for black students only. This course was felt necessary because the regular school curriculum was not felt to address the peculiar problems black students face in a city like Madison.

A legitimate procedure for establishing a course for all black students is not spelled out but white students who applied for admission were told this course was for black students only. The policy of the Madison Board of Education prohibits segregation and discrimination in the public schools and makes no exceptions, yet the teacher, who is black, explained from the outset that the course was being designed and offered for black students only and that only black students would be enrolled. The director of the high school who must approve all courses accepted the offering which was the only course in black history in the entire school. In preparing the course proposal for review by the Director of Curriculum the teacher stated in the rationale:
During the past year many of the black students at [insert name] were involved in a Community Involvement Program. The students were required to collect service and operational data on the agencies and services in the City of Madison, particularly in their neighborhoods. It was discovered that their inability to collect, organize and analyze data was extremely serious. Their lack of understanding of the institutions which have direct influence on their lives became apparent. In addition, many of the black students in CIP had little or no awareness of their cultural heritage, as it relates to the condition of black people in the past or presently. As a result, many of the black students at __________ felt the need for a Community Involvement Program in the 1971-72 school year that would increase their understanding of the institutions that effect their lives and intensify their knowledge of black history.

The course was then reviewed and approved as a community involvement program but the teacher later changed the title to black studies. The principal stated that all courses in the high school are open to all students, however, he described this course as a pilot program and said if the course were offered next semester it would be integrated and open to the entire school body. The teacher, who is not getting any pay from the Board of Education to either teach or develop the course, is a TTT fellow at the University of Wisconsin, who has volunteered his services, insists the course will remain as it is. The content of the was described as follows:

The basic content of the course will cover the period of Africa and the Slave Trade to the current concept of Black Liberation. In addition the course will be designed and taught in such a manner that it will allow for field trips, guest lecturers and parent involvement.

The outline of topics reads as follows:
I. Africa and the Slave Trade
II. The Afro-American Before 1800
III. Slavery in the Nineteenth Century
IV. The Free Black Community, 1800-1860
V. The Civil War and Reconstruction
VI. The Legal Segregation of Free People
VII. The Organization of Protest
VIII. The Great Migration Brings a New Mood
IX. The Depression: Unemployment and Radicalism
X. The Second World War and the Double V
XI. School Desegregation
XII. The Nonviolent Civil Rights Movement
XIII. The Militant Black Liberation Movement
XIV. Black Power Explained

As was mentioned earlier the course was the only one of its kind and as can be seen from the topics in the outline, black history or black studies might be considered an appropriate title. On the surface it might appear extremely questionable to have white students excluded from the only course in the school on black history and perhaps that is one of the reasons the principal is said to have insisted on having the course listed as Community Involvement. The teacher said that he insisted that the name be changed back to Black Studies and was assured by the school administration that credit for black studies would appear on the transcript of the black students enrolled.

It can be seen from the responses of the black students and black faculty at Madison that one of the highest educational priorities for black students is the development of a positive image of self, an identity with the black community and the fostering of a black con-
sciousness. Black studies are seen as a means to this very essential end. The content and approach of the course, which is historical and cultural, is only incidental. The mere presence of a black authority figure, the teacher, who is interested enough in the black students to guide them through a process of attaining awareness of self through appropriate new perspectives is a unique experience for the black students of Madison. Perhaps the term black studies is not appropriate to describe the goals for process and influence of this instructional experience on the psychological and emotional development of the black students are involved. Perhaps the question to be raised is, are the public schools an appropriate place for developing this kind of experience? Would the enrollment of white students into sessions such as these impair the goals for black students, for whom the courses were designed? And finally, what benefit, if any, could white students derive from sitting in on "private discussions." If there were considered to be of some benefit for white students, does it outweigh the advantages that black students might derive from an experience to share and reinterpret among themselves their personal, cultural and social experiences derived from their collective and individual interaction with the white community.

It's hard for black girls to tell black boys how they are affected psychologically and emotionally by seeing them date white girls, when the black boys have their white dates in the class during the discussion; there are some things that can be best discussed and
better understood when done in private.

White Studies at the Same High School

Minority Groups in America: A Study of the Courses of White Racism

To view the situation at this school in an even broader perspective one must look at the social and economic stratification of white students. There is a wide variation among the school's student body economically, intellectually and experientially. This is the view expressed by the teacher of the course in minority groups in America. This course is taught to both white and black students and the teacher who is white feels a need to teach the same course differently to an all white audience. The school has no tracking or ability grouping system except for pre-vocational students. The course in minority groups, which is an elective, is geared to a broad range of student needs and interests and centers in the courses of racism. The major goals of the course as explained by the teacher are to examine institutional racism and examine how the American society has benefited the white middle-class to the disadvantage of others and how the system is maintained. The course, being an elective, seems to have appeal to many who are "connected" as well as many who are "curious." There is virtually no way of identifying or reaching the students that really need to look at alternatives to race relations. Even among the curious, students are described as having attitudes which reflect a lack of awareness of what constitutes the problem. Many are described as feeling, "This is just the way things are, the way they always were," and many don't seem to feel a need to question them.
Making the course a required course might not address the problem. The teacher feels that the effectiveness of the course depends on who teaches it, what the content is, and how it is taught. He feels that one of the biggest problems in dealing with the topic of racism among white students is that they often become defensive and reactive. To be effective, he feels a teacher would have to "get them to loosen the grip on themselves."

Like the black studies course the minority group course was developed on a felt need for such a course to deal with the causes of racism which cannot be addressed by black studies or is not being addressed effectively in any of the other courses offered by the school. The teacher of minority groups develops his own outline and content in cooperation with the department chairman. There is no written criteria and the teacher evaluates the students. The course has a format similar to the black studies course in that students are expected to make a proposal to study a specific racial group and develop a project. He prefers to use as case studies incidents that take place in the school, such as, how the placement of black children is affected by school I. Q. tests and what the tests represent, comments from teachers about students, and even pictures taken in the school lavatory of signs written on the wall like "F____ all Niggers," to demonstrate individual racism.

To a large extent both of these courses serve as counselling sessions in which the teachers, who must be very supportive, have to
do much more than review history or discuss the problems of racism in a very general academic way. The issue is student involvement and with most courses of this kind the students who do become involved are often not the ones on which the discussions are centered. The courses seem to have more appeal to students of liberal persuasion than those who might be labelled racists or bigots. This is the shortcoming of most programs and courses in this area.

Detroit, Michigan
Required Black History Courses in a Black High School

The City of Detroit has a school enrollment of 289,587 pupils for school year 1971-72, of these 52,162 were enrolled in the City's twenty-four high schools. Sixty-six percent of the enrollment is black. Several of the eight school regions into which Detroit is divided have majority black populations and several of the high schools have all or predominately black student enrollments.

Twenty of the high schools offer separate courses in Afro-American history, one has seven sections, four others have four sections, another has three, six others have two, and seven of the remaining eight have one section each. One school, however, which has a student enrollment of 1,878 students of whom three are white has made Afro-American history a requirement and offers fourteen sections. The course is titled Black History 1 and is required of all incoming freshmen. While Black History 2 is required of all 10B students. The social studies department has four teachers of Black History, all of whom are
black. The required black history courses come as a result of student demands two years ago when radical black students held demonstrations to bring about a number of changes in the school, one of which was the inclusion of black studies in the regular school program. However, requiring all students to take black history did not eliminate the requirement for one year of United States history in grades 10A and 10B. Thus students are now required to take two years of American history, one white and one black.

The Black Studies syllabus is uniform for all sections and the outline of the content shows that it follows the American History curriculum guide both topically and chronologically. It could be said that the two additional courses in black history are really American history courses from a black perspective. The following topics are the titles of the thirteen units:

I. Introduction to Black History
II. African Past
III. Slave Trade
IV. Slavery Develops in English America 1619-1790
V. The Constitution
VI. Black Protest Against Slavery
VII. Emancipation Proclamation
VIII. Reconstruction and Aftermath
IX. New Black Leadership
X. Blacks Who Contributed
XI. Blacks Organize Why?
XII. What Now? Integration-Nationalism?
XIII. Political Power Now (Black Officeholders)
I questioned why these topics could not have been used to revise the existing American history curricula or indeed why American history could not have been taught from a black perspective and thus meet the city's requirement without imposing the burden of an additional history course on students. I was told that the students who demanded black history did not want a revised edition of American history, but rather their own history. Hence, a separate course was felt necessary to respond to this "legitimate" demand. The course outline for Black Studies 1 is the same outline for Black Studies 2. The course outline states:

The main difference between Black History I and Black History II is one of "emphasis." Since the student has a basic concept of the material to be studied, the teacher can now concentrate on details and still have time to teach current events through the oral news reports. Since the class is expected to move at a rapid pace, Black History I is required before a student can enroll in Black History II.

In all of the other high schools black history is an elective partly because many of the teachers of black history find that black students are concerned more with culture and identification and reject history of any kind per se. In discussing this point with the teachers of black history at the school under discussion I was informed that the black students involved in the 1968 takeover were students with a vision and who were also very much in favor of reform. Many of those students were described, by teachers who remember them, as highly motivated. Now that black studies is required the inclusion of all students in a heterogenous grouping has resulted in what one of the teachers refers
to as a diluting of the syllabi. An additional problem may soon confront the school with regard to curriculum. The Detroit Board of Education is planning to make a course in ethnic studies at the high schools compulsory which will mean an additional required course dealing with the history of all minorities. There has been no discussion of a referendum or plebiscite to be held among the current student body to discuss the most preferable status of Afro-American history either as a requirement or an elective. It appears that this high school like many others, finds itself in the position of having curriculum policies formulated by earlier student demands which have now become rules with no provisions for review or revision based on consideration of the changing conditions which might make a new approach more feasible. What alternatives are left to students who might see a need for another legitimate curriculum reform? What forum for expression is open to them, to voice their opinions and share in the development of their education, besides the takeover?

Los Angeles, California

Integrating Black Studies into the Regular School Curriculum in an All Black High School

This school is one of the two high schools in the Watts district of the Los Angeles city unified school district. Of the 1,934 students in Jordan, all are black except thirty-four Mexican-Americans. The school became almost exclusively black when over 300 Mexican students left Jordan after an incident of violence between black and Mexican students in 1968. Most of the Mexican students went to a
nearby high school which is now over sixty percent Mexican. Fifty-three of the 101 faculty at the school are black. There is one course in black history and the teacher of that course is white. The chairman of the history department and the principal, both of whom are black, feel the white teacher is very well qualified to handle the course.

Many black students disagree and I was allowed to interview a class of thirty-eight black students in an American government course to get their views. One of the students interviewed was the former chairman of the Black Students Union. In his opinion, neither the present white teacher nor the previous black teacher address themselves to the needs of black students. He spoke of the need for a black consciousness, an awareness of self and a positive black image. The principal had said of the former black teacher, that he had a very good knowledge and background in black history. Yet, the specific criticisms voiced by the black students against the way the former teacher presented the course were concerning his ideology rather than his qualifications. The students who were most critical voiced the following complaints: "His cultural national approach was outdated;" "The course which was supposed to be a black history course, turned out to be a regular history course, he talked about the depression and topics the students covered in other courses;" "he spent too much time on Garvey and anti-slavery activists, and other things in the past without dealing with current problems in the black experience." The former president of the Black Students' Organization summarized by saying, he just
didn't relate as well as he could have. I asked whether the black students expressed their dissatisfaction of the course to the teacher and was informed that a few outspoken students had been asked to leave the classroom on several occasions after open disputes with the teacher. These were described by the ex-student president as students who complained that the course material was inadequate and who were asking for more relevant discussions.

The present white teacher was criticized as a black history teacher because as the students put it, "He couldn't be relevant even if he wanted to." Several black students said they also confronted him and others say they have refused to take his course. This is the first year the white history teacher, who has been in the school three years, has taught black history. The students say he admits that there is a problem of empathy which some say should disqualify him.

The problem of obtaining a black history teacher has been one the school has been struggling with since the demand for black studies were first stressed by students in 1968 and 1969. In spite of the fact that the students initiated the demands, there was never any student input in the formulation of the syllabus or course content. The content and structure of the black history course has always been left up to the teacher. There is an approved outline for the content of that course as there is for all courses approved for the high schools by the Los Angeles school district. Even if this were followed, it appears the topics covered in that outline would not be any more accept-
able to the black students than those the teachers developed themselves. None of the approaches seem to address the sociological and psychological aspects of black identity. The principal stated that since black studies was first introduced, three different teachers tried to handle it but with very limited success. In his opinion none of them lived up to the expectations of the school or the students. I spoke with the present teacher who is Chairman of the History Department and the former history teacher who is black and now teaching at another all black school. The purposes of the interviews was to find out what they felt the goals of the black studies programs should be at the school and to what extent they were willing to consider how much the courses could or should respond to the demands of students, namely that such courses help black students identify with a concept of black, develop a more positive self-image and create an awareness of black identity and consciousness.

The former black teacher of black history is now teaching at another high school which I also visited. In his opinion the articulate demands expressed by the few students who advocated the course in black history were not representative of the many who took the course. He described many of the students in the courses he taught as not being academically inclined and quite a few did not even have enough information to "rap constructively." Most of the discussions were based on heresay. There were also students who were serious about black studies and accepted it as they did other courses. There were others whom he
felt only used it as a vehicle for involvement, involvement being described as activities taking place at all levels and in all areas, e.g. meetings, demonstrations and protest activities. There were also many different views of black studies among the faculty when it was first introduced. Some responded to the courses as meetings to discuss cultural or ethnic matters of common concern, others viewed the courses as an administrative response to placate the militant fringe, some described those demanding courses as troublemakers. The administration, he alleges, responded to the demands of the student community which it viewed as a reflection or microcosm of the black community in Watts which was viewed as active and militant. He also pointed out that many of the students who cried the loudest for black studies never took the courses.

The chairman of the history department and present teachers of black studies is not in favor of separate courses in black studies as an alternative to curricula revision. He feels that among many of the students at the school there is a serious need to develop and improve basic skills and that one of the major objectives of any course in the history department should be to combine content with skill development. He is not as concerned with what the courses are called as he is with the content. For that reason he feels his department has one of the strongest black studies programs in the city although there is only one course entitled black history. He states proudly that all of the courses that are offered through his department are presented from a
black perspective and the teachers, who use the approved titles of the Los Angeles school district, develop their own outline and content based on student needs. In his opinion, the real problem with most of the courses that were not taught from a black perspective, is that they failed to take into consideration the discrepancy between the value orientation of the black students and the American social order. In the history courses, students are being helped to examine and analyze the wide range of views of the black and white society. This school subscribed to a number of newspapers, magazines and journals among them the Wall Street Journal, the Christian Science Monitor, Black Scholar and others which students are expected to read and use to prepare assignments and do research for class. The chairman feels that separate black studies courses as electives are less attractive to black students preparing for college since courses in political science, economics and constitutional law are more impressive to college admissions officers. He described his role as one of "bootlegging black studies." He points out that even the course in international relations and American constitutional law, which he teaches, deal with current issues affecting black people from a black world perspective.
Black Studies in a Predominately Black High School Serving a Middle Class Community

This new high school constructed in 1968 is located adjacent to a prominent middle class black community in Los Angeles. The area the school services consists essentially of single family structures, homes varying widely in value from a $16,455 median in one tract to a $36,395 median in another. The range of housing values reflects a variation in employment status from one section of the high school district to another. Homes in the $36,395 median bracket belong primarily to professionals. These are located in one district in Los Angeles and outlying county areas. There are large groups of unemployed in the less affluent sectors, while the full range of lower, middle, and high income occupations are represented in the others.

The racial make-up of some areas of the community served by the high school is not reflected in the school population. For example, the twenty-five percent non-blacks in the area do not appear in that proportion in the high school's enrollment. In fact, one particular area of the district has a forty percent white population, but most of these are older persons with no children of school age.

The total enrollment is 3,606 students of which 3,527 are classified as black, twenty-three as Orientals, seventeen as students with Spanish surnames and one American Indian.

Three other high schools are located in this area of the Los Angeles Unified School District and of the four the one being described has the largest black population. The school has been in operation for
four years and has had a black studies program since it opened. There are two sections of an Afro-American history course and two sections of an Afro-American literature course offered. The Afro-American history course is offered for grades 10-12 as a one semester course with no pre-requisites. The school also has a black awareness council club which collects money and food and engages in other social activities to raise funds for needy black families. The administration, which is integrated, describes the student body as having a much wealthier group of students than any of the other all black high schools in Los Angeles. The school counsellors also pointed out that many of their students were exposed to bussing and other integrated school plans while they were in elementary and junior high school. Many of the students were bussed out of the area, when they attended junior high school and were eligible to attend predominately white high schools served by their former junior high schools. The counsellors also advised me that most of the students who were bussed out in junior high school chose to attend this predominately black school upon graduation.

The Afro-American history teacher who is black is teaching his first semester at the school this year. He was formerly at a school in Watts and transferred to be at a school closer to his home. He pointed out a number of differences between the students at the two schools. He also described the difference in his approach to teaching black studies, a result of meeting different student characteristics. His first concern centered in the class enrollment. He claims it is
hard for him to believe that out of 3,350 black students only thirty-eight registered for black studies. His feeling is that Afro-American history should be an alternative to American history but that this cannot be accomplished under the present school regulations. He also stated that he teaches American history courses which he approaches from a black perspective although he noted a limitation of American history is that it does not allow time to handle the African background of black Americans if the curriculum outline is followed. He feels that more black students should be encouraged to enroll in black history courses including, but not limited to, those who want to specialize in black history and those who lack a sense of pride.

This teacher feels that one of the goals of black studies courses should be to help students develop a sense of pride as it relates to the Afro-American experience and the African struggle for independence. He also feels courses should stress the relationships between the oppressed and the oppressors in the contemporary scene. In connection with this he mentioned what he perceives as a feeling of helplessness among many black students when discussing the lack of achievement among black people in America. He feels that one of the ways to help overcome this negative impression is to point out the achievements of Africans in history. According to him the Los Angeles Board of Education’s course outline and materials distributed to teachers for teaching about Africa does not, in any way, relate to this need. Reviewing this situation he suggests that only teachers
can prepare outlines which relate to the needs and feelings of their students and which contain the kind of knowledge and information needed to produce desired changes in attitudes.

He discussed the difference in attitudes between students at his former high school in Watts and at his present high school. His present students seem to have a much broader outlook and perspective and can be more easily encouraged to feel that they will succeed and achieve than the Watts students, for one thing these students are much closer to success images in the neighborhoods in which they reside, View Park and Bladwin Hills. The black students at the high school in Watts, as a result of the neighborhood and the experience and conditions in their community, were found to be much more lacking in self-confidence. They were exposed to fewer people and situations which could be considered successful by middle class standards and this affected their outlook and attitudes toward self, school and society. One of several examples he cited as a common practice in his present school was students' writing out invitations in class and passing them to friends in school inviting them to attend parties being held in their homes over the weekend. In Watts less entertaining was done in the homes, for obvious reasons, and there was much less social formality. It was also pointed out that there is apparently very little intimate knowledge of the conditions in the Watts community among his present students. The chief source of information for these students is the same as for all high school students in predominately or all white communities, namely,
the news media, and an occasional person who works in or has had reason to visit Watts. "These kids are just not in the know about Watts" is the way he sums up his impressions based on discussions between students from Watts and black students from this high school. He is in favor of having the black students from the school make class visits to Watts and meet students there to get to know more about black disadvantaged communities from a firsthand view. For that matter he feels a major limitation of the students he taught in Watts was their lack of facts about their own and other black communities. He described many of the Watts students as not being academically oriented and therefore very often inclined to use the class for rap sessions. Yet many of these students needed more information than they had since very few knew facts therefore much of their discussion was based on and centered in cliches and hearsay.

In the course of my interview a number of suggestions were proposed by the teacher regarding the direction and content of black studies for this high school. These suggestions were based on the experience the teacher had at both this high school and the one in Watts. In general he felt the background, experience and ability of the students should determine the kinds of learning activities and the content that each course in black studies adopts. It was in this light that he commented on the limitations of the curriculum guide and the course outline approved by the Los Angeles school district which all teachers were expected to follow.
His feeling was that this guide and course were inappropriate for both Watts and the present school for different reasons. Many of the students who presently take his black history course are interested in and capable of a more in depth study of the black experience than is provided by the outline. In discussing this matter he seemed to have the background and foresight to recognize the limitations of the suggested course in relation to the needs and interests of his students. However, the larger problems are that first there is no special requirement to teach this course; secondly, in most schools where the guide is used, the teachers of American history who offer this course often have no training or experience and therefore are completely resource oriented in their approach to teaching the course, i.e. dependent on the materials available. Thus many students capable of becoming more involved in the learning process are often exposed to a very superficial and unchallenging presentation. Since many of this teacher's students have had exposure to black churches, homes, and have schools in integrated settings, he prefers a problematic, rather than a straight history lecture, approach which incorporates and builds on their experiences. On the other hand, for students who lack exposure and experience as well as basic information, a course such as the one the Board of Education proposes might help provide a description of the problems.

Administrators often ask what kinds of black studies courses would be more appropriate in an "all black setting." The above description of two high schools with all black enrollments are hopefully
examples which illustrate that the term "all black setting" with no more information than that has no more meaning than the term "all white setting." An all white setting in a low income area is bound to have social and economic characteristics similar to low income areas comprised of members of ethnic minorities. On the other hand, black children from homes and communities with middle class value orientations and aspirations have much in common with their white counterparts. However, one very real difference is the gap between aspirations and expectations which is wider among middle class black children than among white students because of the American practice of racial discrimination of which black children are very much aware. Perhaps the psychological effects of prejudice and discrimination should be handled differently by teachers when discussing this social phenomena among the victims of racism than when discussing it among those who benefit from it, whether or not they favor it. More will be said about this in Chapter V under Conclusions and Recommendations.

A White Teacher of Black History in an All Black High School

This is the first year the teacher of the black history course has taught it at this high school. He has been teaching math at the school for the past three years and is familiar with the mood of the students and understands the social climate of the school and the reservations on the part of some students to having a white teacher for the black history course. In the interview with the teacher we discussed the content and the objectives of the course, the methods, ma-
terials, assessment techniques and problems, and his background and preparation for this assignment. He majored in history in college and had been teaching mathematics, for which he is also qualified, at this high school since he came three years ago to fill a vacancy in the math department.

His experience before coming to this all black high school was in a predominately white high school in another school district in California. It was during his assignment at the previous school that he developed an interest in learning and teaching black history. In his first year at the previous school he taught American history classes to all white students. That school, which has a twenty percent black population, also, had a track system which grouped students in classes according to their ability; most of the black students were block grouped in classes. It was during his first year at that school that black students began protesting the fact that the history courses were not including the contributions of blacks and other minorities and they demanded courses in black history. Although he had no black students in his class this teacher felt inclusion of minority groups and their points of view were appropriate topics for his American history courses and accordingly he developed lessons to include these topics. It was at this point that he began to realize how little he knew and began to read on the subject and investigated courses that might be available at the local colleges and universities. Several white students complained to the administration that his views were too radical and that
he had departed from the standard course outline which they felt represented what they were supposed to be learning. He feels that this incident, in conjunction with his open support of the black students' request for changes in the curriculum, led to his being assigned to teach students in the lower ability group the following year. The next year he had several classes that were predominately black which led him to investigate the possibility of teaching black history and introducing new topics. He explains he got into trouble with the administration again, this time over the use of unapproved reading materials and not following the curriculum outline prescribed by that high school and the school district. One of the books he was criticized for assigning was *Soul On Ice* by Eldridge Cleaver. In his opinion the way in which American history was outlined in the curriculum guide was not relevant for any students, black or white, because it disregarded the needs and interests. However, he found it difficult to convince white students that the regular course was not relevant and, indeed, was limited in its approach. One of the white students in the lower ability group complained that he was favoring the black students in the class over the whites. Meanwhile a course in black studies was approved by the school in response to the protests and demands of black students. However the course was to be taught by white teachers whose view this teacher considered to be very conservative. Further there were only two black teachers in the school, both in the English department and neither was involved in the protest for black studies nor did they
openly support it as a few other teachers had. The teacher enrolled in black studies courses in the local colleges, but he was not asked to return to the school the following year. He explains his decision to teach in an all black high school as being based on his previous experience and conviction. He felt he would find this school more compatible than an upper middle class oriented white school.

The course in black history he is now teaching had an enrollment of forty-eight students when the semester began but is now down to twenty-five. Many dropped complaining that the work was too hard. He encouraged several to leave, among them the athletes who would have had to miss a number of sessions. The course is an elective open to all grades and there is a wide range of abilities which, he states, makes a single approach difficult. He has alerted the school counselors to the difficulties many students are having and requested them to program only students who are felt to be capable of doing the work. He has developed his own course outline and says he has never seen one produced by the school district. The major goals of the course, as he describes them, are to develop critical thinking skills, help students examine critically the ideas of persons they read about in class and, hopefully, develop their own ideas. Another objective is to familiarize students with different philosophies and programs for the resolution of racial conflict and for black self-improvement. The problems he faces are in two areas; first, there is the problem of student background and interest. The lack of motivation for children
to whom no type of history has any appeal, is compounded by the fact that he has not come across any texts which help relate or explain the significance of the past to the present. In his opinion there are no good history texts for the black experience which take into consideration the problems of motivation and achievement. Most of his successful students are seniors who have mastered the basic study skills, i.e., reading and writing, which includes knowledge of grammar and composition. A large number of students don't do well in black history, he feels, because they have not been taught to read, write or think. He feels these skills are pre-requisites for his course. The other problem he faces is rejection and resentment by black students from both ends of the political spectrum.

Now that he is in the history department he also teaches courses in American history. In these he has included several topics from the black history courses. In one of the brighter classes several black girls complained that he was teaching black history when he should be teaching American history and they left the class in protest. Even among the students that remained there were those that felt they should be learning American rather than black history. The explanation given by them was simply if American history was the name of the course that's what should be taught. Many of these also expressed a feeling of being short changed. They had already heard complaints in the neighborhood that the program in their school was different from and inferior to the programs in white schools. On the other hand, many
black students refuse to take a course in black history from a white teacher. Yet even among those that do there is often open resentment, cynicism and hostility expressed by a few. He also notes this appears to him to be more prevalent among the girls than the boys. The boys seem to either leave or state their objective to his presence and refuse to enroll. The girls that remained seemed more disposed to remain and express their negative sentiments in and outside the class. He remembers two girls in particular who resented the fact that they had a white teacher for black history and both refused to participate, although they attended the classes. They both filed but never changed their attitudes or behavior towards him during the entire semester.

The day I observed his class, the lesson for that period was to have been a discussion of Charles Silberman's analysis of the racial situation in the United States. The instructions written on the blackboard were: write an essay which explains and evaluates the factors which Silberman believes have caused the current racial crisis. The students had been assigned Crisis in Black and White. He took the first ten minutes to explain how he expected the class to organize their essay. He also stressed the importance of their giving their own opinions. There were eighteen students present when the class began. As he was writing the assignment on the blackboard several complaints by students could be overhead. One girl commented, "I don't know nothing about his ideas" another exclaimed, "That book was too hard." As the teacher began to explain the assignment a boy entered
late, sat down next to a girl and began talking to her. The teacher called him by name, told him if he didn't want to do the assignment he could leave but he could not remain and disrupt the class. The boy responded by picking up his coat, hat, books and walking out. The teacher continued explaining over the grumblings and complaints of a few students. Some students asked to be able to use the book to write the essay, he compromised by allowing them to use any notes they took while reading the book. The discussion of the assignment continued for a few more minutes and students began to take out pens, pencils and notebooks to begin the assignment.

The teacher is aware of the students' various notions of what black studies is and I asked his opinion on this. He has noticed that among students with a lower level of ability there is often a greater need for identity expressed. He guesses that this might be because they feel threatened, embarrassed or ashamed. He also noted that this notion of black studies is not one that even black teachers can handle effectively. He cites the fact that the previous teacher, who was black and very well informed and in agreement with a need for black studies, was also rejected by many students for different reasons. Finally, without the support of the administration, which is all black and respected by the students, he feels his job would be impossible.
CHAPTER IV

BLACK STUDIES CURRICULUM, METHODS AND MATERIALS
In order to better understand how black studies is being approached by the school districts the author has undertaken a review and content analysis of sixteen curriculum guides from twelve states. Each guide was prepared by a school district feeling a need to develop such materials to assist teachers at the high school level. The guides were reviewed to determine the source of development, stated goals and objectives, topics and themes, kinds of resources suggested for use and the kinds of related learning activities recommended.

Each guide was prepared for use in an integrated setting. The titles of the guides varied. In Alexandria, Buffalo, Chicago, Evanston, Los Angeles and Philadelphia the term Afro-American studies was used in referring to the course and its content. The term black was used by the districts of Cleveland and San Mateo. The more objectionable term, Negro, was used by Boston, Columbus, Dallas, Detroit, Louisville, Madison, Oakland and Providence. Although the terms Negro, Black or Afro-American appeared to be used interchangeably in a few of the guides, it is interesting to note that each guide which used either "Afro-American" or "Black" in its title invariably included students and black teachers on the committee responsible for editing, reviewing, and/or developing the guide and its contents.

Goals and Purposes and Definitions

In the Philadelphia guide the introduction begins with a statement which points out the objection to the term "Negro" among the young:
A new mood has sprung up among Afro-Americans, particularly among the young, in which racial pride and black identity are replacing apathy and submission to the system. In fact, they no longer wish to be called "Negroes," but "black" or "Afro-American."

In all the districts visited by the author talking with black high school students and black teachers of various political persuasions confirmed the statement in the Philadelphia guide regarding preference for terms "black" or "Afro-American." This fact poses a question regarding the lack of awareness or insensitivity on the part of administrators and other school personnel who continue to describe people using terms which the very people described consider offensive.

A number of contemporary black writers have commented on the use of the term "Negro" and what it implies. Among those who have elaborated on this derogatory classification of American blacks is Malcolm X. In *Malcolm X on Afro-American History*, the best arguments against the use of the term are presented in a speech given by Malcolm on Negro History Week. Among the things he criticizes regarding the teaching of black history is the use of the term Negro.

One of the main reasons we are called Negro is so we won't know who we really are. And when you call yourself that, you don't know who you really are. You don't know what you are, you don't know where you came from, you don't know what is yours. As long as you call yourself a Negro, nothing is yours. No languages— you can't lay claim to any language, not even English; you mess it up. You can't lay claim to any name, any type of name, that will identify you as something that you should be. You can't lay claim to any culture as long as you use the word Negro to identify yourself. It attaches you to nothing. It doesn't even identify your color.
... Negro doesn't tell you anything. I mean nothing, absolutely nothing. What do you identify it with?—tell me—nothing. What do you attach it to, what do you attach to it?—nothing. It's completely in the middle of nowhere. And when you call yourself that, that's where you are—right in the middle of nowhere. It doesn't give you a language, because there is no such thing as a Negro country. It doesn't give you a culture—there is no such thing as a Negro culture, it doesn't exist. The land doesn't exist, the culture doesn't exist, the language doesn't exist, and the man doesn't exist. They take you out of existence by calling you a Negro. And you can walk around in front of them all day long and they act like they don't even see you. Because you made yourself non-existent. It's a person who has no history; and by having no history, he has no culture.  

This view of what a Negro is is not limited to black writers. Earl Conrad, a white writer, who has written nine books on civil rights has entitled his ninth book, The Invention of the Negro. The preface of the book describes how one right in 1964, when concern for civil rights was high throughout the nation, James Baldwin was on television talking to the white world. Angrily staring into a nation of white viewers he said, "If I am a nigger, you invented me." His book is described as the story of that invention which shows how, step-by-step, the "second class" citizen was invented by the white world.

Persons involved with the development of curriculum materials and content in the area of black studies should be familiar with the concept of race, and how this concept was projected throughout American history from the drafting of the constitution through the Civil War into the civil rights movement of recent years and which is presently being examined by blacks in their struggle for power and identity. School districts which fail to acknowledge the factors and ideas related to
institutional racism which are an operative concept in American society are not dealing with the social and political realities of American life.

This brings us to the stated goals of the various programs as outlined in the curriculum guides prepared by the school districts. The goals and purposes in the guides reviewed seemed to fall into three general categories:

1. To revise the picture of American History which is considered biased and distorted as a result of the omission of the contributions of black people and other non-white minority groups.

2. To develop a sense of ethnic identity and pride among black students.

3. To improve intergroup relations by examining racism, prejudice and other factors which have resulted in the conditions which seem to affect the progress of black people today.

**Contributionism**

Examples of statements under the first category, emphasizing the need to focus on the contributions of black Americans, were the following:

In order to reflect the continuous pattern of Black life and Black contributions in the evolution of this nation, it is the conviction of the Center that the Black experience should be woven into the mainstream of American history. We believe, therefore, that Black history should be presented within the traditionally organized chronological United States history curriculum throughout the school year, rather than restricting it to a period of two or four weeks. -- Boston

To teach students to appreciate the contributions made by the Negro and his culture. -- Buffalo
In order to provide our students an opportunity to learn about the participation and the contributions of the black man to the American heritage... -- Chicago

1. To develop an appreciation of the American Negro's African heritage and culture.

2. To examine the Negro's contributions to America.

3. To help develop the true identity of the American Negro.

4. To examine discrimination against the Negro.

5. To develop an understanding of the Negro's dissatisfaction. -- Cleveland

The primary purpose of these materials is to develop an understanding by all children that Negroes have a proud heritage and have contributed to the American way of life. -- Columbus

The primary purpose of this elective course in Afro-American History is to help students become knowledgable about the participation and contributions of black Americans to the development of the United States and more fully aware that Afro-American history is an integral part of United States history. -- Los Angeles

This introductory unit is designed to present the Negro in his proper historical perspective: first, as a primary member of the family of mankind possessing a rich cultural heritage; and second, as the ranking minority in contemporary American society whose contributions have influenced, enriched, and broadened the American experience in spite of almost insurmountable barriers. -- Louisville

Negro history, along with the histories of varied contributions by all members of the American community, requires visibility in the story of our country--if that story is to be more than fiction. -- Madison

To understand that the Black man has contributed his unique talents to this nation in all areas of endeavor. -- Providence
On the other hand there were at least two districts which renounced contributionism as an approach to black studies in favor of a black oriented social history which would describe the new world black experience in a hostile white environment.

The course has been revised away from an emphasis on contributions and towards an examination of processes that have produced the unique American experience. This revision assumes that junior and senior high curricula are presently providing much of the foundation of cultural heritage that had to be initially provided by a course in Negro Culture. -- Oakland

However, it should be pointed out that the Oakland guide assumes a prior knowledge of black contributions which it feels should have been taught during the regular school program.

Our initial premise is that the course must assist students in sorting out the complex and conflicting processes in which they find themselves participants. Events in North Oakland, Alameda County, the "third world", Chicago, their street, and all the streets of all the cities are factors in need of a system for understanding. Our objective is to use whatever confusion and conviction the students bring to the class to pursue with them questions and studies that evolve circularly, and to return with information and understandings to the original and immediate events and experiences. -- Oakland

The Philadelphia guide states that "History must be corrected to relate the truth," and that "All Americans must be taught not only the truths of the present-day black man, but also the beauty and emotion of his struggle from the time of great empires through colonization, slavery, and the current reawakening." The introduction concludes:

The history of black people in America is essentially the story of the strivings of nameless millions who have sought adjustment in a new and hostile world. The task is not to recite only his individual achievements, but
rather to tell the story of the process by which the Afro-American has sought to cast his lot with an evolving American civilization. This outline is devoted to that end. -- Philadelphia

In his article "Rethinking Black History," Orlando Patterson delineates and analyzes five prevailing concepts of black history; one of them is contributionism which, like the other four, he rejects for relying on fallacious assumptions concerning "civilization" and employing inadequate historical methods. He proposes various steps towards the development of an authentic black history, including less emphasis on the roles of leading blacks in a fundamentally white historical setting and a more careful study of the continuities and discontinuities between African and Afro-American culture.

There are, of course, differences of opinions among black historians and black educators as to what black history is or should be. In Black Historians: A Critique Earl Thorpe divides black historians into four groups: The Beginning School, Justifiers of Emancipation, 1800-1896; The Middle Group, Builders of Black Studies, 1896-1930; The New School, Modern Scholars, 1930-1960; and the Layman as Historian. Although the author is critical of some black historians, he concludes:

... All America owes the black historian great homage and respect for the splendid manner in which he has uncovered and ordered the facts of the Negro's past and published them to the eternal edification and enlightenment of all mankind. This has been a 'solid service. ... rendered not merely to the Negro race, but to historical scholarship generally. ...'"5

In Chapter I, "The Central Theme of Black History" he refers to black history as:
Black history is that American history which, until the 1960s, was viewed by white America with contempt and disdain or ignored altogether, just as black people themselves were viewed and treated. Men tend either to deny or force out of consciousness the evil that they do. Much of black history, then, is the story of the cruelties and inhumanities which a powerful white majority has inflicted on a defenseless black minority.6

Orlando Patterson elaborates on that idea by making a comparison between black history and white American history:

Black history, as I have interpreted it, turns out to be radically different not only in content but in technique and method. White American history has been traditionally concerned with the nation state while Black history is concerned with a minority community; where the historian of white America concerns himself with great and momentous events and the people who make them, the historian of the Black experience (and there is no reason why he may not be white) is concerned with the poor and oppressed and their quiet, unspectacular techniques of survival; where the white historian, shunning "great man" history concerns himself with "the system," the Black historian, shunning the exceptional few who have made their contributions, concerns himself with the group; where the former develops grand theories of the rise and fall of nations, of systems of action and the like, the latter applies himself to the problem of the resilience and disintegration of preliterate cultures and the processes of acculturation. Finally, where the former seeks to illuminate his own history by comparing it with that of other nations, other systems, and other momentous events, the latter seeks to clarify his own by a comparative study primarily of other New World Blacks, but also of other oppressed peoples and oppressive conditions.7

Ron Edmonds, Assistant Superintendent of Public Instruction, Michigan State Department of Education, is in favor of one history called American history which would obviate the need for a traditional American history course and a separate course in black history:
What we seek is not the addition of a number of pages or sections in texts, but an entirely new curricular and educational synthesis covering all areas of study and emphasizing (a) the experience of people whose approach to life was through their identity as members of certain groups and (b) the realities, not the dominant myths, of our history and of the social process.

Just as traditional curriculum has treated Indians as some natives encountered in the process of "building the new world", so the same curriculum has treated Blacks as a footnote to the themes of American history. The truth that must be presented is that the interaction of Black and White on this continent is a main theme of the experience of the American people. No student can arrive at a realistic understanding of what has happened to the human beings who have lived and struggled under the political union of the United States, without a thorough grasp of Black-White interaction; economic, social, political and psychological.

Thus, it has been clearly shown that there are several possibilities for approaching the teaching and learning of black history with several very clearly defined rationales and social perspectives. Yet, except for two districts, the guides developed for the high schools invariably seem to focus on contributionism as an approach.

In some school districts black history was merely the inclusion of black personalities in a predominately white setting. The Boston guide for example, states:

Knowledge about Black history should and must be accompanied by the students' understanding and awareness of the Black experience, the basic forces which have affected this nation's Black citizens. -- Boston

This concern with the "basic forces" has resulted in the development of a guide for the teaching of "Negro in United States History", as the guide is titled, no different from the American history curriculum guide. (Appendix C) The school committee responsible for developing
the guide has stated in the introduction:

We believe, therefore, that Black history should be presented within the traditionally organized chronological United States history curriculum throughout the school year, rather than restricting it to a period of two or four weeks. -- Boston

Chicago adopts a similar position with regard to their approach as can be seen from the statement of the Superintendent of Schools in the foreword of their guide:

The black man played an important part in American history from the very beginning. Black men came with the early explorers who opened up the New World of the Western Hemisphere. The first black Americans landed in Virginia in 1619, a year before the Mayflower landed with the Pilgrims in New England. Black men fought valiantly and died in American wars from the American Revolution to the present. They were part of the westward movement, served in the planning and building of the modern industrial and urban civilization of the nation, and contributed significantly to the development of the distinctive American culture. -- Chicago

However, as can be noted by comparing the outlines of the Boston and Chicago school districts, although the approach and rationale are similar the methods of developing the content of the course are quite distinctive. A broader perspective for the selection of topics and themes are evident in the Chicago guide. The Boston guide was developed to correlate with another United States history guide for grades seven and eight. The Boston guide begins in the period referred to as Discovery, Exploration and Colonization, 1492-1763. Chicago's Unit I begins with Africa (The Beginning to 1492). The first unit contains eighteen pages (not including three additional ones of recommending instructional materials) devoted to Africa: outline of a continent, approaches to the
studying history, history of the continent, and patterns of African culture before European penetration. This is the background for the next unit, Black Men in the Americas, 1492-1787.

The African Heritage

The Chicago guide suggests a partial solution to the severe limitations of the contributionists approach to black studies curriculum. Contributionism suggests that black history unrelated to a place in traditional American history is non-existent or at least negligible. Some guides have recognized this fallacy and include black American history as a segment of a larger historical experience. Besides Chicago, other districts that devote a chapter to the experience or heritage of Africans as background for understanding their new world experience are the following.

<table>
<thead>
<tr>
<th>School Districts</th>
<th>Chp.</th>
<th>Titles</th>
<th>Total Chps. In Guide</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandria</td>
<td>1</td>
<td>African History</td>
<td>8</td>
</tr>
<tr>
<td>Chicago</td>
<td>1</td>
<td>Africa (The Beginning to 1492)</td>
<td>5</td>
</tr>
<tr>
<td>Cleveland</td>
<td>1</td>
<td>West African Origin (one semester course)</td>
<td>8</td>
</tr>
<tr>
<td>Detroit</td>
<td>1</td>
<td>Africa's Role in History</td>
<td>7</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>1</td>
<td>The African Heritage</td>
<td>7</td>
</tr>
<tr>
<td>Philadelphia</td>
<td>1-8</td>
<td>Part I &quot;Africa&quot;</td>
<td>16</td>
</tr>
<tr>
<td>Providence</td>
<td>1</td>
<td>African Backgrounds</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Africa's Civilization</td>
<td></td>
</tr>
<tr>
<td>San Mateo</td>
<td>1</td>
<td>The African Past</td>
<td>6</td>
</tr>
</tbody>
</table>
In five other districts, Evanston, Madison, Oakland, Louisville and Buffalo, a thematic, rather than a chronological approach was used, so a chapter or section on Africa as such would not be appropriate. However, in the Buffalo guide one of the three themes for guide twelve was "Black America in the Era of Slavery." The objective of this unit is stated as follows:

The purpose of this first topic is to give the student an over-all view of slavery as it existed from the earliest recorded periods of man's history. From this the student will see that slavery has not been confined to the enslavement of the black man, nor was it an institution peculiar to the United States or the Western Hemisphere.

With an understanding of slavery as it existed in the United States before the Civil War, the student will come to know the origin of the free black American who has been striving to achieve his rightful heritage and full citizenship in this country. — Buffalo

This section attempts to cover African backgrounds by outlining political, economic and social structures of the kingdoms of Mali, Songhay and Ghana which are prefaced as follows:

The heritage of most black Americans can be traced to the area of West Africa touching on the Gulf of Guinea. At one time highly developed civilizations flourished in this area. — Buffalo

However, in Columbus, Dallas and Boston the introduction to "Negro" history as it is called in each case, begins with the settling of America with no reference to the background, heritage or history of the continent from which they come.
<table>
<thead>
<tr>
<th>School District</th>
<th>Titles - Chapter I</th>
<th>Total Number of Chapters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boston, Mass.</td>
<td>Discovery, Exploration and Colonization (Beginning to 1763)</td>
<td>10</td>
</tr>
<tr>
<td>Columbus, Ohio</td>
<td>Exploring and Settling in a New World</td>
<td>10</td>
</tr>
<tr>
<td>Dallas, Texas</td>
<td>The Negro During the Discovery, Exploration and Colonization of the New World (1441-1763)</td>
<td>13</td>
</tr>
</tbody>
</table>

Most of the guides that did include Africa stressed the importance of Africa as a point of departure for the study of the black experience in America.

To understand the history of the black American, the student must survey their origins in West Africa. While other regions contributed to the ancestral genetic pool, the majority of the black Americans' ancestors came from the Western Sudan. From that region millions of blacks were transported under unspeakable conditions to a life of torment and toil in the New World.

Traditionally, courses in American history have largely ignored the origins of black Americans. Partly, this omission may be traced to ignorance; partly, to the mistaken belief, "Africa has no history." Such an omission has simply reinforced the prejudice of those who view the black American as a primitive without a past. Even black Americans have often been misled by this omission to the point that some have rejected any notion of links with Africa. -- Cleveland

I feel it must also be pointed out that several visited school districts which offered courses and had developed guides in Afro-American history also had separate courses and guides for African history which were treated as separate courses of study. Boston, for example has an eighty-seven page guide entitled, "African Studies for Grades 10-12" published in 1971, since the guide on "Negro" history. This new
guide displays in the foreword an awareness of the relationships between "Black Students" and their "African Heritage" and it comments on the guide's being a response to the demands of black students.

... Africa should be studied as the place of origin of many Americans. In their quest for self-identity, self-awareness, pride and dignity, Black students are voicing demands for knowledge of their heritage. This knowledge can begin to take root in a study of the African achievement—past and present. -- Boston

Black Identity

The second mentioned general category of purposes and goals for black studies was the development of ethnic identity and pride. Like Boston many school districts confronted with demands from black students and the black community to make the curriculum more "relevant" to their needs have introduced separate courses with themes related to black identity. These districts have included in their statement of goals objectives related to improving the self-image or developing a sense of pride in African identity:

Each student should understand his purpose for being in the course and what he hopes to achieve or gain from it. This will enable him to direct himself toward achievement of his own goals and provide self identity -- one major objective of the course. -- Alexandria

Purpose: to help destroy the myth about the Black's cultural past in Africa—to develop an understanding of the cultural achievements of the early African; to give the Black student pride in his heritage; and to give the White student an appreciation for the Black's cultural past. -- Cleveland

Sometimes efforts by school districts to dispel myths and stereotypes about Africans and Afro-Americans, although perhaps sincere,
can be seen to be misguided. For example, the Alexandria Public Schools, in the second unit on "African History", state their purpose as follows:

Statement of purpose: African History first came to America via the slave traders; but theirs was a history molded to support an economic system. The myth they popularized showed the Negroes as "naked savages," idle and lazy, spending his time filing his teeth and "waiting" for the fruit to drop into his hands. -- Alexandria

A brief description of Africa follows which introduces the content to be covered in the unit and on the following page are concepts the teacher is expected to develop. Some of the concepts listed are:

1. Africa cannot be described by generalizations.
   a. Africa is not a dark continent, but one which has a great variety of cultures, some advanced, some not so much so.
   b. The climate of Africa is greatly varied.
   c. Africa is not a land of wild beasts.
   d. The natives of Africa are not all wild savages.
      -- Alexandria

Under section a, it is obvious that the term "advanced" refers to a western standard or criteria. Under section c, instead of stating a negative concept to be dispelled through materials the teacher hopefully has available, it might be better to rephrase that concept to describe what it is the teacher wants to put across. Susan Hall's facts referred to in the previous chapter would be a more effective way to introduce images of Africa to dispel stereotypes. The concept outlined in section d, "The natives of Africa are not all wild savages" many
children are already aware of as the Harlem study in Chapter III revealed. The world "native" has been substituted for "Africans" and implicit in this last concept is the fact that at least some of the natives are wild savages, maybe even most. With the negative description provided in the statement of purpose what is being accomplished is perhaps a re-affirmation of that misguided basic concept of what Africans are along with a suggestion that perhaps in the stereotype only the percentages have been exaggerated.

Black Studies From a White Perspective

Unfortunately the goal to develop strong black self-concepts and identity fails completely when it is implemented by guides which attempt to glorify the role of blacks in the traditional white American history rather than examine black history as a discrete entity with motives, philosophies and currents separate from and sometimes counter to the mainstream Anglican history. An examination of the approaches to the study of the black experience suggested by most of the guides published by schools and districts revealed that many guides seem merely an attempt at re-editing the older version of American history which would place greater emphasis on the participation of blacks in the white American mainstream. Such approaches are being adopted by many districts which seem to have as their general goals, "the integration of the black experience into the American experience." 9 As pointed out previously this approach is not accepted by many black educators and historians as black history.
One example of this approach's failure to provide an understanding of the black experience can be seen in a book written by Mr. William Loren Katz, a teacher and textbook author whose book Teachers Guide to American Negro History is designed to be used with curriculum guides to help teachers include the contributions of "the Negro" in the United States history. Since most U. S. history courses include a unit called westward expansion, or the last western frontier, Mr. Katz suggests that included in this unit should be the exploits of the Ninth and Tenth U. S. Calvary, which composed a fifth of all the calvary assigned to pacify the West. Both these were all black regiments which patrolled from the Rio Grande to the Canadian border, from St. Louis to the Rockies. Mr. Katz also points out that it should be mentioned that "their enemies included Sitting Bull and Geronimo." He further suggests that teachers should emphasize that, "Despite discrimination they (black soldiers) earned their share of Medals of Honor and could boast the lowest desertion rate in the Army." It should be pointed out that this approach does not lead to an awareness of a black consciousness during that period in American history nor does it help teachers and students understand the perceived conditions of black people during this period or their reactions to those conditions, especially, in this case, reactions by those who served in the Army. This period of history presented from a black historical perspective might better enable children to question why and whether or not black soldiers really considered Geronimo and Sitting Bull as
their enemies, or did the blacks and Indians become enemies as a result of the blacks' being soldiers on the side of a people whom the Indians felt were stealing their lands.

Mr. Katz also wrote another book in wide use in public schools, Eyewitness: The Negro in American History. A Teacher's Guide was also published to accompany that text. In Chapter 4, "Frontiersmen Conquer the Wilderness, 1800-1860," the guide, lists the key concepts to be developed as well as questions for quick review. In this publication Katz provides more information related to the events of the period as viewed from different perspectives. A perceptive teacher might easily see ways in which she could help the class understand how the events of this period of American history could be interpreted differently from a black perspective than from a white one.

Key Concepts:

1. Negroes moved with each frontier wave into the wilderness,
2. Negroes and Indians often joined forces against the whites,
3. Negroes contributed toward the growth of fur trade and the exploration of Texas, Louisiana, California, and the Oregon territory,
4. Westerners opposed both slavery and free Negroes: free Negroes moving west faced insurmountable racial barriers.

Questions for Quick Review:

1. As Americans moved westward, why did some slaves seek their freedom? (67)
2. What did York contribute to the Lewis and Clark expedition? What was his reward? (68)
3. Why were the Indians sympathetic to the Negro? (68)
4. What proof is there that Indians did not treat Negroes as inferiors? (68)
5. Why was the Indians' treatment of their slaves more humane than that of the white man? (69)

6. Why did fur traders prefer Negro to white guides in the Indian territory? (69)

The intensification of racial discrimination during this period and the fact that desertion from the Army was lowest among black soldiers, as it is in today's Army, could be interpreted as a sad commentary on the social conditions in this country for black people at that time. Unless we are to assume black people are more loyal and patriotic than whites, then the Army might well have been viewed then, as it is today by many blacks, as the best of all the bad places to be in a racist society where opportunities for blacks are limited by racial discrimination and prejudice. To discuss the role of the black soldiers' enlistment in the Army during this period of American history as a contribution of the Negro is misleading if some background on the social conditions of black people during this era is not provided to enable students to see the role of black people from a broader perspective than is presented by most United States history textbooks.

Another period covered by all of the curriculum guides is the period just after the Civil War. Most materials I reviewed failed to emphasize that blacks were present all over the United States during this period. However, given the fact that their alternatives were so limited (some states even voted to expell free blacks), a result of their having been a kidnapped, exploited and badly oppressed minority, many blacks were willing to serve as mercenaries participating in the exploitation and subjugation of another people, the American Indian,
with whom they had more in common than they did with the white man in view of the fact that both groups had suffered at the hands of the same white oppressors. Whatever activities black people may have performed in the armed service of this country during that time was certainly not viewed by them as a contribution, but rather as an unfortunate consequence of the existing conditions which caused both Indians and blacks to become victims of the same circumstances which played them off against each other.

However, returning to the "contribution of the Negro" as the theme for this or any other period of American history, teachers should be aware of the fact that there are concerns for students to consider. Dr. Orlando Patterson goes so far as to state that the contributionist approach to the re-interpretation of the Negro's past is ideologically bankrupt and is methodically and theoretically deficient. No matter how arbitrary the social use of the term "Black" or "Negro" one basic requirement must go with it; according to Patterson the term must be subjectively meaningful to the people so designated. For example, for Katz' description of the Negro's participation in the Army to measure up to Patterson's criteria of historical accuracy this would mean that the blacks in the Army considered it in their best interests as Negroes or blacks to destroy the Indian nations. However, a black point of view exercised by them as a unified people with a broader perspective might have led to their uniting with the Indians as, indeed, was sometimes the case. None of the curriculum guides reviewed in this study
included or referred to views on this subject expressed during that period by outspoken blacks, such as men like Bishop Turner who had served as a chaplin in the Army and was later dismissed as a result of racial discrimination.

In 1883 after the Supreme Court nullified the Civil Rights Act of 1875 Turner advocated return to Africa of blacks who could make a contribution. Turner did not view civil rights as a political issue, but one which "involves existence, respect, happiness and all that life is worth," and having become convinced that the black man could not enjoy those rights in the United States this ex-officer of the United States Army declared that the court decision;

Absolves the Negro's allegiance to the general government (and) makes the American flag to him a rag of contempt instead of a symbol of liberty. 14

Moreover, Turner stated the Constitution itself was a "dirty rag," a cheat, a libel and ought to be spit upon by every Negro in the land. The only alternatives Turner could see were Africa or extermination.

To men like Turner, Blyden, David Walker and many others the contributionist position might have been considered "ideologically repugnant" as it is today to many black students who have an awareness of self and who, in an attempt to develop pride in self, have rejected the need to adopt white criteria, his "contribution" to "progress," as the standard by which to measure a black man's worth. For this reason the curriculum guides have not classified as leaders black men like Nat Turner, Gabriel Prosser, Denmark Vessey, Paps Singleton and thou-
sands of others who were brave and fought and died for their own and black people's freedom from white tyranny and oppression. How many schools are named after them or how many textbooks refer to them as heroes or brave men? In brief, who is going to determine which black people are worthy of mention? To a large extent this is what the argument over black studies is about.

It has been said that one of the main reasons for racism is the profit motive. For example, even the elementary school children interviewed in the Harlem survey, felt Hollywood made movies stereotyping blacks unfavorably because they made money. Black playwrights, producers, directors and actors are testing this theory. Recently a number of pictures about American history, from a black perspective, have been produced and seem to be doing well. If this trend continues, Hollywood may take the lead over the textbook publishers in re-examining history and the national myths. Two pictures now on Broadway in New York City are excellent examples, both take place in the West after the Civil War. The first, "Soul Soldier" is the story of the Ninth U. S. Calvary Regiment about which the New York Sunday News made the following comment:

They were black troopers who fought and killed the red man for a white government that didn't give a damn about either one! 15

The other movie, "The Legend of Nigger Charley" is advertised in the same paper and shows three black cowboys standing defiantly by the fence of a ranch, each armed with a determined look on their faces.
The caption under the almost full page ad reads, "Somebody warn the West. Nigger Charley ain't running no more." The latter film was released through Paramount pictures. Perhaps persons convinced of the inherent racist nature of the American society may be in store for a surprise. It may well turn out that in terms of American values, the preservation of national myths pertaining to race may show up as a poor second, outdistanced only, however, by the profit motive.

**Thematic Approach to Black Studies**

The third general category of goals and purposes for black studies programs was said to be the improvement of intergroup relations by examining various factors related to the progress of black people today. Such goals seem to call for the abandonment of the traditional sequential approach to history instruction. Some districts choose to present the black experience using a theme instead of a chronological or sequential approach. These would include Evanston, Madison, Cleveland, Buffalo (Grade 12) and Oakland. The Madison guide is a comprehensive curriculum bulletin which suggests themes, approaches and methods and materials for the following grades: K through grade three, grade five, grades eight and nine, grade eleven and grade twelve.

The high school grades eleven and twelve have two themes which the guide refers to as instructional episodes. In grade eleven the teaching episodes are comprised of a supplementary unit called the "Negro Population in America" which focuses on "the great black emigration and what it means to America." It is pointed out that this epi-
sode could fit into a contemporary history course in its relationship to the general study of population and its change. The following two objectives are listed:

1. To make predictions about the future trends in black-white relations in the North and South,
2. To identify and evaluate the relationship between demographic factors and social change.

The course also lists five understandings suggested:

1. The relationships between black and white Americans in different parts of the country have experienced change because of the alteration in the distribution of the Negro population,
2. The direction of migration within the United States has been rural to urban, south to north, and urban to suburban,
3. The black American has been the participant, as well as the victim, of the migration patterns of the United States,
4. Because of urban developments, population increases and changes in the national and racial composition of migrant labor groups, the problem of the American Negro is different than it was before World War II,
5. Those who are most likely to react with the greatest degree of dissatisfaction are those who are closest to achievement of a particular goal.

Several related learning activities are suggested as well as a number of materials related to the goals and the evaluation procedure is outlined in the guide as follows:

Part of the evaluation by the teacher should involve change in awareness and attitude by the student from beginning to end of the unit. Emphasis should be given to the validity of the projections rather than the assumed accuracy.
There is a quiz at the end of the unit on "Distribution of the Negro Population in America" consisting of thirteen multiple choice questions with four response alternatives. All of the questions refer to facts which would certainly indicate whether there was an awareness of certain factors related to the demographic characteristics of the black population. The question of whether this knowledge is indicative of or leads to a change in attitude and if so, in what direction is probably a little more than the average classroom teacher is prepared to discover by merely introducing the materials and following the procedures suggested.

In the sociology course the theme: "The Black American: A Search for Identity," is presented. The function of this unit is explained as follows:

The primary function of this unit is to provide the student with opportunity to apply the concepts and understandings of Unit II (with emphasis on "Identification" and "psycho-social needs")—for the purpose of developing empathy with the search of the modern American Negro for personal identity. This difficult quest involves two distinct but closely related tasks:

1. The Negro (as well as the white community) must reject the demeaning and demoralizing mythology which has been designed to serve as his rite of passage into the white world of upward mobility and material affluence. The relative safety of this stereotype must be relinquished before the second phase—the creation of a new and "true" image—can be begun.

2. If the rejection of the old is difficult, the assumption of the new is more so because of the necessity of bringing into accord two almost contradictory elements: the heritage of historical greatness, which the myth has forced the Negro to renounce; and the unsatisfactory contemporary conditions, which reflect the myth and misrepresent the man—to Negro and white worlds alike.
This approach is perhaps inappropriate for black students in the Madison school system. This is largely because the problem of the myth of the "Negro" is felt by many black students to be a white problem and, as James Baldwin suggests, there is very little black people can or should be expected to do that would remove the need of many insecure white people to create a "nigger." Black students ask what there is to be gained by having themselves subjected to a discussion of their personal reactions to problems with the very people who are considered by blacks to be part of the problem. An example of such a discussion topic is:

Totalitarianism is an attempt on the part of a ruling elite to completely control all people within a geographic region.

As a further explanation the guide goes on to state:

In this unit, slavery is viewed as a totalitarian system, in terms of cumulative effect upon the individual. The goal is to help the student develop empathy for the victim of totalitarianism, in order that he may better understand the difficulties of today's Afro-American in his search for identity against the background of slavery.

Some of the following concepts and understandings which the guide suggests helps white children understand the problem are presented from a white perspective, which may be appropriate for a city like Madison with only a three percent black population, but how do these concepts relate to the needs of black students for image and identity?

Continual frustration has a negative affect on the self-image of young people, which tends to perpetuate a cycle of poverty, despair and a general lack of identity (self-esteem).
The student should understand the affect of the ghetto upon its black residents.

The student should also see the relationship between civil rights activity and the development of the self-concept of the participant.

How successful have been the civil rights organizations which emphasize non-violent techniques?

What kind of changes are needed to give the Afro-American a sense of worth and dignity?

How can society best satisfy the needs of the black American without a breakdown in our social order? -- Madison

One of the five student activities suggested by the guide is the following:

If there are Negro members in the class, ask them if they would like to describe how they feel about themselves as a result of their own experiences.

The response of the black students to the Madison school system in general and to its approach to black studies in particular has been covered in the case studies in Chapter III which were obtained by the author during his visit to the Madison school district.

Criticism being raised is directed towards the methods and approach of the Madison school district rather than the objectives or goals of the guide which are quite the same as those of many other school districts. An example of a more desirable and effective approach to understanding the black experience from a black's point of view would be that developed by Evanston Township High School in Illinois. This school has developed a course in Afro-American Creative Expression to help achieve goals and objectives similar to those of the Madison High
Schools. The course which was developed through the Speech and Arts Department is divided into three sections:

I. The Arts and the Senses
II. The Tribe Free and the Tribe Restricted
III. The Black Artist—What he is Saying

The objectives of the guide are evaluation techniques stated as follows:

The format of the Guide is arranged so that each left hand page contains suggested activities which are directed to the student, while the right hand page is directed to the teacher in terms of procedures and instructional emphases.

The Behavioral Evidences of Student Awareness and Response are suggested lists of observable behaviors which may be used to evaluate student achievement. In most cases, space has been provided for the teacher to add additional evidences as he observes them during the year.

The Guide is intended to be flexible in its approach. The teacher may use only those suggested activities which he thinks necessary to fulfill the stated objectives, and he is encouraged to add his own so long as he fulfills the student objectives of the section he is teaching. -- Evanston

In section III, "The Black Artist—What he is Saying," the following suggested teacher emphases for learning activities are listed:

1. To begin to discover some basic elements of black life-style,
2. To make the student more aware of the uniqueness of the black experience and to discover whether or not that experience can be recreated by an author who is not black.

The activities in this unit provide opportunities for black students to do the following:

5. to demonstrate the ability to create improvisations which mirror his black experience;
6. to use the theatre experience as a means of achieving awareness of self and belief in self;
7. to discover the theatre as a means of communicating the ethnic life of the black culture;
8. to discover if and how the contemporary black playwright mirrors the black experience;
9. to recognize the theatre as one means of developing social change and for mirroring social conflict;
10. to discover the theatre as a "means of survival;"
11. to begin the search for a black life-style in the theatre; and, if none is discovered, to begin to create one.

The emphases of the various learning experiences for all children are to develop "self-awareness" and "self-concept." Some of the methods of evaluation are listed as follows:

BEHAVIORAL EVIDENCES OF STUDENT AWARENESS AND RESPONSE:
If the objectives of this section are realized, each student will demonstrate, to a degree, behavioral evidences similar to the following:

(Activity 1) Will demonstrate, as a participator, his empathy with a situation that is uniquely black.

May make such statements as "We never do that in our church," or "If you believe, you gotta get involved, really involved;" or "That's one trait that's black."

(Activity 2) Will demonstrate, through discussion, his ability to recognize differences between black and white playwrights in their approach to the black experience.

May make such statements as "He's got the idea, but he doesn't SAY it right."

(Activity 8) Will demonstrate more awareness of the black experience and its uniqueness and will search for and evaluate its blackness. "That's black!! That could only be black!!"

Similar to the Madison schools, the Evanston Township High School student population is predominately white, but integrated. The needs of the black and white students in both districts could be de-
scribed as being the same. The course in Evanston is designed to meet the needs of black students and, in the author's opinion, the Evanston course is felt to be a more valid and effective approach to an understanding of the black experience than is the Madison one. In Evanston while the black student is expected to become personally involved in an attempt to understand how the black experience is portrayed in theatre, music, art and other cultural forms, he is not on the spot as an informant trying to explain to others what it feels like to be black when he has not learned how to approach that question in an emotionally constructive, analytical and subjectively meaningful context.

A Relevant Black Curriculum and Adaptation of Curriculum Guides to Local Needs

In most of the high schools visited by the author guides developed by the school districts for teaching black studies were not in use. Many teachers complained that the guides were not very helpful in dealing with the certain types of learner attitudes nor did they stress or emphasize what the black students or black community defined as black studies. In the Black Curriculum: Developing a Program in Afro-American Studies Sidney Walton, the author, spells out what he refers to as creative black solutions for teachers who desire specific "how to do it" pointers and methodology. The needs of black students as defined by those students and their communities summarized in this book point out major discrepancies between the programs school districts
are developing and those being advocated and demanded by the communities and black students. For example, the following themes are very much related to the needs and interests of black students living in ghettos and could be handled in the regular school program through either existing or newly developed courses:

Social and Economic Conditions in Ghettos,
Civil Rights Laws 1965 to Present,
Community Responsibility in Government,
Consumer Education,
Origin and Migrations of Ethnic Groups,
Racism.

The following themes or topics were the only ones covered by the sixteen guides reviewed related to the above categories:

**Buffalo**

Black protest thought.
The Black man in Contemporary Society.

**Madison**
The Black American: A Search for Identity

**Cleveland**
The Quest for Black Identity: What's in a Name?
Black, Negro, Colored or Afro-American?
The Ghetto: Black Prison or Black Community?
The Black Entrepreneur in a White Economy: Competitor or Survivor?
Black Education: Black Needs or White Standards?
The Black Church: Venerable Institution or Dynamic Force?

The Black Artist: Chiefly Black or Chiefly Artist?

The Black Protest Movement: Integration or Separatism?

Black Power: Old or New?

Oakland

Black Consciousness, Genius, Ethical Lessons for America

Reassessment of Contemporary Phenomena

Chicago

The Struggle for Civil and Human Rights (1914 to Present)

Los Angeles

The Black American's Search for Civil Rights Since World War II

Detroit

The Search for Equality, 1945 to Present

Columbus

The Civil Rights Movement

Dallas

America's Civil Rights Movement

Alexandria

Afro-American Activism: America's Civil Rights Revolution

Philadelphia

The Search for an Identity: Racial Self-Expression

Black Nationalism and Black Power
Epilogue: The Destruction of Cultural Memory

Social, Economic and Political Problems

Tools for Possible Solution of Social, Economic and Political Problems

The Search for Leadership

As can be seen from the offered topics, few of the courses are related to contemporary social and economic conditions in ghettos, community responsibility in government, consumer education, racism or origin and migrations of ethnic groups. Of all of the topics previously suggested as related to the needs and interests of black students living in ghettos civil rights is the only area in which progress seems to have taken place and is included as a topic in most of the course lists.

Following is the index of civil rights achievement or progress used by several of the school districts.

Even after decisions by the Supreme Court, the dramatic march on Washington in 1963, and the untiring efforts of organizations and individuals - Negro and white - the Negro still finds it necessary to protest. -- Louisville

1. The United States Supreme Court has played a substantial role in bringing about civil rights reform.

2. The United States Supreme Court decision in 1954 entitled, Brown v. The Board of Education, was a significant milestone in the breakdown of segregation in the United States.

3. Although major gains have been made by the Negro, prejudice and inequality still remain in the United States.

4. The 1954 decision did not bring an end to segregation.
6. The civil rights cause is divided today.

9. Non-violent tactics take more "guts" than violent methods of protest.

11. The Negro has a long way to go to achieve total equality.

12. There is a great deal of racism in America today.  
   -- Alexandria

In spite of many obstacles, the Afro-American has progressed toward equality since the Emancipation Proclamation. Negroes have taken advantage of their opportunities, but their opportunities have been too few. The civil rights movement has not brought total equality of opportunity for Negroes, but it has made progress in this direction.  
   -- Columbus


a. The spread in Civil Rights activities to the North made many non-black people realize that the problem was not sectional, but nationwide.

   (1) Riots in the northern cities had great effects on the nation

   (2) "White backlash" and black violence became threats to the Civil Rights movement

b. In spite of legal gains black people were not satisfied with the progress made between 1945 and 1968.  
   -- Detroit

A. Opportunities remain limited for black youth to enter into the mainstream of American life.

B. Some black people now reject any opportunity to become part of the established system, preferring to rely upon their own black institutions and black leaders.

C. The deplorable urban riots throughout the nation reflect the degree to which anger, frustration, and hostility have contributed to the alienation of some black people.
D. Current governmental responses to the needs for advancement of the black American are beginning to produce far-reaching legislation.

E. The efforts of many, black and white, are beginning to evidence a change toward a better way of life for the black American and thus for the betterment of the nation in general. -- Los Angeles

The march in Washington, D. C., in August of 1963, served notice that America's Negroes were no longer willing to wait generation after generation for rights that other Americans take for granted.

The march from Selma, Alabama, to Montgomery, Alabama, led to the passage of the 1966 Voting Rights Bill.

-- Chicago

Some districts which have developed guides seem to encourage the local schools and teachers to determine which topics or themes are most appropriate for the schools in their particular district. In Los Angeles, for example, one of the main purposes of the guide, as described by the Division of Instructional Planning Services which was responsible for its development, is to provide direction, stating further that the adaptation to local needs was the professional responsibility of the teacher in each class. The cooperation of teachers in the Los Angeles district was requested in recommending alterations and evaluating the usefulness of the guide as a teaching aid. Teachers were assured that their feedback would serve as the basis for a more complete publication which the district was planning to publish and which would include sample learning activities, evaluation devices and bibliographic references for teachers.
In Chicago the school boards consulted well known black historians to advise a committee composed of teachers and staff of the Board of Education and have copyrighted their guide. In notes to the teacher it is explained that the curriculum guide has been prepared to help all teachers who are attempting to bring insight into the role and contributions of Afro-Americans in relation to the history and culture of our nation.

In Detroit a workshop of teachers was held by the Department of Social Studies to prepare a guide. Each participant prepared specific units of study for the course. The guide suggests effective ways to use a specific textbook and further states, "The course will be much more meaningful and motivating to the pupils if the suggested variety of materials and methods is used to develop the informational background." The guide is copyrighted with all rights reserved.

In Columbus, Ohio, one major concern expressed by the steering committee which assisted in the development of their guide was that although materials on Negro history and culture are being published in increasing quantity and quality, it was their opinion that;

An interim publication such as this would be useful in providing teachers with background information that could be used until such a time as more suitable published materials become available.

New York State developed a manual entitled, Afro-American Studies, the outline of which was adopted by the Buffalo Public Schools. In the New York state manual a similar concern is expressed concerning the abundance of materials.
This manual is designed to help the non-specialist cope with the existing body of material on Afro-American studies and establish guidelines for evaluating new resources as they appear.

Some of the districts expressed optimism and confidence that their guides would lead to improved instruction:

This teachers resources is a milestone in curriculum development in Philadelphia. It is the result of the combined efforts of community participants, students, university specialists and the school district personnel. Teachers will find it a most useful source of background material not readily available in many school texts.

-- Philadelphia

This guide is intended to help develop creative methods of teaching the history of Black Americans. It is fresh, even novel in approach. It should stimulate imaginative instructors to teach effectively this important phase of American history.

-- Cleveland

This Curriculum Guide, represents a continuation of the progress made by the Buffalo Public Schools in providing students and teachers with an up to date and accurate presentation of the role of the black man in the development of American life.

-- Buffalo

This curriculum guide is another step forward in the constant effort to meet the needs of our pupils, our teachers and the changing times. Its preparation involved the talents and high professional competence of many experienced teachers, as well as supervisory and administrative personnel.

-- Boston

However, the Boston School District was careful to add:

The effectiveness of this curriculum guide, as that of any other tool, will depend upon the skill of the user.

-- Boston

On the other hand, a few districts expressed less optimism concerning the usefulness of their guides to the point where reservations were expressed regarding its usefulness:
This booklet was written as a tentative guide for the teaching of Afro-American Studies in Alexandria. The booklet certainly has many shortcomings which will need correction, as only a portion of the materials was tested on the students during the summer of 1969.

-- Alexandria
Recommendations for More Effective Ways of Organizing and Planning Instruction and for the Selection and Critiqueing of Teaching Materials

Concepts of Black History

Earl Thorpe in *Black Historians* states that most of American history (white) has had as its theme national progress. According to Thorpe American history has played up the achievements of a people living under the conditions of "freedom and democracy." He refers to statements made by Henry Steele Commager in his book *The American Mind*.

A people so aware that they were making history were conscious of their duty to record it. A people sure that they were beating out paths for other nations to follow were sensible of the obligation to make those paths well. A people whose institutions were continually under scrutiny were zealous to explain and defend them. A people so proud of their achievements and so uncontaminated by modesty were eager to celebrate their triumphs. A people made up of such conglomerate elements and with so little racial or religious or even geographical unity were at pains to emphasize their common historical experience and validate their historical unity. A people whose collective memory was so short were inclined to cherish what they remembered and romanticize it. 16

Dr. Thorpe points out that only a casual acquaintance with black historical literature would reveal that many of the above generalizations do not apply and black historians aware of these forces and impressions have not been accepted as respected members of the American community. When pointing out the magnificent achievements of Americans "under democracy and freedom" the black historian presents this as the background to show how the treatment of his race has been a violation of this record. Yet in spite of the influence of the many new historical
theories and movements developed the black historians have denied there is anything unique or peculiar about the black man insisting he is "just like any other average human being." Such is the pattern woven throughout the fabric of black history as presented by black historians.

Since the colleges which train history teachers have not seen fit to modify the existing version of American history or develop new courses in black history, answers to the question, "how to make black history relevant in the public schools," one has fallen into the hands of the educators by default. There is general agreement among the historians and those in teacher education that some sort of black history is necessary even if only a re-interpretation of white history. The questions of topics, themes, objectives, learning activities and materials are promised solutions by educators occasionally using the historians as consultants to guarantee accuracy rather than define content.

Furthermore, there are various philosophies related to the teaching of black history. Often the philosophy is an expression of the needs of the population. In Suggestions for the Teaching of Negro History Genevive Taylor in an article entitled "The Teaching of Negro History in Secondary Schools" mentions the needs of black youth as the rationale for development of content:

The Negro youth when he reaches the secondary school has very often been forced to meet situations which very definitely indicate to him that he must exist in a restricted area of a complex environment. He realizes that
his opportunities for employment, recreation, and sharing in the general cultural life of his community are very limited. The teacher must recognize the reality of such problem, and help pupils understand these issues by making a historical study of their origin and development. Such materials must come within the scope of the Negro History Course.19

The aims for a course to meet these needs are suggested as follows:

... To get an understanding of remote and immediate background of the Negro; to correct mistaken ideas concerning his character; to help develop a sane philosophy of life; to develop self confidence, pride in the race, openmindedness, and a common sense attitude in facing realities.20

Two diametrically opposed approaches to black history courses have emerged in response to those needs. On the one hand the purpose of the pamphlet published by the Association for the Study of Negro Life and History is to help persons desiring to use the contributionist approach develop lesson plans and topics which emphasize the role of black people in the American Heroic Experience. This is referred to by each of the contributors as a means of providing black children with dignity. In one lesson plan entitled "A Lesson Plan for Teaching Negro History in the Fifth Grade" Edyth H. Ingraham lists the specific objectives as follows:

A. To help children recognize the relationship between the American Negro and the other American citizens,
B. To help children understand how the American Negro adjusted to the environment and made use of the resources available to him in order to gain a good life,
C. To help children to appreciate the part the American Negro has played in the cultural heritage of the United States, --To bring about desirable attitudes and behavior patterns as a result of information learned,
D. To help Negro boys and girls gain inspiration and pride in themselves and in their cultural heritage.
Her activities for accomplishing this aim were as follows:

A. Checked books and materials in class and school libraries for information.
B. Visited Children's Department of Logan Library, and Fellowship Commission Library to secure books on topic.
C. Invited the President of Local Branch of Association for Study of Negro Life and History.
D. Visited Fellowship House--learned stories from Doll Library.
E. Collected pictures and articles from magazines and newspapers.
F. Compiled scrap books.
G. Wrote and made individual reports to class.
H. Made population maps and graphs showing where Negro population is the greatest; the movement to all parts of the United States; comparing Negro population with that of other Americans in our large cities.
I. Worked together in committees organizing group reports and constructing an exhibit of stand-up-cut-out pictures. Saw and discussed films. Read and enjoyed the True Comic Book--"Negro Heroes."
J. Wrote and presented an original Radio Quiz Program for Assembly.
K. Prepared an original pageant for "I AM AN AMERICAN DAY"21

Compare the above goals and approaches with that of the National Association of Afro-American Educators in their NAAAE Anniversary Edition of the Black Curriculum, also published in 1969. One of the purposes of this edition, Developing a Program in Afro-American Studies, as stated by Preston Wilcox in the foreword is the following:

This book is the first major work by a Black author which masterfully emphasizes and utilizes the concept of ACCOUNTABILITY for the learning and educating of Black youngsters. Black educators throughout the nation now have a model for making teachers and administrators accountable for specific educational phases previously buried under numerous layers of "professionalism", "ethics", and other educational rhetoric.

Although the author pulls no punches and truly "tells it the way it is" form a Black man's perspective, the point should be made that the integrity of a person is not chal-
lenged but rather the "functional racism" of that person is being exposed from a Black perspective. A white person is never a functional racist from his own perspective because he doesn't operate against himself as he does against the Black man.

White racism is the core of our problem and until we address ourselves to that issue, we are headed for war in America. 22

In Chapter III, "Guidelines for Establishing a Black Curriculum in a School" three of the eleven guidelines suggest an entirely different emphasis and approach for the development of a program in black studies from that of the Association for the Study of Negro Life and History. The NAAAE encourages black educators to do the following:

B. Establish "Substance" Committee to develop the essence of the program which will be sent to the school-wide implementation committee: The Substance Committee consists of:

Black Student Union Representatives
"Negro" Student representatives
All biologically Black Faculty members
Paid outside Black professional consultants
Representatives from the Black Community

E. Set Definite Black Determined Deadlines for Implementation

Comment: Most Black people must change their expectations of the present system before they seek an education in that system.

What we have to do is to equip ourselves to change the system so that we can get an education, BEFORE we go into that system. Anything else is pure folly.

F. Goals and Objectives

Student Involvement
Teacher Involvement
Community Control 23

Critics of both the ASNLH and the NAAAE approach have stated
that these two approaches incorporate the same fallacy as the school
districts which publish the one general teaching guide in black studies
to cover the wide range of beliefs, attitudes, interests and other dif-
ferences that exist among the school population within their respective
districts.

The suggestions are often either too vague and general or on
the other hand too specific to have any practical application for per-
sons who are not in the categories the instructional material and learn-
ing activities were designed for. The ASNLH materials advocate a
"common sense" attitude to help black children face realities. It as-
sumes that an understanding of the background of the existing social
and economic realities should be provided through the schools which will
help black children realize a sense of self worth and dignity through
the realization of the tremendous odds which are continually being
confronted and overcome by black people. The NAAAE suggests the insti-
tution of education in the United States works to the detriment of
black people and restructured to work in their interests. Dr. Wolfe
raises two questions: (1) What do we mean by "Black Studies"? and (2)
What should we teach? In answer to the first question she quotes from
Lebert Bethune:

In clarifying the meaning of "Afro-American Studies"
Bethune first defines Afro-American to mean "the people
of African ancestry living in the United States. It also
means people of African ancestry living within the conti-
nental complex that includes North, South, Central America,
and the Caribbean." He further indicates that, in spite of
certain diversities of language and cultural traits, they
(the Afro-Americans thus defined) share a common historical
experience in the New World and a set of common cultural antecedents—African in origin. Fundamentally, they have shared a common concrete aspiration for that full freedom, which they have not been heir to as long as they've been in the New World.

It may be useful to metaphorically represent the Afro-American experience by picturing a set of three continuous rings, with Africa as the outermost ring, the New World as the second, and the United States as the innermost. We must consider these as related, in the sense of a dynamic and continuous unit spiralling inward and outward backward and forward. And it is the history of that spiral metaphor, the dynamics of its movement, the nature of its composition and the consideration of its contemporary attributes and problems which constitute the Afro-American experience and must, therefore, be reflected in Afro-American Studies.24

Dr. Wolfe summarizes:

In summary, "Black Studies" is the organizing of knowledge around the experiences of people of Africa and African descent. It is both historical and contemporary since it must deal with the experience itself with its real issues and problems as lived in the past and present. It utilizes the content, methodology, and skills of the separate disciplines of history, sociology, anthropology, psychology, literature, language, linguistics, political science, biology, geography, social welfare, economics, law, theology, music, art, and drama but is also interdisciplinary since the Black Experiences is interdisciplinary.25

Finally, an alternative to the ASNLH and NAAAE proposals and the district curriculum guides which have proved too general to be of use to teachers with specific needs has been recommended by Dr. Wolfe and shows great promise towards constructively involving the community in defining its own values and goals as they relate to black studies within the context of the total school curriculum. Dr. Wolfe's approach is an attempt to get children in different places to examine their particular situations and develop understandings and solution
strategies relevant to the conditions, resources and level of need in their respective communities. One of the five purposes she lists for black studies programs is the following:

5. To study the problems which Afro-Americans face in American communities today and, wherever possible, actively cooperate with individuals and organizations of the black community in their solution.  

A model for an effective way of accomplishing this suggestion is provided by Region I of the Detroit Public School system. This predominately black region is one of eight in the Detroit School District. The need for integrating black studies into the regular school curriculum in all areas and at all levels was given priority to the extent that the Superintendent of this region appointed a full time staff member who was given the title and responsibility of Black Studies Coordinator. In February, 1972 a workshop was conducted called the Black Studies Curriculum Development Workshop. The philosophy underlying the need for a workshop was spelled out in a publication, Summary of Expressed Ideas and Aims Regarding the Development of a Black Studies Program in Region One.  

The problems in contemporary education that black studies would address were summarized as follows:

1. Students will be exposed to a singular culture—White.
2. Students will come to view White people as superior to Black people.
3. Students will have little opportunity to reflect and relate to other cultures.
4. Non-White students will find it difficult to form healthy and positive images about themselves.
Consequently, such an approach encourages many to see America's experiences as being only the sum total of the White man's experiences. Such insights are erroneous, misleading, and all too ethnically degrading.

A constant reinforcement of White values on Black children affords them little opportunity to build positive personal concepts about themselves, their families, or their communities. Such a denial merely leads students to an open rejection of "self", therefore, it seems reasonably appropriate to consider the matter of self-concept development as the first and probably the most important step to take in the development of a Black Studies curriculum.  

The purpose of black studies was then defined:

In order to build healthy self images, the Region One Black Studies Program should enable students to:

1. come to know the importance of self awareness;  
2. know the historical and cultural events that link them to a past, present, and future;  
3. value the worth of humanism as opposed to the values of materialism;  
4. recognize the functional reality of Black institutions;  
5. identify the nature and roles of each member of the Black family--nuclear and extended families;  
6. examine and critique the behavior of self and others;  
7. understand the real need for group identification.

Self knowledge, self awareness, and the security of group identity are sources of strength for any group. When given the tools and opportunity to attain a sense of "self" Black students should become more cognizant of their roles in society; more aware of the need for scholastic achievement; more interested in developing a constructive society, and most of all, more capable of participating effectively in a Democratic society.  

The attainment of a positive self-concept alone was not felt to be enough. Objectives to enable students to critique and examine events that shaped their past and present and to bring about change in their community were also listed:
In order for students to implement change in the community, the Region One Black Studies Program should:

1. Teach students to develop critical thinking skills.
2. Teach students to hold in high regard, accountability to the Black community.
3. Focus student awareness on community needs and interests.
4. Direct students to a close examination of all of the possible means of bringing about political, social, and economic changes in the Black community.
5. Present to the student the opportunity to place into operation the ideas and "constructs" that they recognize as being needed in the Black community.

Finally, a need was recognized for in-service teacher education programs, evaluation of programs, and cooperation and involvement of the community:

Like any other viable part of the schools' curriculum, Black Studies can "only sustain" a continued existence when it is recognized as being a legitimate and relevant discipline. Only a well-thought out program by parents, students, teachers, board members, and administrators will sustain such a program.30

Each school in the district was asked to select a black studies coordinator to work with the district coordinator. The principal of each school was invited to define the roles of the respective building coordinators. A compilation of the common skills and characteristics the coordinators felt they needed to understand and perform the tasks they outlined for themselves were prepared in the form of a report. The needs were listed under attitudes and skills:

**Attitudes**

1. Committed to the Black Studies program. Willingness to give of his time and energy.
2. Be committed to a program that will develop productive fully functioning people.
3. Openmindedness - receptive to other ideas and beliefs.
4. A total curriculum minded person who recognizes the value of integrating Black Studies within the total curriculum.
5. Recognizing that Black Studies is more than black history.
6. Have a practical and realistic outlook about Black Studies as it relates to American society.
7. Have a "together" self image in order to build a better image within the child.
8. Positive (non-destructive) image of the black child and his community.
9. Appreciation of the varying backgrounds of children.
10. An accepting attitude toward student participation.

Skills

1. The ability to help reluctant staff members to develop a positive acceptance of the program.
2. Knowledge and expertise in "playing the game." (economic emphasis).
3. Knowledge of available material.
4. Ability to evaluate and recommend appropriate age or grade level use.
5. Ability to help children develop a positive self image.
6. Possess the skills to work effectively with others.
7. Innovativeness - being able to help others to adapt materials to different situations.
8. Ability to listen for the needs of students.
9. Ability to help others to formulate likes and dislikes based upon situations and experiences, and not bias thoughts.
10. Establish "esprit de corps" among entire staff.

The common points of agreement on the roles were the following:

1. Distribute copies of lesson plans.
2. Make available sources of free and inexpensive materials.
3. Coordinate activities in building.
4. Schedule various programs.
5. Form a parity committee to deal with Black Studies in the school-community.
6. Work with the parity committee to measure the effectiveness of the program.
7. Motivate staff through demonstration of all new and available material.
8. Assemble and be responsible for all materials related
to Black Studies in your building. (Establish Resource Center).

9. Know the total scope of the Black Studies program as it evolves in your school.

10. Act as liaison between school and Region One.

11. Be a motivating agent - one who is as enthused as he would want other staff members to be.

The following recommendations were sent to each local school administrator:

1. Willingness to permit Resource Person and/or Demonstration Teacher to help within the school day.

2. Adaptation to new ways and trends in teaching.

3. Release of necessary supplies for implementation of programs.

4. Someone in authority to work with, such as, a department head, curriculum leader, etc., and a Black Studies committee.

5. All teachers must be directly involved with Black Studies at all levels K-12.

6. All teachers who are directly involved at the planning level within school must have specified time for articulation meetings.

7. Articulation between feeder schools so that a continuity of subject matter may be possible.

8. Scheduled coordinating time for building coordinators.

9. Let the administrators assume the responsibility to see that an on-going effective Black Studies program evolves within the building.

10. That the Administrator visit all classrooms with regularity and bring pressure on those who aren't following through with the Black Studies program as instituted.

The workshop which was then held was comprised of five teams of five persons each, a principal or assistant principal from each school, a teacher, a student, a parent, and a para-professional. Each group discussed philosophy, goals, and objectives. The specific questions posed in the pre-planning sessions were:
V. STRATEGIES AND PLAN OF ATTACK
Bettye McIntosh, Director

A. Directional Questions
WHY - 1. What should a black studies program do for the students in the final analysis?
WHAT - 2. What should be included in a black studies curriculum?
HOW & WHEN - 3. How should black studies be included in the curriculum?

B. Operational Questions

1. What are some of the constraints that would prevent us from implementing an effective black studies program in the schools?
2. How can we best utilize the first workshop?
   a. Who should participate?
   b. What should we attempt to accomplish?
   c. When should we meet?
   d. What resources should be utilized?
3. How can we research what has been done in the area of black studies?

Out of the workshop came a twenty-eight page report summarizing the reports of each of the five panels with specific recommendations for each of the following goals:

<table>
<thead>
<tr>
<th>Goals</th>
<th>Number of Specific Recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Community Awareness</td>
<td>15</td>
</tr>
<tr>
<td>- Development of a &quot;Self Help&quot; Program within the Black Community</td>
<td>10</td>
</tr>
<tr>
<td>- Language - Social Development and Political Awareness</td>
<td>27</td>
</tr>
<tr>
<td>- Political Education</td>
<td>16</td>
</tr>
<tr>
<td>- Music</td>
<td>12</td>
</tr>
<tr>
<td>- Literature</td>
<td>9</td>
</tr>
<tr>
<td>- Creative Writing</td>
<td>15</td>
</tr>
<tr>
<td>- Library</td>
<td>9</td>
</tr>
<tr>
<td>- Economic Education</td>
<td>14</td>
</tr>
<tr>
<td>- Art</td>
<td>19</td>
</tr>
<tr>
<td>- Critical Examination of Mass Media</td>
<td>16</td>
</tr>
<tr>
<td>- Science</td>
<td>9</td>
</tr>
<tr>
<td>- Think Tank (the Development of a &quot;scientific method of problem solving&quot; as it relates to critical crucial issues)</td>
<td>10</td>
</tr>
</tbody>
</table>
The report is a truly representative document of a common concern about problems out of which evolved a common approach. It is the feeling of the author that process, which is a vital and critical issue in education, is as important as product. If the outcome of Detroit's community school workshop has been a document similar to the ASNLH's suggestions for teaching about Negro history or had it produced a document closer to the NAAAE Black Curriculum handbook, the process through which it has been produced would guarantee a greater degree of cooperation and effectiveness in reaching those desired goals than if the district had adopted a document, no matter how excellent, and then tried to achieve agreement among teachers, students, parents and community in implementing something produced for them. To a large extent this is the author's criticism of the usefulness of the guides that were developed by school districts for teachers and students rather than with teachers and students.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS
Overview of Study

This study has been an investigation of black studies curricula in selected elementary and secondary schools across the nation. The original purpose was to examine the intent, content, results and related problems of these various programs hoping to show the progress of black studies in the curriculum and to provide a definitive statement regarding the current state of the black studies curricula. Visits were made to twenty-seven school districts and seven state departments of education to talk with administrators, teachers, and students; interviews, questionnaires, and all available curriculum materials were used as sources of data. The picture that emerges in analyzing these data is one of diversity, disorder, and lack of planning to insure continuity between stated purposes, methodology, and actual outcomes of the black studies programs. This final chapter will discuss the most critical issues threatening black studies programs which became apparent during the investigation described in the preceding chapters. Inherent in the discussion of results, and more specifically spelled out toward the end of the chapter, are the author's recommendations for redefining the purposes and materials of black studies from different perspectives based on the conclusions derived from this study.
Problems of Black Studies Programs in Predominately Black Elementary Schools

The Harlem fourth grade study (described in Chapter III) was designed to provide knowledge and increase the respect of black children for contemporary Africa, thereby enhancing their own cultural pride and personal self-image through identification with an African heritage. The overall result, after nine months exposure to the program, indicated that the black children had just as great a tendency to hold negative stereotypes about Africa as did white and black children who were not in the program. There was evidence that the children in these Harlem classes were perhaps better informed about Africa, but rejected Africans just as much as other children who were not included in the program.

The undeniable conclusion is that there are attitudes which permeate deeply into American society and have already shaped the beliefs of elementary school age children creating a screen of values which all but obliterate the deliberate efforts to teach children to identify with people of another culture. Seemingly these responses come from an American value structure which characterize people who are different as strange. Thus, the stereotypes of Africa prevail even in the minds of fourth graders who have been differently informed.

The most crucial issue to consider, however, is not merely the elimination of stereotypes but rather the question of the primary goals of Afro-American studies in black elementary classrooms. If
the purpose is to promote a strong self-image and pride based on African heritage then it appears from these data that black children are being burdened with an extra obstacle in being expected to identify with people (Africans) before they have even learned to respect them. Black children, as well as white children in America are subject to general prejudices and stereotypes toward Africans. This unfortunate bias has resulted in an additional burden being imposed on black children. For them African identity is presented as a condition to achieving self-respect an obstacle which white children do not experience. The black child in an Afro-American class is expected to develop a positive image of himself through identification, not with his American culture, but with a black culture which is essentially foreign to him as well as to all American children. The public schools should be setting an example by respecting black children for what they are and helping them to respect themselves. Before being asked to accept Africans black children should first have pride in themselves for what they are, Americans. Schools should be freed from the need to impose African culture on black children as a prerequisite for self-respect. Black children are seen by American society as Americans, not Africans. The goals of the public school should be to help all children understand that similarities and differences are a basic condition of American life and enable each individual to accept his ethnic distinction as a basis for the realization of self-worth. Self-respect and group respect should be seen as earned, based on the
way people conduct themselves where they are, in their own culture. African culture, when taught to any American child should be taught as an alien culture. Based on the findings of this and other studies research provides sound evidence that an alien culture should not be taught to black children any differently from the way it is taught to white youngsters. The Harlem study shows that the black children are saying the same things about Africans that white children are: "They look funny," "They talk funny" and similar negative comments.

The attempt by public schools to develop racial unity and identification based on color avoids the issue of racism by focusing on problems in areas other than the crucial one: the American Society. This shift in emphasis also avoids the problem of examining the racist attitudes of the creators and perpetuators of a pseudo species called Negro and circumvents an examination of the real differences between Americans which is not skin color but the results of ownership and control of the means of production which, in the hands of one group, enable it to control and effectively restrain the mobility of another.

This being the case, the only real basis for identification between Americans and Africans is one related to their similar positions and conditions resulting from an imbalance of power in which both are oppressed peoples with common oppressors. An honest approach to black studies in American or African society would reveal racism as the one common institution operative in both societies which has rendered two entirely different groups of people powerless for the
Courses in Afro-American studies should help all students examine the skill with which racism has been used to oppress the natural progress of black people in America. The interests of American students, white or black, are not served by courses in ethnic or black studies which focus on artificial or superficial distinctions such as color or ethnic background designed to create sub-group ethnic identities among children who are in many important ways very much alike.

In many cases schools in the districts visited appeared to be using diversionary tactics, unwittingly or wittingly, by claiming to address the problem of racism through the introduction of black or Afro-American studies. The nature of the historical relationship between black and white people in America suggests that the history of black people is nothing more than a history of the effects of racism. A presentation of this history in no way examines or gives reasons for the causes of racism.

To understand the reasons racism developed and continues to persist in American society will require a revision or perhaps replacement of the present textbooks and curricula used in most public schools, courses and textbooks which give a racist interpretation of the entire history and progress of mankind. What is needed is not black studies or a study of the responses of black leaders to racism but rather an examination of the motives and the dynamics of the behavior of certain
white groups who have practised racism with the utmost effectiveness. Thus, there is little black studies can do to constructively respond to racism either in education or American society. Black studies as a response to racism, or as a vehicle for establishing pride in or identity with an African heritage is an inappropriate activity for the public schools and one which has resulted in failure where these have been stated as goals.

This conclusion is based primarily on the observations, discussions and impressions resulting from the author's visits to twenty-seven school districts in the course of conducting this study. Although this statement does not lend itself to quantitative documentation, I feel there is sufficient evidence in the form of statements by school personnel, students and others concerned with black studies to warrant this conclusion based on their experiences.

On the basis of information obtained in the course of this study there is sufficient evidence to conclude that not only are African studies being abused by school districts' attempts to administer it therapeutically to reduce racial tension, but also the role of the black professionals in public schools are seen as questionable. It might be appropriate to elaborate on the connection between the two at this point and refer to prominent black thinkers who have also commented on the fallacy inherent in the position adopted by black and white citizens who stress the African past as a means for improving the black image of Afro-Americans. This focus is used as an alterna-
tive to addressing the issues and conditions that impose social, economic and political restraints on the progress of black people in America.

Abuse of African Studies and Afro-American Teachers

On the basis of discussions held with school administrators and black teachers in a number of school districts around the country, it appears that many school districts are attempting to kill the proverbial two birds with one stone. On the one hand there is a mounting pressure for school districts to integrate their staff by hiring members of minority groups while on the other hand it appears that the introduction of black and African studies as separate courses provides what many predominately white schools consider a perfect setting for the placement of such persons. Thirdly, in cases where there is a small enrollment of black students a black teacher is also often requested to assume the responsibility of being their counselor or faculty advisor. This new approach to providing separate but equal facilities within an "integrated" setting might be seen by some as having at least one advantage over previous forms of discrimination in that it creates new positions for blacks and other minorities in previously all white schools. New titles and job descriptions, black studies teachers, coordinators of minority or ethnic studies programs, human relations coordinators, inter-group relations specialists, counsellors for the educationally disadvantaged and many other positions for which black persons are recruited and given preference,
represent a rapidly institutionalizing phenomena within the public school systems across the nation. However, even among black persons being considered for newly created positions, preference is given to those who are prepared (i.e. willing) to teach black or African studies as well as relate to newly admitted black students. Some black teachers have been requested to conduct in-service programs in black studies for the white faculty in their schools as part of their assignment. Many school districts seem to be moving toward the creation of a new class of professional blacks who are expected to handle all the problems with which the white school administrators cannot or will not contend. In many schools and districts the creation of black studies programs and new committees and positions seems to be viewed by the school administrations and boards of education as a panacea to the racial problems in and outside the school. The following statements from the proposals of two school districts in support of their request for funds from the United States Office of Education to support African studies programs are an example of how black studies is seen in many other districts.

The New Haven Public Schools has a population of 21,000 students, whom 59% are black. The social studies curriculum is being constantly revised to make this subject more relevant to the needs of the students. In the elementary grades, in general and the sixth grade in particular, it is necessary to inject more material of an ethnic nature that will stimulate the students to better academic achievements, while giving them a needed self-image, and self-identity.¹

The Detroit metropolitan area, because of its large Negro population and because of recent events, needs to develop
programs focusing on the culture and contribution of the Negro. Scars of the tragic 1967 summer are headling, but we still have student unrest. An area of focus designed to have impact in the teaching of Afro-American history. We are providing consultant help on preparation of Black History, desegregating schools, and reduction of racism. We provide opportunities for racially different pupils to come together for learning experiences.2

In both cases the high percentage of black enrollment seemed to suggest a level of need. Both districts had experienced "civil disturbances" in their respective black communities. One laid heavy emphasis on the introduction of material of an ethnic nature as a means towards stimulating students to better academic achievements while giving them a needed self-image and self-identity. The other district seemed to need African studies more to help desegregate and reduce racism by providing opportunities for racially different pupils to come together.

In both districts teachers to be involved in the programs had been to Africa and one of the districts requested assistance to send ten of its teachers to Liberia to work with curriculum development teams comprised of Liberian and Peace Corps volunteers. Both districts also requested and were granted Africans sponsored by the United States Office of Education who served one year in the district as curriculum specialists. What is being questioned is not the validity or the usefulness of the program but rather the assumptions underlying the stated rationale and purpose. If this is the school district's response to racism or the problems of the educationally disadvantaged then there are several questions that should be rasied.
There is no apparent connection spelled out either in the proposals of these two districts or in the curriculum materials prepared that would suggest a consistency between stated objectives, i.e. reducing racism thereby helping black students become better motivated, and the subsequent activities carried out in the classroom. It might make more sense, as a first step, to send the teachers who would be working to achieve those stated objectives to the ghettos in which the school children reside instead of to Africa. They might possibly conceive of a connection between the materials they would be attempting to develop in Africa and the social and cultural realities as perceived by the children. Perhaps teachers might conclude that African studies is an appropriate course for their district but the stated course objectives are unrealistic. To conclude otherwise gives a false sense of self-worth and missionary zeal to teachers who might really believe and feel they are helping black children overcome their hostile environment by merely teaching them about their history and heritage. Perhaps this is the first step; if so, it should be perceived as the beginning of a very long journey.

Another factor compounding the problem of introducing African studies into the public school curriculum is that the way Africa has been and continues to be portrayed by the American entertainment media influences and reduces considerably what most teachers can reasonably hope to achieve other than dispelling some of the most prevalent stereotypes and myths concerning the continent and the people. To
assume that African studies programs can help black and white children develop respect and admiration for Africa with the kinds of textbooks teaching materials and teacher preparation programs that are currently in existence is perhaps an even bigger myth and one which only seems to prevail among publishers of educational materials, writers of curriculum guides and a few altruistic teachers. What needs to be examined are not only the consequences of the way in which Africa is or is not introduced but the relevance of this body of knowledge to the development of the personality of black children since this continues to be one of the most frequently used justifications for introducing such courses into school districts with predominately black or sizeable black enrollments.

At one time the reason for lack of interest in African studies among black Americans was felt to be understandable based on the harsh realities in America where it was felt that their identification with an alien culture would only intensify the racial division among them and white Americans. At the Fifth Annual National Negro Convention which met in Philadelphia June 1-5, 1835, thirty-five black delegates (free persons of color) from six states and the District of Columbia met and adopted a number of resolutions in response to the efforts of the American Colonization Society's proposal to send free colored persons in the United States back to Africa. One resolution attempted to make a clear distinction between Americans of African decent and Africans.
Resolved, That we recommend as far as possible, to our people to abandon the use of the word "colored," when either speaking or writing concerning themselves; and especially to remove the title of African from their institutions, the marbles of churches, and etc. . . .

Speaking more recently the late W. E. B. DuBois who admitted an attachment to Africa which incidentally led to him spending his last few years there, nevertheless, proclaimed:

Once for all, let us realize that we are Americans, that we were brought here with the earliest settlers and that the very sort of civilization from which we came made the complete absorption of Western modes and customs imperative if we were to survive at all; in brief, there is nothing so indigenous, so completely 'made in America' as we. 4

Leroi Jones held a similar view and wrote:

The paradox of the Negro experience in America is that it is a separate experience but inseparable from the complete fabric of American life. . . . In a sense, history for the Negro before America must remain an emotional abstraction. 5

Orlando Patterson in an article, "Rethinking Black History," in which he refers to views of the above black writers provides a more practical view concerning the meaning of African history to the average black American. The validity of providing a knowledge of one's past can be functional to help explain.

If, on the other hand, one means by pride an awareness of artistic and cultural creativity, of the will and the energy and the ingenuity to survive against all odds, of the commitment to and the love of freedom, and of the spirit of revolt against oppression and tyranny—if these constitute, as they should, some of the things one seeks in talking about pride in one's past, then there is much to be proud of, both among the West African peoples from which we came and in the annals of our New World experience. 6
He concurs with opinions of DuBois and Jones in terms of attempting to identify with the past as a means of coping with the present:

At the same time, however, let me add that it is sometimes possible to ask too much of history. If, under our present circumstances, we cannot achieve a status which, by itself, ensures our pride, then no amount of wistful looking back will help us. . . . The unemployed Roman pauper has no more pride than his despairing Harlem counterpart, even if he makes his bed each night beneath the walls of the Colosseum.

Implications of Data Obtained Through a Survey of Black Studies Programs in Selected High Schools

The evidence points to the lack of success of black studies in an elementary program due largely to inconsistencies between ends and means and basic philosophical fallacies underlying the rationale for such programs. Consequently, the remainder of this chapter will focus on findings at the secondary level which indicate an even more complex set of inconsistencies in the planning and implementation of programs of black studies for American students. The most obvious and important conclusion is the absence of any consistent meaning in the term "black studies" as it is applied to courses in secondary schools.

Need for Re-Definition of Black Studies

The term black studies has almost as many different definitions as there are courses which bear the name. Black studies has been viewed as a solution for almost every problem related to race in America. In both the elementary school study and the high schools
surveyed black studies courses were seen as appropriate forums in which to discuss all kinds of problems related to racism. They incorporated one or several of the following goals: to improve inter-group relations, to provide for the need for a strong self-image among blacks, to develop respect for members of minority groups, to help members of minority groups develop pride in and respect for their heritage, and even to increase academic achievement levels among poorly motivated students. There was often general consensus on these vaguely stated goals, but the development of instructional activities to achieve specific objectives related to these goals was frequently missing.

Origins of Black Studies Programs

It may very well be that the term black studies can have no real meaning as a basis for communicating ideas related to a single concept. Undoubtedly many definitions are needed and many alternative program models may be necessary in order to meet specific problems in specific locations. Some clues to the meaning of black studies in a particular school district may be derived from tracing the origin of the movement for a black studies course in that particular school. In some districts, any kind of unrest or protest in the black community is met by a response from the school system with suggestions for a program of black studies. Such programs are often placed under the direction of the Human Relations Bureau. The following situations often produce a black studies curriculum:
1. When children in a predominately black school or school district are shown to be far below the national, state or district norm in basic skills there is often a resulting demand for black studies;

2. Along with other demands for improving skills when black children fail to respond to ineffective or inappropriate attempts by white or black teachers to motivate them to achieve, it is suggested that black studies be introduced to help raise their achievement levels;

3. Black studies also have been suggested as a way to improve the self-image of black children, to instill ethnic pride, to develop black concepts and consciousness and to prepare black children for service to the black community. Black studies is seen as a technique which could enable black children to compete more effectively with white children by instilling a sense of confidence based on pride and dignity in being black. In some cases black studies is seen as the means to prepare black children to participate in the conceptualization and design for improving their black community.

4. For many black communities, demanding such programs or courses of study, black studies seems to be viewed as an approach to providing or discussing whatever the black people in any particular location happen to need at any particular moment in time. For many white people it is the panacea to understanding black people and what they want. It is also often described by many educators as a means to helping develop a respect, understanding, and appreciation for and among persons of minority groups: their contributions, cultures and aspirations. This latter goal is believed to be consistent with the democratic concepts of tolerance and justice and the acceptance of cultural diversity as an American value.

Need for Clarification of Purposes Within Diverse Settings

As school districts consider instituting black studies programs they must bear in mind the diversity of meanings and purposes such programs are often found to have among different advocates within the same community. Communication of purposes and clarification of program goals is often impossible when all people involved in demanding and planning black studies are not in agreement and hold various diverse
expectations which cannot be reconciled through a single program.

Of the many high schools visited, seven were selected as specific case studies each of which illustrates a unique but not un-common situation related to the development and implementation of black studies. In each of these cases different needs were recognized and different approaches emerged. Almost every combination of teachers and students is represented in the seven schools. For example, in one case there is a white teacher teaching black studies in a school with an all black administration and a predominately black student body. In another school the black studies course was taught exclusively to black students while the white students were allowed to enroll in a course in minority studies. In an another case black students were required to take a course in black history which barely differed from general American history except for the presentation of some topics from a black perspective. It became quite clear in studying the results of the four case studies that in order to clarify the purposes of a black studies program the characteristics and needs of the students for whom the program is designed must be identified and used as the rationale for the course objectives.

The development of the course content and the related learning activities will vary from school to school and among classes within schools. There is an evident need for schools to be more specific in spelling out purposes and content of programs entitled "black history" or "black studies."
The Dilemma of Content Dictated by Curriculum Guides

In each of the school districts in the study, elaborate and often impressive curriculum materials had been prepared for use in the black studies courses. Taken as a whole these efforts represent an amazing amount of work in trying to organize and present information about black America from every imaginable perspective. One of the major findings of the study, however, casts doubt on the general usefulness of these materials. Most high schools visited did not use the material prepared by the school district. In reality they do not seem to fit the specific needs of the classes for which they were designed. In many ways this is not a condemnation of the materials themselves, but is evidence in support of the need for flexibility and adaptability in black studies classes. A school district like Cleveland, which requires Afro-American studies, for example, cannot take into consideration the needs of each separate school in the district and yet if the course is going to be successful it must help teachers identify and consider learning characteristics of the members of each of their classes when preparing lesson plans. The general guides, regardless of the detailed materials, do not provide the kind of variation needed for districts with diversified populations. In-service teacher education courses might be helpful in providing teachers with the necessary information and skills to adapt this material to the needs of their classes. In many cases teachers did not have sufficient familiarity with the issues to develop relevant teaching objectives.
and learning activities related to the program goals which they were expected to achieve.

Another fundamental content issue is the lack of agreement as to whether black studies should be primarily historical and academic or whether they should be directed more toward contemporary issues. Included in such a disagreement are the divergent practices of teachers, some of whom make black studies another American history course and others who see the academic subject matter of black studies as more important than merely material for the development of student skills to help them think, discuss, and develop positive personal attitudes toward black Americans. Some teachers use black studies courses for rap sessions and counselling others for presenting content missing from the American history course. Each of these approaches can be defended within limited contexts, but the approach taken should logically develop from the objectives which received priority when the black studies program was introduced. Both emphases, counselling and content, might be served if more schools would institute honors courses in black studies. In considering black studies as an historical discipline perhaps a more accurate description for such courses would be "American history; A Black Perspective." If the course were described as such in the school offerings and approved by the school districts as an option for the required American history courses which are often taught from a white perspective, this would at least provide a respectable status which most courses in black studies do not presently enjoy.
Concerns About the Portrayal of Blacks in American History

Another point to be considered in the argument to redefine black studies is that black historians tend to regard their works on the history of the black man in America as American history. In the introduction to one of the most widely used textbooks in courses in Afro-American history, *From Slavery to Freedom*, John Hope Franklin, the author, states in the introduction:

I have made a conscious effort to write the history of the Negro in America with due regard for the forces at work which have affected his development. This has involved a continuous recognition of the main stream of American history and the relationship of the Negro to it. It has been necessary, therefore, to a considerable extent, to re-tell the story of the evolution of the people of the United States in order to place the Negro in his proper relationship and perspective. To have proceeded otherwise would have been to ignore the indisputable fact that historical forces are all pervasive and cut through the most rigid barriers of race and caste. It would have been impossible to trace the history of the Negro in America without remaining sensitive to the main currents in the emergence of American civilization.

This text has a teacher's guide and covers all the topics covered in most United States history texts in the same chronological sequence and uses the same events and periods as references for the development of a social history of black people as it focuses on their interaction with other groups in America. This is perhaps an even more competent presentation of American history than that presented in a number of other United States history textbooks which have been criticized by United States historians.

A report presented to the California State Board of Education
by members of the History Department at the University of California at Berkeley contained the following comments concerning specific United States history textbooks being used in California Public Schools:

The undersigned, American historians and members of the History Department of the University of California, Berkeley, have been asked to review the American history textbooks that are most widely used in California from the standpoint of their treatment of Negroes. Attached are individual reports on the two state-adopted textbooks used in grade five, the three state-adopted textbooks used in grade eight, and the two high school textbooks reported to be most widely used in the state. These reports disclose an unhealthy condition in California education.

In the late nineteenth-century mood of national reconciliation, based on a widespread assumption of racial superiority among whites in both North and South, the "southern" view tended to prevail; and the deference of textbook publishers to the special sensitivities of the southern market has caused it to continue by and large to prevail in textbooks until this day. . . . Most of the textbooks we have examined reflect views on racial and sectional themes that have been rejected or drastically modified by the best of current historical scholarship.

We are additionally concerned as citizens because these historical distortions help perpetuate and intensify the pattern of racial discrimination which is one of our society's most serious problems. We are concerned not only because much of the material in these books is bad history, but additionally because it is a kind of bad history that reinforces notions among whites of their superiority and among Negroes of their inferiority.

. . . There should be a conscious effort to portray outstanding Negro figures selected by the same criterion of historical significance applied to non-Negro figures. Even these textbooks that now make some effort in this direction tend to single out men like Booker T. Washington and the minor scientist George Washington Carver, whose attitudes about race relations are least disturbing to conservative whites. Equally or more worthy of inclusion by the standard of historical relevance are men like Denmark Vesey, Nat Turner, Frederick Douglass, W. E. B. DuBois, and the Rev. Martin Luther King.
In the light of these general principles, the greatest defect in the textbooks we have examined is the virtual omission of the Negro. As several of the individual reports point out, the Negro does not "exist" in the books. The authors of the books must know that there are Negroes in America, and have been since 1619, but they evidently do not care to mention them too frequently. In one book there is no account of slavery in the colonial period; in a second, there is not a single word about Negroes after the Civil War; in a third (composed of documents and substantive chapters), the narrative does not mention Negroes in any connection.

All the texts play down or ignore the long history of violence between Negroes and white, suggesting in different ways that racial contacts have been distinguished by a progressive harmony. The tone of a textbook is almost as important as anything it has to say. In their blandness and amoral optimism these books implicitly deny the obvious deprivations suffered by Negroes. In several places they go further, implying approval for the repression of Negroes or patronizing them as being unqualified for life in a free society.

The above statements indicate only a few of the concerns of American historians about the way blacks have been portrayed. Much more has been said and written on this very important aspect of black studies.

Treatment of Minorities in American History Textbooks

As pointed out in Chapter IV there are a variety of topics and themes related to black studies outside of the history discipline. Many school officials interviewed by the author are in agreement with a conclusion rendered by Dr. Wolfe concerning black studies as a body of knowledge which must be interdisciplinary if it is to have certain purposes.

It utilizes the content, methodology, and skills of the separate disciplines of history, sociology, anthropology, psychology, literature, language, linguistics, political
science, biology, geography, social welfare, economics, law, theology, music, art and drama but is also interdisciplinary since the Black Experience is interdisciplinary. Certainly, there is sufficient evidence to demonstrate that the traditional disciplines have not been adequate to the task of understanding blacks. Hence "Black Studies" cannot afford the luxury of "hardening the categories" if it is to have the dynamic quality it must possess to meet the following purposes:

1. To build an understanding of the history of Africa and its development with special emphasis upon Black Africa, including a study of government, family and community structure, art literature and language, music, drama, laws, education, customs, religion, occupations, and every aspect of the culture of the people.
2. To heighten awareness of the effect of the migration of black Africans to the Western Hemisphere, especially to the United States.
3. To deepen the appreciation for the contributions of black people to the entire development of civilization.
4. To foster an understanding of the unique "black experience" in America as it is reflected in:
   a) Afro-American modes of cultural expression;
   b) Afro-American social and political institutions;
   c) historical developments within the cultural, social, political, and economic contexts of American life.
5. To study the problems which Afro-Americans face in American communities today and, wherever possible, actively cooperate with individuals and organizations of the black community in their solution.  

Who Should Take Black Studies?

In determining purposes and approaches schools need to examine more carefully the kinds of students who are enrolling in their black studies courses. Who needs the program? Should the focus be on black courses for black students? If classes are designed for white students, which white students are enrolling? Often white students enrolled in black studies courses were described by their teachers as being of liberal persuasion or sympathetic to blacks.
and had some knowledge of their experience. What about the needs of the other white students as they relate to the broader goals of the school and community? Should black studies courses be required of all students as they are in some Detroit schools? Should this be required of all black students, or all white students, or both? On the other hand, what changes in content, method, and expected outcomes should occur if all students were required to take black studies? The case studies presented some schools' reasons for separate black studies for black students as well as revealed some predictable student reactions to such courses when required.

Goals of Black History Courses

If an agreement could be reached allowing a variety of perspectives for a broader interpretation of American history, then a distinction could be made between American history and other kinds of topics included in courses labeled black studies. Black history might then be defined more appropriately by public schools as a branch or part of American history. Then, by describing the scope, content and intent, all persons interested in the discipline would know what they should and should not expect. Perhaps, then, courses which are felt necessary to meet other needs of white or black students might be more precisely labeled and defined in terms of their specific content and objectives. It may very well turn out that courses in "black studies" which are not part of those in the American history category would require teachers qualified in other disciplines such as, driver, sex, specialized vocational, or religious education. In some cases psycho-
logists or persons trained in human relations might be used to examine concepts underlying intergroup relations and ways to improve them. Community organizers or social workers might be able to help students not familiar with the black community better understand the impact of the social and cultural factors that contribute to the conditions. Members of civil rights organizations might best explain various strategies as well as political and economic obstacles with which they are very familiar. Special seminars or workshops might also be organized for black and white students who wish to come together to discuss problems of race either during the regular school day or after school. Finally, other demands placed on the school in the name of black studies might also be considered in terms of their appropriateness as part of the regular school curriculum. It may be that an extension or expansion of the existing curriculum would be necessary to incorporate community and student requests for educational programs, should the school consider them as a legitimate part of its function.

On the other hand it may turn out that none of the above mentioned suggestions would be acknowledged as appropriate educational or learning objectives. If the latter be the case then the public schools would at least be in a strong position by stating it. They would then be better able to define their role as well as their limitations in order to discourage what schools may consider unreasonable demands presently being directed toward the schools and their professional staff. Such requests often expect the public schools to play
a role that requires resources and a commitment which neither the policy making bodies which govern the schools nor the professional staff are able or willing to undertake. If schools were to redefine their role in the area of ethnic or black studies their community persons and others who are serious about meeting the need for such programs might then expend their energies more productively by engaging in activities directed toward areas from which more positive results might be anticipated.

Another very real possibility might be for black children whose parents would like them to develop a black consciousness or awareness-of-self based on concepts of Negritude or other philosophical or religious percepts might find that released time from school, the equivalent of religious instruction for which there is a precedent, would be a more appropriate and effective approach. The one single difference between the demands by black students and community groups and those of other minority groups is that in no case have the Chinese, Japanese, Indians, Puerto Ricans, Mexican Americans, Jewish or other ethnic groups come to school expecting middle class value oriented teachers either white or otherwise to discuss with the members of those minority groups what it means to be Chinese, Japanese, and so on. Granted members of the above groups are persons of well defined cultures which have customs and traditions that are not often appreciated, understood, or respected in a racist white middle class oriented society, where everyone is judged by "American" values, yet the legitimate
demands of these other groups has been towards the promotion of cultural diversity in the public schools. They demand that American history be taught in a way that portrays American society as a product of the successive and continuing interaction among theirs and other ethnic and minority groups beginning with the original inhabitants.

America is a pluralistic society; there should be no questions in the minds of any teacher who understand that concerning the inappropriateness of an educational system that presumes "cultural deprivation" for all whose life style is not white, Anglo-Saxon, and Protestant. Until very recently the role of the public schools was one of persuading non-white children to repudiate their behaviors which characterized them as being different. This attempt has taken its heaviest toll, psychologically and emotionally on the black child who is perhaps today the most assimilated of any minority group. Since teachers, by virtue of their own education and the selection and recruitment process of most school districts, are still seen as the major exponents of white middle class values, on what basis should we realistically presume the schools to be capable of helping any children develop an appreciation for the appropriateness and legitimacy of the variety of cultures different students represent? Not even a takeover and management of the schools by the indigenous communities could produce different results if the system remains the same. The schools are a reflection of society.
Problems Related to the Role of the Teacher
in the Black Studies Programs

The role of the white teacher in black studies programs at either white or black schools is obviously a difficult one. He is resented by white students of both liberal and conservative persuasions in predominately white high schools for different reasons, and rejected in predominately black schools by both serious black students and those who are more inclined to hold rap sessions. The teacher's training, background, experience and/or commitment which are in many cases evident is seldom the issue and almost never taken into consideration when his removal or replacement is demanded by black or white students. This predicament does not allow for the "all things being equal" approach. In both predominately white and black high schools which are recruiting for a black studies course it appears that often a lesser prepared black teacher is given preference over an equally or better prepared white teacher. However, in discussing preparation also to be considered is what is often referred to as relevant background and experience related to the content of the course, a factor which without question often enables certain teachers to be more effective if those elements can be incorporated into the instructional experiences provided the students. Although many black teachers have personal experiences related to topics covered in black studies courses this does not seem to guarantee their effectiveness with black students as was shown in the case of the high school in Watts.
Perhaps additional formal training would help persons with community experience to utilize it effectively in their lessons; on the other hand, maybe the ability to develop a more effective teaching style based on personal experience requires a sensitivity and talent that colleges which train teachers should consider a prerequisite for becoming a teacher in black or minority studies. Many black teachers in all white schools resent being used as informants for white colleagues and students whose primary motivation for enrolling in black studies seems to be to find out how it feels to be black in a white racist society. On the other hand if the more formal academic approach used by black teachers is not seen as any different from that of a white teacher than what are the advantages that black teachers are felt to have that justify them being given preference over white teachers? Unless it is assumed that, by virtue of being black, they do something that makes the course more authentic then the premise that "all things being equal a black teacher is more effective than a white one" would have to be re-examined. This is in fact being done in several school districts where black teachers actually appeared to be more "white" in their approach than some white teachers. On the other hand the confusion among white administrators when this occurs is often the excuse many administrators need when black students who demand black studies reject the black teacher because of his point of view, approach or for any reason that has nothing to do with his qualifications. This makes black studies appear to be more political than academic,
which, as their study has attempted to point out, is sometimes the case. It becomes virtually impossible to discuss the preparation of teachers for black studies courses or programs when the criteria for an effective teacher includes who will be given a chance to teach. In any given school where separate black studies is offered the decision concerning who teaches will often involve political, administrative, and other kinds of considerations which have little or nothing to do with preparation.

Another problem to be considered is the questionable distinction of the title "Black History Teacher." At present there is no criteria or qualifications required to teach black history in any school district other than those required of teachers of American history. However, in special cases a person who is not qualified as a history or social studies teacher in some school districts, such as New York and Madison, is issued certificate of competency which allows him to teach without proper credentials black studies in public schools. Thus, an American history teacher is allowed by most school districts to teach black studies with no formal or required preparation or experience in that area and a person felt to know American history well enough to teach the black experience will find himself restricted to that subject and usually limited to presenting it to audiences of all black students.
A Large Part of the Solution Lies in Teacher Preparation

The most direct approach to the problem of curriculum revision rests with the institutions of higher education which are responsible for the training and preparation of future teachers and are capable of and exercise a weeding out process of those who resist or refuse to go through the process. To most college teachers of American history, United States history from a black perspective, black history, or any kind of history other than that which the colleges have continued to present for the past thirty years, might be considered or excused as an appropriate response to a local political or community problem but is not considered to have any academic validity. The colleges and universities have handled the teaching of black history in a very separate and unequal manner. Separate courses and programs in black studies or Afro-American studies have been instituted in most colleges and universities in response to the demand of people deploring the inadequate treatment of minorities by existing courses. The creation of separate courses for the interested few has not begun to address the problem spelled out in the protests of the would-be curricula reformers. The history courses taken by future teachers of American history are the same courses with the same content often taught in the same way their present college teachers learned them. Even in colleges and universities which have undergraduate programs in black studies where black history or American history from a black perspective is taught, such courses are often not listed or cross-
listed by the history departments and seldom are they developed or offered by departments of history. If a department of Afro-American studies or black studies has been developed the rationale is, "that falls under black studies" and we have a separate department or program for that. This matter would not be an issue if it were not for the fact that persons who expect to major in history and become history teachers will not meet the requirements of most history departments of state departments of education for certification by becoming majors in black studies. In some instances black history courses are not credited toward the history major thus interested students are penalized by being forced to take additional courses in "white" history to make up for the one they might take in black history. Until history majors are allowed to take black history as an option, a striking educational disability for future teachers will continue to evolve from this educationally inequitable process. The ethnocentrism being perpetuated on future teachers through the perpetuation of such a one sided view of American history in colleges has actually resulted in many teachers becoming what C. Vann Woodward calls historical nationalists. James Baldwin has summed up the situation emphasizing the effects and the consequences on teachers, as well as children resulting, from the way in which American history is being presented in the colleges and public schools:
... If, for example, one managed to change the curriculum in all the schools so that Negroes learned more about themselves and their real contributions to this culture, you would be liberating not only Negroes, you'd be liberating white people who know nothing about their own history. And the reason is that if you are compelled to lie about one aspect of anybody's history, you must lie about it all. If you have to lie about my real role here, if you have to pretend that I hoed all that cotton just because I loved you, then you have done something to yourself. You are mad.10

Before passing over or dismissing Baldwin's comment as an overstated emotional reaction the reader should be informed that an official administrative agency came to the same conclusion as did Baldwin after a careful review of the matter of teacher preparation and textbooks used in the public schools of that state. In the fall of 1970 Ron Edmonds, Assistant Superintendent of the Michigan State Department of Education convened a group of Michigan citizens as a part of the Stated Department's contractual obligation to seek the means to improve the quality of its services to urban school districts. A thirteen paragraph memorandum formed the basis on which a Michigan project was begun, one of the objectives being to promote what the State refers to as "cultural democracy."

The concluding paragraph of that memorandum stresses the same point as Baldwin.

Ethnocentrism is profoundly disrespectful to those who are not "in" but it is also dangerous to its perpetrators as they must obviously accumulate a perception of themselves that bears little resemblance to reality. I need not specify the intellectual, psychological, moral penalties for behavior that is not grounded in reality.11
Need for Well Defined Criteria and Standards for Measuring the Impact and Effectiveness of Black Studies Programs

In developing curriculum and teaching objectives for black and ethnic studies programs teachers and curriculum specialists must keep in mind the reality of America for black and other non-white minorities. The political and cultural dominance has resulted in black Americans losing their African identity in a society which has still not recognized them as Americans. Professor W. A. Low has defined the situation as follows:

Thus, by an acquiescence enforced upon him, the transplanted Negro in continental America was to lose his spiritual and meaningful orientation to Africa, the meaning of old gods and languages, myths, and legends. Whatever meaningful residues of African cultures were to survive, the remnants were to live in remote patterns and problems of anthropology and sociology. They did not survive as vital, cogent forces in the stream of consciousness of Negro history. Africa became irretrievably lost; yet this loss, paradoxically, opened the way through the enforced denial of Africa, for the acceptance of America.

... The student of history looks in vain for serious manifestations and expressions of any kind of African Zionism or Pan-Africanism in the history of the American Negro.

The Negro has been too busily engaged in attempts to overcome the ever present ordeal of daily living in America, often literally from hand to mouth, under exacting conditions of slavery or caste, to pursue seriously any movement toward alienism. ... 12

The acceptance of American black people is the reality with which ethnic studies programs in public schools must begin. The angry black youngsters in the Harlem elementary schools who did not feel America was their land, gave the reason as being "cause you don't do
nothing in it." This is clearly a reaction. (Appendix B, page 134) In cases where Africa was looked upon as an acceptable alternative to American racism it was more of an escape mechanism where children could be seen to be looking for a way out rather than embracing a philosophy of Pan-Africanism. One youngster felt people in Africa would not be jealous like white people in America (Appendix B, page 135). However, the resentment expressed towards white people by many black students in the fourth and fifth grades in the Harlem elementary schools is a cause to reconsider the conclusion drawn by Dr. Low in his historical analysis of the black experience.

... The homeland was so completely removed from the day to day meaning and logic of the American experience, that any inclination to refuse the new home carried grave dangers to survival. Therefore, the possibility of the non-acceptance of the new home was rejected, along with Africa. There was simply no other place than the new home for the Negro to turn—unless possibly to a spiritual home in heaven where he could, even as a slave or caste in a Christian society, figuratively lay his burdens down. Herein lies the paradox of the American Negro's life: a historic devotion, allegiance, and loyalty to America in spite of the intense harshness with which he was often treated here. 13

This may very well have been seen to be the case as late as ten years ago when the book in which that statement appeared was published. The angry mood of young black Americans today that has resulted in an assertion of African identity can be seen as a form of protest among many black students and, in younger children, it is clearly related to a rejection of the status quo. Clearly then the prejudice of black children from lower income families toward white people in
general can be seen as a response to their perception of the inequities and widening gap between affluent white America and their own communities. In advocating the need for a "nation of Negroes" one Harlem fifth grader mentioned Mayor Lindsey, Nixon and Rockefeller by name stating they had money and he didn't. One girl in the same class felt black people were called Negroes because white people think they are "stupid." The findings of the Harlem study reveal an obvious need for ethnic studies programs to focus on the development of social and personal attitudes related to perceptions and reactions of young children to cultural and racial differences.

The Necessity for Considering the Effects of Variables Outside the School Correlated with Prejudice and Development of Positive Self-Images

At present there is no way of being sure of the degree to which the process of education, i.e., ethnic, minority or black studies courses, is related to a lower incidence of prejudice and development of more positive self-image among students taking such courses unless other factors known to be correlated with these two variables, e.g., attitudes of family, socio-economic background, reasoning ability, political orientation, and soon are held constant in the analysis.

Obviously the public schools cannot control or influence variables outside of the schools which affect racial attitudes but they can detect and even measure the extent of such influences. The kinds of information and data in Appendices A and B of this study would be helpful to persons involved in teaching and developing curricula. Schools should be aware of the images and attitudes which most schools
claim they are attempting to change or influence. Yet the evaluation techniques of the Harlem schools failed to note the presence, absence or significance of outside variables when either developing curriculum or when attempting to measure the effect of the curriculum on student attitudes. This omission imposed severe limitations on the validity of their attempts to measure the impact or effectiveness of their heritage classes or teaching techniques. The validity of any tests to determine the effect of courses in ethnic studies would come into question where children in the same schools but from different social, economic and cultural settings were compared.

In order to overcome this limitation, evaluation studies conducted by schools should attempt to detect and control variables that may be correlated with negative racial attitudes toward minorities and low self-esteem. An analysis of the relationship between the effect of ethnic studies programs and other specific dimensions of prejudice is necessary to construct valid assessment instruments. To the extent that a high correlation, negative or positive, can be seen to exist between education, racial prejudice, or racial identity in spite of the presence of other variables, it might be possible to generalize with some assurance about the effects of ethnic or minority study programs in combating racial prejudice or establishing ethnic identity and pride.

This kind of analysis might also help detect the possible effects of certain outside variables which are not correlated with education but which conceivably interact with education and the way
minority children see themselves so as to modify or even force the reconsideration of certain basic assumptions related to developing objectives. For example, it may be that after taking black heritage classes, black children as a group may be shown to be more strongly in favor of nationalism and separatism than those who did not take such courses. However, within the group that took the courses it may very well turn out that children from lower class backgrounds would be found more receptive toward separatism than those from middle class backgrounds or vice versa.

An effective program in black or ethnic studies cannot be defined by a single set of standards. This study has revealed as many states of educational needs as there are goals and program objectives. Clearly then, different educational programs under the title of ethnic or black studies will have to be developed to satisfy the needs of different people.

The success of a district or school in developing a program in black or ethnic studies will ultimately be determined by the ability of that school or district to organize a system which makes it possible for individuals to realize their diverse expectations within the same educational setting. This requires the use of plural standards, defining educational needs for different groups and individuals, taking into consideration their unique perceptions, outlooks, attitudes and beliefs based on their respective position and perspective within a common social and political system. What is being suggested is per-
sonalized rather than individualized instruction. The difference being a recognition of the plurality of ideas and choice and the departure from a single value system in the former concept.

Evaluations relative to varying needs must be conducted. The evaluation must be in a large part self-evaluation. In black studies the learners must be made to assume some responsibility for their learning, this means each student should be helped to define and develop a set of expectations as his own reasons for entering a course. In this way students who choose not to take black studies can be counselled in accordance with their personal attitudes and value orientations. The question is not whether a person needs black or ethnic studies but rather if black or ethnic studies are viewed as a means when it is the end that should be kept in mind when counselling students who are reluctant to enter such courses. Perhaps a modification of the regular school curriculum may be the only way to reach students and teachers with educational disabilities that have created feelings of insecurity and caused them to aggressively extol or defensively admit their majority membership. Neither condition is conducive to community. Since individual security has its origins in individual identity, and individual identity in America is largely dependent on group identity perhaps, as an alternative to curricula revision, courses entitled white ethnic studies or majority studies could be developed to help schools cope with white cultural defensiveness which has its origin partly in the untenable task of maintaining the cultural autocracy
resulting from the white Anglo-Saxon distortion of the reality of American life. Since many white students are in need of a more realistic self-image, and since that objective will obviously not be accomplished through the existing black or ethnic studies programs, which focus on minorities and their identity problems, separate courses might be in order to address this need. This approach would be very consistent with ultimate goals of the ideal school system which Ron Edmonds has so eloquently outlined as an educational setting in which individual identity is secure, group identity is understood and appreciated, and community is a function of the positive interaction of all groups that are parties to the American experience.
Conclusion and Recommendations

In summary the following list of concerns are those which educators involved in ethnic, minority or black studies programs must take into consideration in planning, implementing, and evaluating such programs.

1. Context

The educational setting is one of the most important considerations in planning a program.

The sociological, psychological, emotional, cultural, as well as other characteristics such as ability level of the learner population should be taken into consideration when program objectives and goals are being formulated.

The above mentioned characteristics often vary from district to district, and from school to school within districts and often between classes within schools. Therefore, different objectives might be appropriate for different sections of the same course in a given school.

Besides learner needs and characteristics, the psychological and social atmosphere in which the school is operating affects the impact of ethnic and black studies programs. Adjustments must be made to take into consideration the effect of factors outside of the school which affect the teaching and learning process.

All of the above concerns should help educators develop a meaningful rationale for ethnic or black studies programs. Thus programs to change attitudes, help develop skills, or instill pride would be founded on a realistic appraisal of the level of need and ability to perform as appraised by teachers before program objectives are developed.
2. **Change Variables** - Those things that are changed as a result of the program.

In order to determine the impact or effectiveness of programs designed to produce change in behavior or attitudes, the value of certain variables, must be known before instructional activities can be developed.

The things teachers must be aware of in order to develop learning activities related to program goals are the following:

- Students' performance level on entering the course or program.

- Absence or presence of desired variable, i.e. attitude, knowledge, awareness, sense of pride, etc., and if present to what extent.

- Are students in favor of the proposed learning process designed to produce a change in their attitude or behavior or will the teacher meet psychological as well as emotional resistance.

3. **Preconditions** - Those things that must be present or have occurred before a program can operate.

At the first level are the people or materials who will be observed while the course or program is in operation.

At another level are the activities that are necessary to bring the first level preconditions to a state of readiness for the program.

Teacher training programs, other student programs, counselling student and/or community and parent involvement in planning and reaching agreement on program goals and objectives.

Development of teaching materials, adequate space, adequate time.

The above steps are recommended as components for analysis for a design criteria for ethnic and black studies programs.

A detailed analysis of program inputs and processes should enable educators to better understand the relationship as well as the function of the interaction of inputs with process.
Educators are often tempted to obtain successful models of programs that have been effective elsewhere. Yet, the success of any program will depend on the administrators’ ability to understand and apply the principles underlying a program rather than to reproduce the specifics of that program. One of the major purposes of this study has been to point out the variations of the characteristics of program inputs, as well as the failure of most educators to define the process whereby the inputs would change to outputs. Quite often black and ethnic studies programs do achieve their goals, i.e. changing attitudes, instilling ethnic pride, improving intergroup relations, etc. at a given level of cost in terms of human resources and learning materials. Unfortunately, the sponsors or persons conducting such courses or programs are unable to say what the program was or why it worked. In such cases the process is sometimes well defined but no adequate definition of inputs or outputs to enable others to adopt and reproduce similar results since the pre-requisite conditions are an unknown. Program evaluation as described above and at its most simple level may be defined as the comparison of performance against a standard, the standard being the criteria of judging the performance.
FOOTNOTES
CHAPTER I FOOTNOTES


5. Ibid., p. 2.


7. Ethnic Heritage Studies Centers, op. cit.


11. Ibid., p. 2.

12. Ibid., p. 7.

13. Ibid., p. 8.


15. Ethnic Heritage Studies Centers Hearings, p. 141 President Johnson as quoted by Leonard Fein, "Reflections on the Urban Condition"
CHAPTER I FOOTNOTES


20. Frantz Fanon, The Wretched of the Earth (New York: Grove Press, ), p

CHAPTER II FOOTNOTES


2 Ibid., pp. 12-20.

CHAPTER III FOOTNOTES


2. Statement prepared by Black Student Caucus at Malcolm Shabazz Experimental High School, Madison, Wisconsin, Fall 1971.


CHAPTER IV FOOTNOTES


3 Patterson, op. cit.


5 Ibid.

6 Ibid., pp. 3-4

7 Patterson, op. cit.


10 Ibid., p. 6.

11 Ibid., p. 7.


13 Ibid., p. 24-25.

14


16 Ibid.

CHAPTER IV FOOTNOTES


20. Ibid.

21. Ibid., p. 12.


25. Ibid.

26. Ibid., p. 61.


28. Ibid.

29. Ibid.

30. Ibid.
CHAPTER V FOOTNOTES


7. Ibid.


13. Ibid.

BIBLIOGRAPHY


BLACK AND ETHNIC STUDIES PROGRAMS AT PUBLIC SCHOOLS:
ELEMENTARY AND SECONDARY
VOLUME II
APPENDICES

A dissertation Presented
By
Raymond H. Giles, Jr.

Submitted to the Graduate School of the
University of Massachusetts in
partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

May 1972

Major Subject Education: Curriculum Development
THE FOLLOWING WRITTEN RESPONSES WERE COMPILED FROM QUESTIONNAIRES COMPLETED BY 4TH, 5TH, AND 6TH GRADE STUDENTS IN SCHOOLS IN CENTRAL HARLEM WHO HAD BEEN STUDYING ABOUT AFRICA FOR NINE MONTHS IN AFRICAN HERITAGE CLASSES THAT MET TWICE A WEEK FOR ONE HOUR.

THE ANSWERS ARE IN RESPONSE TO THE FOLLOWING THREE QUESTIONS:

a. Name some things you have learned about Africa this term.

b. What are some of the things you remember about people from Africa?

c. Is there any place in Africa that you would like to visit?
# INDEX

**IMPRESSIONS OF AFRICA**

<table>
<thead>
<tr>
<th>Public School No. 175</th>
<th>Class</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4-312</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>5-308</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>5-309</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>5-310</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Public School No. 192</th>
<th>Class</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4-228</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>5-6-301</td>
<td>34</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Public School No. 197</th>
<th>Class</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>4-203</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>4-213</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>4-237</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>5-217</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>5-218</td>
<td>63</td>
</tr>
<tr>
<td></td>
<td>5-219</td>
<td>68</td>
</tr>
<tr>
<td></td>
<td>6-221</td>
<td>74</td>
</tr>
<tr>
<td></td>
<td>6-225</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>6-227</td>
<td>84</td>
</tr>
</tbody>
</table>
IMPRESSIONS OF AFRICA

May 19, 1969
Public School No. 175
Class 4-312

Question No. I - Name Some Things you have Learned about Africa this Term.

I learned about Liberia, Nigeria, Ghana, and Biafra. I learned that Ethiopia is a fine country.

I learned about states in Africa. I like Ghana, Ethiopia and how the lands and states got there names. I will name some more states in Africa: Nigeria, Liberia, Kenya.

I have learned about Nigeria and Ghana. Ghana is a rich country. It have many, many gold and riches.

I've learn that Ghana is a rich country. It has many gold mines.

I learned that the equator goes through Africa. We learned about Ghana, Liberia and Nigeria.

I learned about black people. And how hard they had to work. I learned that Africa is a big country.

We have been learning about Africa and some of the parts in it like Ghana, Nigeria, Sierra Leon, Liberia, Kenya, Ethiopia and Biafra and some of the things they do. And one thing that I can not forget is how the people are starving in Biafra. You can see nothing but bones on them.

I learned about Ghana and their gold. I learned what Africa produces, like tea.

We learned that Ghana is a rich place and have a lot of gold. And we learned about Ethiopia, Liberia, Nigeria, Biafra.

Many famous black people came from Africa and some of the names of food we eat come from Africa, some of the plants that come from Africa has funny names and many black people came from Ethiopia. Many funny names came from Africa.
Question No. 1
Continued

No answer.

I learned about how they build there houses and what the materi- 
als they use to make it out of. And I learned how they make there 

I learned that Ghana and it's gold. I learned what Africa pro-

duces like tea, coffee.

I've learned about Nigeria and Ghana. Ghana is a rich country, 
it has plany of gold and riches.

I learn about Nigeria, Liberia and Africa and Ghana and Biafra 
and that all of these countries are in African.

I learned that 

I learned that the people in Africa have many names, there 
names are: Ghana, Ethiopia, Liberia, Kenya, Sierra Leone.

I learned that Africa is a rich country and Ghana has gold.

This term we learned about Ethiopia and other parts of Africa. 
And we learrend that Africa was a big conteniet. We also learned that 
Sierra Leone ment lion mountain. We also learned that long long ago 
people sailed on a boat and they thought saw lions all on top of one 
another put wen they got closed it was a mountain that is why they 
called it Sirra Leone.

Ethiopia in Africa is one of the oldest country's in Africa 
also Sierao Leone. Ghana is a country of riches. Liberia is the 
country of liberty.

I learned that Africa makes coffee and tea. And Africa is one 
of the riches continets in the world and the state is Ghana and I 
know that they make games in Africa too because my brother has a 
game called Kalah at my house and we play with it every night before 
we go to bed.
Question No. II - What are some of the Things you Remember about People from Africa?

They wear different clothes from us and probably eat different from us and wear different cloth.

I remember that the people in the are black just like us and some talk like us some talk different.

People from Africa are nice and kind they greet you with their talk. They speak many languages that we don't know.

Some people in Africa speak different languages.

I don't remember.

They are very clever, and they have a different talk to, and different clothes.

I don't remember.

I learned that African people smart. I learned that the nilotes live around the river Nile. I learned that the nilotes are 6 and 7 feet tall.

Ethiopia is a great city.

We learned that there were some tall people from Africa. They walk funny and some clothes and other things that Africa have they make them up here.

No answer.

No answer.

African people are clever and nice because they are black like us and they help us in some ways, and the nilotes are 6 and 7 feet tall, and they live around the river Nile.

People from Africa are nice sometimes.

I remember that Africa people wear different cloth from us and they eat probably different and probably talk different.

I remembered that people in Biafra are starving. And how they make there clothes, where they get the clothing, how they get it
but I know how they would kill their animal and take it home and clean it and sew it up and wear it, or kill the animal and eat the skin, and we learned about how the walk.

I remember that people from Africa hunt for gold and for animals.

African people are clever, some speak Swahili and some speak English, some may speak both. If you go there to visit they help you take your bags to where you want to stay. They will not la

Most of them are black.

The people of Africa and all the people in Africa have natives. I can't the of their names only a few and I forgot them but most of them live by the Nile.

I learned that in Africa there are short people, long people and all kinds of people in Africa.
Question No. III - Is there any Place in Africa that you would like to Visit?

Yes? Why would you like to Visit Africa?

I would like to visit Africa because I would to see how it look.

I would like to visit Africa because a lot of interin

I would like to visit Africa because, I've never been there. I would like to see what it looks like, I would like to know where my great, great great grandfather lived and what part of Africa he came from.

I would like to go to Ghana so I can get some gold.

I would like to visit Ghana. Because I would like to get the gold that is in the ground. No reason why I don't like Africa.

Yes, I would like to visit a lot of places in Africa except for one and that is Biafra and if I did go I would have to take a lot of food for the people of Biafra.

To know my ancestors. And to see how they produce their food.

I would like to see how they dress, what kind of foods they eat.

Because they had a meeting to this school and this lady said she went to Africa and when she went to Africa this man took her baggage and didn't take nothing.

No answer.

No answer.

Ghana, so I could find some gold and meet some people to help find some gold, and learn something about Africa.

I would like to visit African because I would be able to see how it look.

I would like to go to Africa because I would like to bring some food to the people. If I knew where Ghana was I would go there and get all the money I wanted. But I would not want to go to Africa because pictures I see on television show pictures of animals and I
Question No. III
Continued

would be scared to go to Africa because they might eat me up and their mother and my father and my family.

I would like to visit to know about Africa's country.

I want to know about my great grandfather and where we came from. African people are very nice.

No answer.

I would like to visit Africa because to see how the wonders of life are in Africa.

I would like to visit Africa because I would like to catch monkeys and birds. I would like to visit Africa to pick fruit like apples, cherrys, berrys, strawberrys, and blueberrys.

No? Why would you not like to visit Africa?

I would not like to visit Africa because when you can get you can get killed, you can get bite by a snake or you might run in to a wild elephant and they can run you down or a tiger.

I would not like to visit Africa because of the deadly an

Why I wouldn't like to visit Africa because don't want to see my poor ancestor's live.

I would not like to visit Africa because there are people that killed people. I would not like to visit Africa because there are animal that will kill and eat people for dinner and lunch.
Question No. I - Name some Things you have Learned about Africa this Term

I learned that Diamond and iron come from Sierra Leone and Ruber comes from Liberia so Africa is the continent of masses.

I learn about different kind of states in Africa some of them Guina, Liberia, and Ghana and we no what kind of food also we learn about cocoa and we no that Liberia has rubber also we no that Ghana has gold.

We learned that our ancesters lived in Africa, and Africa has gold, cocoa, tin, rubber, iron and Diamond. Africa is one of the worlds 50 states and continite.

We have learned that Africa is a very rich country.

I learned about African people and the way they dress. Africa has coffee, and tea lots of it.

I have learn that there are about 50 states in Africa. Some have diamonds, gold, tin, rubber, and cocoa. I have also learn that Africa is called the iron land.

We have learned that most of our goods are from Africa. We have learn that Africa is a little different from America.

I have learned African dances, I have learned about the countrys that produce tea, coffee, iron and lots of other things.

I learned that Africa has about every state that I know of and Africa has about 50 states. One thing I learned about Africa is it sells so many things.

1. Africa has about 50 states. 2. Ghana has gold and cocoa. 3. Siena Leon has diamond and iron. 4. Liberia has rubber. 5. In Africa along time ago when the boys were 12 they were taken from their homes and had to go to school.

There are a lot of Diamonds in Sierra Leone and I think others
Question No. I

Continued

of the country. There is iron in Liberia and gold and cocoa in Ghana.

Harriet Yubman she was a great negro she freed some slave in the underground railroad.

Many things are produce in Africa like coffee, tea, iron, gold, and other things. An I would like to see Africa.

We learned about different states and what they are famous for. We learned how to draw the map of Africa. We learned that there are 52 states in Africa.

Many things are produced in Africa, tin, cocoa and many other things.

Africa is very large it is 3 times bigger than America. Africa have gold, diamond, rubber, and cocoa.

In Sierra Leone they have Diamond. In Ghana they have Gold.

I learned that Africa has 50 states. I learned that the States found a lot of things. Ghana found Gold and Cocoa, Liberia, Rubber, Sierra Leone, Diamond, Iron. I learned a lot of things about Africa.

Africa has cocoa and gold. Africa is very large. Africa is three times bigger than American. Liberia has rubber. Sierre Leone has Diamond; iron. Africa has about 50 states there are many different countries in Africa.

I learned that Africa have gold, tin diamonds, oil, cocoa, coffee, tea, iron, rubber and many other things this country which Africa produce. Some of these various thing grows on trees which is very wonder for the wild life.

I've learned that Africa has coffee, gold, sisal, diamonds, tin. Long ago slaves were brought from Africa and brought to America and other countries where they were sold as slaves. The most important place in Africa is Egypt. Long ago, the kings of Africa were called Pharoahs. The Pharoahs made their slaves build pyramids and a Sphinx to remember them. When the Pharoahs died, their great cities disappeared. Our ancestors lived in Africa.

Africa has gold, magnesiam, cobalt, iron, rubber, coffee, tea,
Question No. I
Continued

diamonds and other products. They have animals, shine coconuts and pottery, Ivory.

1. Africa is near Europe and Asia. 2. Africa has about 50 states. 3. Africa has gold, Iron and diamond. 3. Tin is in Africa, cocoa also.

Africa has gold, tin, cocoa, diamonds, ivory, rubber, iron, coffee, tea and many other products.

We've learn that Africa have over 50 states and Africa is not only beautifuly but also a wonderious place to learn from and it has some very expensive stuff that you wouldn't think of.

No answer.
Question No. II - What are Some of the Things you Remember about People From Africa?

I remember about how the African people used the materials around them to make huts, clothes and how they made use of things like berry juice for dye.

Africans are very tall and some are very short and also some Africans like to dance and the men like to play drums and sing African songs.

They made drums and wooden sculptures of goods and of famous people.

They do great things for their country. Some Africans are very tall and some very small.

They way they look, work, and some of them are very small and very tall.

I remember that the people of Africa do ever thing that we do but they do it differently, they dress differently, and talk differently.

They are friendly and they are our ancestors. Some are tall and some are short.

I remember that people in Africa are all from different places and are different colors. I learned that Africa had produced many things that white people knew nothing about.

1. That people from Africa dress different from the people up here. 2. And they were they here different.

1. Some of them are red skins, brown skins and black skins. 2. They are our ancestors. 3. They have beautiful clothes. 4. Africans are very tall some of them are short.

Some Africans are small and some are short.

In some part of Africa people don't wear cloth some wear cloth.

They dress different from other people. And most cities in Africa have witch doctors.

People from Africa are doing the same things we're doing. In
parts of Africa, people are poor. Africans are short and tall. They wear beautiful jewelry. In some of Africa, the people wear clothes just like ours, and in other parts they wear rags.

They are very kind.

The people in Africa have very beautiful clothes, and they have beautiful jewel. Some people in Africa are very tall and some are very short.

I remember that they use to live in huts. In some parts of Africa they still do.

In different parts of Africa, they wear the same kind of clothes we wear. They wear very pretty jewelery.

People in Africa have very nice skin and clothes. Africans are very tall. They have very fine rings and bracelets and necklaces. They have a lot of colors and they have a lot of places there.

The people are very cultural to us because the people of Africa are large and small and medium. The people of Africa are our forefather and our ancestor.

The people of Africa are tall, some small. The Nilites are the biggest.

The Africans

African people is black.

The people of Africa live in city's and some live in villages. Some African are short some are very tall.

Most of the modern dance's come from Africa.

No answer.
Question No. III - Is there any Place in Africa that you would like to Visit?

Yes? Why would you like to Visit Africa?

I would like to go to Africa because I would want to learn and see how Africa is and how it advanced over the many centuries.

I would like to visit Africa because there are many things to learn about and you could see many different interesting things like learning how to play drums.

No answer.

I want to go to Africa to see what my great grandfathers and mothers did and how they did it.

I would to see some large animals and see the faces of some Africans.

I want to visit the state of Africa that has diamonds, because I want to see how they find diamond, and also to see how a diamonds looks like. I have learned that Sierra Leone is the State that has diamonds.

I'd like to see where my ancestors come from, and see what they did.

I would like to visit Africa because I think Africa is a very interesting place to visit. I also like to visit Africa cause Mr. Taylor told us one that their is place that once if you would pick up a cup sand you would be rich for life.

Yes. Because I like the work Africa it sounds ver intelegent, and plus my mother went to Africa and she said it is a nice place to visit and I do African dances and I want to see them dance out there in Africa.

I would like to go to Sierra Leon to see the wonderful diamonds.

I want to visit Sierro Leone because they have a lot of diamonds and I want to find some.

I would like to go to Ghana and scoop some gold. Mr. Taylor said if you go to Ghana all you have to do is scoop some gold and you'll be rich for the rest of your lives and that why I want
I would like to visit Liberia. To explore the rubber that they have and would like to see where my great great grandmother and grandfather.

Because I would like to visit Sierra Leone to see the diamonds. I hope if I would ever get to go, I would like to see them.

I would like to see where my ancestors come from.

I would like to visit Africa so I can go to Sierra Leone to see some Diamond and gold and cocoa.

I would like to visit Africa to see how it is. I would like to go to Sierra Leone.

I would like to visit Africa to see what it is like.

I would like to go to the place that has diamonds why? Because I would like to see diamonds and to have them. I like to go to the places that has gold because gold is very valuable. The place that has diamonds is called Sierra Leone. The place that has gold is called Ghana.

No answer.

No answer.

No answer.

1. Because Africa is a nice place to visit. 2. Africa has 50 states you can visit. 3. I would like to visit Africa to get gold and diamond. 4. I like to visit Africa any way you put it.

I would like to visit Africa because I want to learn about my ancestors. And we see a whole lot of films about Africa some in black and white I really would like to see them in color and in real to life.

No answer.

No answer.
IMPRESSIONS OF AFRICA

May 19, 1969
Public School No. 175
Class 5-309

Question No. I - Name some Things you have Learned about Africa this Term.

We learn about what negro's do some time we learn about what negro's are.

I had learn about Africa. That girls go to a school call Bandu. They learn the girls to do many things like taking care of the house. And there are a school Parro for boys they learn boys how to hunt. And how to build a house and learn them native game.

I have learned about some of the thing of Africa her are the name. Drum cloth, and foo they eat and mask.

I learned about porro schools and Bundu schools. And I learned about Richard Allen, Martin Luther, Ivory coast, Nigeria, Kenya, Africa cooks. They tell storys, they build, and play.

Africa is a dark continent it is one of the six continent. Richard Allen was born in 1760 as a slave.

We learn about clmport people.

I learned about the nut and about the scoop.

I have learned about Frederick Douglas. I have learned about Africa.

Africa is a Jungle.

How people live and some die. Learn about people in Africa. Learn about Africa people. We learn about poets. Learned about negros people.

I have learned that Africa is a very small place.

Some of them have funny names. Some of them
I have learned a lot about Africa and I want to learn more before the end of school. I like Africa very much and I wish that I would grow up to be a Africa women teacher so that I could teach Africa. And be a Africa Coachal teacher so that I can teach the children about Africa Coachal.

We learn about A.M.E. An I've learned about the colors, like black, red. Also about the fishing they have a net and a lady walk in the water and make the fish run into the net.

Africa is a place's where they walk barefooted in woods. Africa is nice and hot they wear read looking clothes. I learned about Fredrick Douglass.

I have learned some of the finest art ever made by man was produced by African tribal sculptors.

I have learned about Frederick Douglass. We learned about Mary McLeod Bethune. I learned about Granville Woods.

We learned that Africa know how to feed children.

How they cook. How they eat, dress, look. How they plan their food. Pick their food, grow their food.

I have heard about a hole lot of people and I like what I heard about Africa people and some Africa people is the same color I am and some are not.

I learned how they plan food and kill animal to get food to eat.

I learned about diffirent people. I learned about Africa. I know that Africa have old schools. I know that Africa is a black nation. Some black people is tall. Some people is white. Some people is read. Some people is very nice.
Question No. II - What are some of the Things you Remember about People from Africa?

Some are yellow, some are black. Africa cooking. Story telling.

Some people are tall, some or small. Some people in Africa do not buy there food, they hunt for it. The people in Africa do not wear shoes. The have different games to play. Some of they house of made of straw.

I know what Africa is like black nation. Some are tall. Some a black and some white.

All of them are black, some are old people, and some are young people. They sing, they laugh, and talk, nice people, bad people.

The people in Africa are red, back and yellow but most of the people in Africa is back and most of the people in Africa would like to stay there and some of the negts would like to go.

We learned about the way they dance. And the many clons they are.

Some people are short, some are tall. Some are beautiful.

The people in Africa wear cloth. Some are short. Some are tall. Some are black. Some are good.

The women are ball head, and some Africans cook. Some African's clean clothes. Some African's fish also and see them write a story telling about their selves. Hear how they sing.

They have a thing on there body. Some of the Africa people are red and some are red and clark sking. Some have to go and hunt for there food.

I remember that people from Africa are tall.

They have afro. They dress funny. These are all.

Well some of them are tall and some of them are short and they are black. I haven't seen many of them so I don't know how so of them look but I like them very much.

I've learned about the close they wear. They make they close
Question No. II
Continued

out of cloth and other materials.

The people in Africa are not like us they do not buy fook like us they kills cow, horse, and other animal to eat, the clothes they wear is not like ours. They wear clothes that do not look like ours.

Some are black, some are small, some are tall, some are african story telling.

The people from Africa dress with big ear ring.

Frederick Douglass. Booker T. Washington. Ghana

Dance, Play. How they hunt for food.

Africa people dress sometimes like and sometime I dress like them and I like Africa people because they is my color and they like me and I will like them.

I remember from a film that the laders was dress in cloth and was caring baby on thar back.

They is black and beautyful. I am proud those black people. And they like they black people.
Question No. III - Is there any Place in Africa that you would Like to Visit?

Yes? Why would you like to visit Africa?

Africa is a nice place to see everybody wood love it. Because Africa is nice an a nice sunny place with thing's to do, I'll name some now, fishing, wearing, singing, looking on so it is nice.

I would like to visit Africa, some part of Africa like Sudan, Libery, Leone, Kenya, Ghana, I would to see how Africa really is like. How they killed the animal. What kind of a bed they sleep in. What kind food they eat. What kind of music they play.

Why I would like to visit Africa because Africa is a nice place to visit. Because I like the drums, the mask and the cloth, the animals and other things there are in Africa to do. I like the dances and the beat and this is why I want to visit Africa.

I would want to visit Africa because I like the animals. Some of the animals like lions, goats, bears, cats, tigers, seep, ducks, robins, and I hate Gorrilas, apes and vulchers, bats, rate, fox, dingo's, eagles, snakes, monkeys, and I'm scared, bats and wild apes.

I want to visit Africa because they can to have fun in Africa. I would like to visit Egypt.

I will to visit Africa because it is a nice place and their have huts that look so beatyful that it would make you cys.

I like to visit Africa because it is good. Africa is a good place to visit. I like to see the people in Africa. I like to visit Africa because I like the people in Africa.

To see the people and hunt there and take some little animals home with me.

I would like to go to Africa. Because I never been there. Some have to kill animals. They have to eat akind of food. I would like to go down there. Some are poor and some are rich. Some do cooking.

I will like to visit Africa to go to a Kenya. I will like to visit Egypt.

I would love to go in the gugle. It is nice to killed animal.
The reason I want to visit Africa because I have'nt been there so long and want to go back to Africa. I even don't know how Africa look by now. I would like to visit Africa because I like Africa very much and I wish I had live in Africa so that I can learn more about Africa. I know a letter about and I want to learn more about it so when my teacher ask me about Africa I will know what to say to her and when other people ask me I can be able to tell them.

Yes, because I can go there and when I come back I can tell them about Africa. And I can bring back some materials and other things.

To learned some things to do. Go hunting and go farming, learning some games. Learn to sing. Learn to cook. I want to go to Sudan.

I would like to visit because I would want to go to Ghana to see the people there and I would like to see the face.

Because I like them and I like the way they dance.

I think it is a beaautiful place to go you do not have to were shoes. It have grass to see the animals. To catch the animals. To eat the animals. To like the animals.

I like to go to Africa to help them and play with them some time and feed them, and git them you.

Because I never been in Africa. I saw some film about it but I wont to go thar and see far myself. I wood love to go to Africa and stay for two wee are more.

I would like to visit west of Africa and I would visit north Africa. Africa is cooking. I like to visit because to singing.

No? Why would you not like to visit Africa?

Because there continent is to near to the sun and there are many wild anima

I do not want to visit Africa because I just don't want to. I rather stand her in New York as in the country. I do not want to visit Africa because I do'nt know how to speak they lesson.
IMPRESSIONS OF AFRICA

May 19, 1969
Public School No. 175
Class 5-310

Question No. I - Name some Things you have Learned about Africa this Term.

Africa has 52 States. Africa has 270,000,000 people.

I learn that Africa this term that in Africa it is very hot and it rains once in a while. And they do not wear the same clothes we wear.

I learned that some of the people that live in Africa are famous. Africa has 52 States.

The School in Africa. The way they dress.

We have learned about some of the houses in Africa and some of their language. We learned about the schools and we learned when children go to school they can't see their parents.

We have learned who the Africa people.

I learned that Africa is a large state. 2. Africa do not have schools like we do. 3. In Africa when a child gets 12 the teacher come and take them away from their parents. 4. And he or she is between 20 or 26 they will return home.

We have learned that they have different schools in Africa and that they have four schools, Porro, Bundubut, I can't remember all of them.

I learn that Africa has 52 States. 2. I learn that Africa has 270,000,000. 3. I learn that Africa has Africain about 3 times.

Africa have 52 States. Africa have 270,000,000 people.

I've learned that Kenya has coffee, Sierra Leone has diamonds.
Question No. I
Continued

I learn that Africa is a place were they had slavery, and that some slaves had escape.

We learned that Liberia has rubbies. We learned that Ghana has gold.


We have learned that Nigeria has tin, oil, palm products. Kenya has coffee. Africa has 52 states.

No answer.

I learned that Africa is a hot place and African people don't wear many clothing and at night it is very, very, very hot.

I learned how the people of Africa got along and things they did to help the sick. And I also learned how the people helped each other.

Mary M. Bithen, R. Allen.

I learn that Africa has 270,000,000. A also learn that African dancein is very interesting.
Question No. II - What are some of the Things you Remember about People from Africa?

The people of Africa dress very different of most people. They look very different, they wear earings in their noise and they were no shoes. They wear buba, lapa.

They were dancing and the are different and they do not get much money and as much food. Some are very tall and some are so very short.

No answer.

They wear funny clothing and look funny.

They dress different from us Americans. And look different. Some of them ware clothes that we don't ware in America.

No answer.

Some are short some are long.

I think the people of Africa some are poorly dressed others are richly dressed. I also remember that Africa has different kinds of people some black, brown, white, and many other different colors.

1. Africa people look funny. 2. Some Africa people have rings in their noise.

They tunband on the head they carry thing on there head. Some have ring through there nose.

I think that the people in Africa ware different kind of clothes because they are dress in half clothing, and they do not wear shoes. They have the women cooking for them and they have babies in Africa also. And go hunting and they do African dances.

Some had on earings, long dresses.

I remember that the people in Africa wear different kind of clothes and wear different earings.

They dress funny. They look funny because they ware noses.

They had different kinds of schools a classes and separate classes to go to and certain names of the homes.
Question No. II
Continued

Africa look funny. they dress funny because they eat funny.

No answer.

I remember that they cut water with much banana, and they trap wild animal and they cut the hile.

What I remember that the people where queer cloths and they have paint on there faces.

One aboat they talk different and look different.

Africa people were something like a cloth around the waist. They were beams around there neck.
Question No. III - Is there any Place in Africa that you would like to Visit?

Yes? Why would you like to visit Africa?

I would like to visit Africa because I want to see the way they get marry. And see them dance.

I say yes I will like to go to Africa because the way I like to know the country of my ancestors come from. I like to visit Ghana.

I would like to go to Africa just to see what the people look lik.

I would like to visit Africa to see how it look. And to see some of the thing in Africa.

Well I really haven't gave that a good thought yet. I would like to visit Africa because I want to see how different is from

I would like to go to Africa to be a

No answer.

I would like to visit Africa because I would like to see the home of my ancestors, also I would like to be a vetranarian.

I want to go to Africa to see the Africa people there. 2. To see their homes. 3. I would like to visit Africa because I would like to see the way they dance.

I won't to visit because I won't to see the witch Doctor Liberia if nice place visit but I wouldn't to live there because they do not have Kelloge Cornflake.

Because were are tigers, lions, camel giraffes to kill you.

No answer.

I would want to go there because its hot and it does'nt rain as much as it does here.

I would like to visit Africa because if I could go to Ghana and get some gold and explore the houses.

Because I never been there.
Question No. III
Continued

I would like to visit Africa because I want to meet the peoples and see how it look.

No? Why would you not like to visit Africa?

I would not like to visit Africa because I do not like what they eat, and how they dressed. And I do not like the way that they do their dances, and they are very, very, different than us because they eat different and dressed different.

The people look funny, and they talk funny they even dress funny and eat funny things.

I'am get lost in the woods. A lion mete bite me.

To many flys and ants.

I would not like to visit Africa because
IMPRESSIONS OF AFRICA

June 16, 1969
Public School No. 192
Class 4-228

Question No. I - Name some things you have learned about Africa this Term.

It is one of the largest continents there is. It is 3 times as big as the U.S. It is very hot. Ghana was very rich.

I have learned that many people in Africa were animal skins. Also that there are two tribe that are always almost dignified about the Watusies. The Pig-meat. Because the watusie are very tall. The pig-meat are very short.

I have learned about different Ancient Cities such as Mali and Ghana. Ghana is one of the oldest cities in the world. I learned about Prince Henry coming to Africa.

The people from Ghana. How the people dress. People from different tribes.

I learned that Africa had a war going on between Nigeria and Biafria. I learned that to fight in the war you do not have to be drafted. I learned that a tribe in Africa is not considered Africans.

First man born lived in Africa. It's a very large continent. It has very rich lands. They believe in many things. They greet you very welcoming.

That Africa treated slaves differently from the way American did. That men were brought to Americans slaves. That Africa is not all jungle.

That people from Africa were brought to America as slaves. That there are modern thing like cities and other things all over instead of what most people thing there is, just jungle. About negro art and Music in Africa.

I learned Africa is three times as big as the U.S. I learned Africa is the second largest continent. I learned Africa's lived about.
They know different native largely don't know. I don't know.

That Africa is the largest continent in the world. All women in Africa expect children. Africa is over 3 times the size of the United States.

It's a beautiful place, some historical fact had come from Africa and my origin is African.

I learned that the African had lots of gold. I also learned that the Africans wear light clothing and I learned that the African had great contries.

How large it is. Different kinds of tribes. Some famous people who came from there.

In different places there are different sdar's.

I've learned that some Africans had been taken to North South America and had been made slaves. I learned that Africa has many different tribes like the Ngbandi tribe, etc. I learned that Africans make masks with meaning like a mask that means death or a mask the Africans wear in funerals of their chief, etc.

They make beautiful art and sculptures. People from Africa went to America in boats as slaves. They make sculptures that represent many things.

I have learned about the places like Ghana and Mali she had kings like Mansa Miaa and now she is a land of excitement and adventure.

We learned about great Kings and Kingdoms. We also learned that Africans are civilized like us.

People from Africa were slaves when they came to America in 1619. They made sculptures of many things and some represent things. They were not indentured servants.

That Africa was very rich. The slavery in Africa was much better (but not good) than slavery in America. That the origin of Africa is black but, it is not all black.

Africa is three times as big as the U.S. Africans were taken from Africa as indentured servants as slaves to America. Africans were superstitious, and used colorful things.

Well I've learned that there are civilization like Ghana that have kings and Queens. When two nations have a war the loser goes to
Continued

the slavemaster. They had buried treasure and people would go out to find it. They have mask on when a ceremonies come. They would dance the bad spirits away and dance so that the good gods would come.

I have learned that Africa has gold and it has universitys. I learned that Africa has beautiful places to visit. I learned they make statues for ceremonies, and celebrations. I learned that Africa is 2 the size of the United States. The African had culture, and made art.

That there have been slaves. That the first men were in Africa and that Africa has every thing New York has. What I mean is that it is very modern.

It's three times as big as the U.S. There are more than 100 countries in Africa. There are 580 languages in Africa. The first slaves came from Africa.

First of all I learned that African people do not all dress alike in all parts of Africa it is not that cool. African people have different languages, costumes, customs, and religions. Third of all African people do not all where the same hair-do. Some where it Afro and some where it in braids. I learned that Africa is 3 times as large as the U.S.A. It has about 500 different languages. One is Swahili.

That the things that have heppened to them like slavery and Biafra. The people how they are today. All about country's in Africa and people. That people from Africa act like enemies to us.

Africa is a continent three times the size of the United States. It contains black people. It has deserts and jangles. It has 700 tribes that speak 700 different languages. It has pygmies, watusies, and many more. Some live in mountains and some live in forests.

People in Africa make statues out of clay. Africa is about 3 times as big as the United States. Nibas statues are two feet tall.

It has the biggest desert in the world called the Sahara Desert.
Question II - What are some of the Things you Remember about People from Africa?

They live in tribes. All tribes are different. Monza Musa was a great African King. Ghana was also a rich African King.

They have many religious beliefs. They eat animal raw.

I remember that some pygmies of the tallest a 4 foot 7 inches. I think that they dressed robes.

They believe in Gods and they do many ceremonies. People from different countries think differently and do many things differently.

I remember that the people of west Africa mostly wear very cool clothing.

They wear dashiki's. They believe in many things. They wear different clothes.

I don't know.

I don't know.

None

They have an Afro hair style. They do now wear much clothes. I don't know any more.

They speak different lang. The dress different.

The people of Africa have made brouze carving, wood carving and made tools of self defense.

I remember that the Africans had masks to represent the tribes. They were in on they had Ivory turned into a rams hara shape.

They are very good builders. They are very good hunters. They are very good dancers.

The women wear long dresses.

I learned that some people in Africa wear dashikis and some people walk around nude and some with just scraps of cloth around them. In Africa it isn't strange to people seeing other nude people walk around.
Question No. II
Continued

There languages were different from ours. They live and dress differently.

They are sterotyped as people running around naked in the jungles.

The people in some parts of Africa don't where clothing like the pygmies.

I don't know.

The languages they speak are different. The all do not live in jungles, forests, and are not savages like they sometimes show us on T.V.

People in Africa lived mostly in tribes. Africans usually would have ceremonies.

They wear dashikis. They wear sandals and sometimes barefooted. They wear hats made of skins of animal. They also wore patches on different parts of the body. They wear nothing sometimes in different parts of Africa.

I remember that the people from Africa wear clothes that are made out of animals, like lions, tigers, leopards. That in Africa people are nude and they don't mind. But in America there ashamed to walk around nude.

I don't know.

I don't know.

They all have names that do not sound like American names. Some Africans where dashikis and turbans. Turbans are wraped a certain way. I remember that most African carry things on there heads for good posture. Most of them had fruit on their heads.

I don't know.

The people in Africa wear different clothes.

They were taken as indention servants but were turned to slaves.

I don't know any thing about people from Africa because I did not see any people from Africa.
Question No. III - Is there any Place in Africa that you would like to Visit?

Yes? Why would you like to visit Africa?

I would like to find out for myself how different tribes and people live in Africa and visit different countries for pleasure and for information.

I am not sure but I hav'nt been there so I'd like to go.

Because I have heard lots of things about African and it people and would like to see the people and how they live.

I would like to go to Africa because Africa is a continent in another part of the world, and I would like to see how different tribes act and see the different clothing they wear.

I have never been there. I would like to visit Ghana and Nigeria and Biafra. I want to see how they go about things. What kind of hospitals they have. It's my home time.

To see other peoples habits and to see a different continent.

To see what it really looks like, to see what the people really feel, and just to visit another country.

I would like to visit Kubi Kumbi because there are things I'd like to buy. I also want to visit Ghana.

I would want to know what it is like.

I never have been to a continent. I like to see how they dress.

I would like to visit Africa because many of my ancestory is from Africa, and because Africa is my home origin.

I would like to visit Africa because I would like to visit Ethiopia and Ghana and that I could get a chance to see the African dance and I would like to see them talk in different languages.

Because I would like to compare other places with Africa.

Ghana is a place that has a lot of gold.

I would like to visit Biafra to see the people how they live and
Question No. III
Continued

what kind of food they like so then I will know what kind of food to send them while I'm here in America.

I would like to visit Africa because I want to see how they live and dress and to see if they get and how they get education if they do, and many other things.

Because of the old things there are in Egypt and in Ethiopia and new things in Algeria and Norroco.

Because I want to know more about Africa. And it might be nice.

I would like to visit Africa because I want to see how they dress and know about their customs. I want to see their sculptures and paintings. I would like to see what Africa looks like.

I would like to visit Ghana because I have met people from Ghana and I would like to know how they live.

I would like to visit Africa because I would like to know how another continent and environment.

Well I would like to visit Africa to go to Ghana so that I could visit my relatives and go see my father's father. And to visit my friends because I lived there. I would like to go there to climb trees meet my pets, dance around the fire, and to go hunting, and to be a fellowman of my group and to go to Ghana because it is so peaceful there and you can go where you want to go.

I would like to visit Africa, because it has lots of land, animals live there. I would like to see how the people live in Africa what kind of dress they wear, and how they make their clothes. I would like to know what they eat, do they eat there food raw, or cooked. I would like to know how they kill there food, and what they kill with.

To see how other people live and compare to our living. How they treat you and make you feel real good and other things.

I would like to visit Ghana because it's a rich country. I would like to see the way they dress, their habits, and how they live. I would like to live there. I read in "A book of legends that the streets were paved in gold."
Question No. III
Continued

I would like to visit Africa because I was born in Ghana. I lived in Ascia for one year only and would like to go and visit my friends they may not notice me.

Because I can see how everything is today and how things have changed to the citys. How everything. But the reason I said maybe because there might be some trouble, but I think Africa is a nice place to visit but I would hate to live there.

I would like to visit Africa because I think I like it and it look beatiful.

I'd like to make analogys of the United States and Africa. I'd like to see how they look, dress and live.

No? Why would you not like to visit Africa?

I would not like to go to Africa because of animals.

I would not want to go to Africa because it has to many poor places.

Because of the poisonous and dealy animals in the Congo.
IMPRESSIONS OF AFRICA

June 16, 1969
Public School No. 192
Class 5-6-301

Question No. I - Name some things you have Learned about Africa this Term.

Places in Africa especially Tanzania. We learned that some people in the country part live in mud huts with straw huts and in the city they have special brich houses. And in Egypt they have perimids and the spinze. And it isn't the way people think it is it's more civilized than uncivilized.

Celopatra, Ghana, Timbutu.

I learned that there is civilization in Africa. I thought it was savage. I learned that there are lot of arts in Africa. I learned about Mansa Musa.

Africa is a continent. Africa is cool. Africa is hot. Africa has many animals. Africa has many people. Africa's people have many customs. Africa has many type of dress. Africa has many type of language.

I learned the there was a great man called Monsa Moosa. Monsa Moosa was considered a god to the African's.

I learned that people thing the first persons came from there and that Africa is a nation of many types of languages and people. It is a country that is growing.


I learned that people in Africa were far more civilized than I thought. I learned that they have planes and many other transportation. I thought that the Africans had to use canoes or walk. I have learned that the piece of Canal between Asia and Africa is a
part of Asia not Africa. I have also learned that Africa is three times as large as the United States.

That not all of Africa is uncivilized. People there use what they have. Grass, wood, mud. Most people don't wear much clothes.

I've learned that Africa was a big country and the place were take as slave and sold. I learnt that Africa

I've learned that Africa was a big country and the people were take as slaves and sold. I learned that Africa is civilized in some places and people wear their customary dress.

I learned that Africa is not the way I thought. It's not like people running around with spears and head hunters. The people are nice. I found out that in some cities there are motor vehicles. There is high grass in Africa to.

The electron theory of statistics electricity bridge in current electricity. Electricity and protons and nucleus and neutron.

I learned that Africa is not the way we see it on television. On television Africa is a place where savages live on each other's flesh rather than cows, pigs and other animal flesh.

I learned that Africa is not what I really think it is. It is a nice way to live.

I learned about Manso Musa the famous African King and Ghana and Mali.

Africa is very beatiful and all the animals are free. Africa itself is free.

I learn that some parts of Africa are very peacefuller than other parts like Biafra etc.

Africa is a big contented and that Africa contains a lot of native and it has a big victor.

We learned about African slaves and about the slaves trade. And about kingdoms in Africa like Ghana. We learned about the kings of Africa. We learned about the legends and stories about Africans.
Question No. I
Continued

In some places in Africa are civilized. Africa has many ani-
mals. Africa

It is not what we see in television. In television it tells
Africa as primitive and very savage it isn't the people there are
friendly.

I have learned many things about Africa such as: Art and culture
history, ways of life etc. I also read many things about Africa.

I learned that Africa is bigger than the United States, and
there are lots of languages like Showili. In Africa many people trade
things and prove that when a boy thinks he is a man he must prove it.

I learned that part of Africa is civilized and part is uncivil-
ized. And that it is one of the biggest continent Africa is were most
of the soul and black people come from. Africa is a nice place to
live it has beautiful view. Specially the Victoria falls.

Africa is not a savage as it sounds. Some places in Africa the
left hand is considered dirty. In some part of Africa it is much like
the city it is very civilized and wear clothes like we do.

I have learned that Africa is not so far behind. And we have
also learned about African art, and the way they dress there.
Question No. II - What are some of the Things you Remember about People from Africa?

They are very civilized but still some places are uncivilized.

Cleopatra was Queen of Africa. Ghana is a country in Western Africa. Timbutu a trading place in French West Africa.

They are people who are there are artistic.

People have many customs. People have many languages.

They wore some material that they rap around there body.

They all are peace and there are different and they all look differently and dress. And they like to follow old customs.

They made their hair hard. That evil spirits.

They wear some kind of cloth and wrap it around themselves. And the way they make bowls with clay and then they let it dry in the sun. And that they eat something that doesn't tastes that good. But I forgot what its called.

That people in Africa wear normal clothing like we do here and that they don't wear those rags. I have also remembered that they are very civilized otherwise, they wouldn't be able to make buildings like we do.

The have different costum. Ugly to them. Is pretty, pretty to them is ugly.

No answer.

No answer.

I remember that the people conceder their left hand dirty and cannot be used to eat with.

The way they look are not bad to them but to some other people they might think its very bad to be running around in a piece cloth. But this there culture. So let them do it.

They are nature loving and believe in traditional customs.

In some part of Africa, the people are smaller than we are. They
Question No. II
Continued

wear different hair do's and different clothings.

They were slaves for the (pigs) white people.

The have a lot of culture and are good artes, and some are
very morden and some believe in what the ancient.

They don't were shoes they wear plastic sandles (some).

No answer.

That they are dressed in coll clthoes. That they are very mo-
dern. That they are very kind.

Some of African people are primitive. The people do not have
jobs. The children do not go to school. The families eat different.
The people are poor.

They are friendly and umarous people which speek many language.

There are ceartain tribes that have different customs. They
dress differently, etc.

Some of the people wear ring in their noses. Some people all
kinds of barches. Some people wear paint on their face and all kinds
of other things.

No answer.

Some people in Africa a well dressed and some are not well
dressed.

What may seem ugly to us may seem pretty to them.
Question No. III - Is there any Place in Africa that you would like to Visit?

Yes? Why would you like to visit Africa?

I would because I think I could learn a lot in the African culture than with a lot of raisism here. I think Africa is a paradise compared to here.

I would like to visit Africa to learn more about the people. I want to see some of places we learned about like to see statues and wild animals. What they at work how they look.

To see if it is true that what people say about Africa.

I would like to visit it so I can see for may self how it is and to get to know the people there.

No answer.

Because I like beauty 4 words.

Because it is very interesting the way the people do things over there. And it is also very beautiful.

I would like to visit Africa for 2 reasons, one is to see the beautiful sights such as the Nile river which is the longest river in the world. Another sight is that there may still be more volcanoes existing and another may be very high waterfalls. The second reason is to that I would like to see how civilized and advanced and how the Africans eat there.

Because there are many interesting things there.

No answer.

Because Africa seems like a very nice country to visit and to learn about your own people.

I learned so much about the African decent and some

No answer.

I would like to Africa and see how my ancient live.

I would like to visit Sudan because there are a lot of lions
Question No. III
Continued

there.

It's very nice. I have seen slides of Tanzania. It seems better without the smog of New York. But I don't have lactirise but I still would like to go.

I would like to visit Africa because of the scenery contained in the country.

I would like to go because I like animals and Africa has many animals and I like animals and the people.

Yes, because I want to see how they eat and live.

I would like to go to Africa because I would like to see what Africa is like.

I would like to visit Africa to see what it really is like every one gives a different story about it. I'm sick of hereing all these story. I want to base my own opinion.

I would like to visit Africa because that is where my people come from, my heritage etc. It is also beatiful and would be very interesting.

I would like to see all birth of tribes and the they make and the jungle.

It might be an interesting journey.

No? Why would you not like to visit Africa?

Africa has pygmies.

Because I might get lost in Africa and I might meet a monster an somebody I don't know thats why I don't want to visit Africa.

I think that it is too hot.
IMPRESSIONS OF AFRICA

May 2, 1969
Public School No. 197
Class 4-203

Question No. I - Name Three Things you have Learned about Africa this Term.

1. We learned a little bit of African language. 2. We learned that Africa has a lot of things we have in New York City. 3. We learned about almost all of countries in Africa.

1. We learned our continents. 2. We learned modern things. 3. We learned the countries of Africa.

In Africa they have the same things we have. The speak different. In Africa they speak speech like yoo ya doo.

1. In Africa people have there place almost like ours. 2. In Africa people use speech like ha-yoo. 3. In Africa some countries are called Kenya and South Africa.

They have paved streets like New York. They have modern buildings like New York. Africa is the second largest continent.

I learned that its the second largest continent in the world. I learned that the nile is in africa. I learned that accra is the capital of Ghana.

I learned that Africa is very warm. 2. I also learned that the markets. 3. I learned the Biafra and Nigeria were have a civil war.

1. That Africa is modern. 2. Africa is own by many countries. 3. Africa has many famous people.

1. Africa is the second largest continent in the world. 2. Africa is a rich continent. 3. The people in speak different languages.

1. I learned that Africa is a large continent. 2. I learned that Africa has some of the same things we have in New York. 3. I also learned that parts of Africa is modern.
Question No. 1
Continued

1. Africa is the second largest continent in the world. 2. Africa has many proverbs. 3. Africa is in the south.

I learned that Africa is a continent. I learned about Ghana. I learned a lot of countries.

We learned that Africa is a continent. and the people there wear few clothes. Their hotels are very modern.

1. To speak Twi. 2. All the places in Africa. 3. The biggest state their is in africa.

1. Africa is very big. 2. The capital of Africa is Ghana. 3. Africa had many things like ours.

We learned that Africa is the second biggest continent. We learned that Africa has many modern houses and Africa has a lot of stores.

Africa has a bulge on the end. Africa has a country that has modern house. Africa is a continent.

I have learned that not only black people is in africa, all kinds of people are in Africa. I have learned that people is black in Africa because they are near the sun. I have learned that Ghana is in Africa.

1. I have learned that Africa have many things like we do. 2. I've learned that Africa is one of the largest continents. 3. I have learned that Africa has many countries.

I learned that Africa is the second largest continent. I learned that Africa has crops like coconut, fruit, coffee. I learned that Africa is modern like New York.

We learn the countries. We learn the language. What they have in Africa.

1. They have boy scouts in Africa. 2. I learned where to find the continents on the map. 3. I learned that they sell meat outside.

Ghana, people in Africa, continent.

1. We learned a little bit of Africa language. 2. We learned the continent of Africa. 3. We learned and saw some of the
Question No. II - What are some of the Things you Remember about People from Africa?

Some of the people in Africa are dark skin some are light skin. Some people in Africa were clothes like we do. I think that most people in Africa were different clothes.

They were a dashiki.

They look different. They dress different. They have homes different.

1. People in Africa have long dresses with different colors. 2. When they want water they go to the well with a bucket and put water in it and carry it on their head.

They are brown skin. They speak our language. The women wear long dresses.

They don't always look ragedy and messy. Some are dressed like people in New York. Some of them where dashiki's.

I learned that people wear dashiki.

The people wear clothes just as we do.

Some people look wonder. 2. The people come from different in Africa. 3. The children's teacher takes them to police station.

Some of the people of Africa dresses in rags and some dresses like us in dashikis and other things. Some of them are tall, short, light skin and dark skin.

1. The people from Africa wear different kinds of clothing than we do. 2. Some of us wear the same clothing such as dashikie.

I learned that people from Africa where dashikies.

I remembered that the people are dark sking. Some of the people wear Dashiki. Some of the people wear big straw hats.

They dress different. 2. They dress in dashikies.

I remember that Africa has many things like stores, police station and apartment building.
People dress in dashikis.

The look dark skin. Most of them wear afros. Some of them wear light things cuse it is hot.

I have been told that people in Africa dress like us sometimes. And they wear clothes like dashikia.

I remembered that some people were robes. Other people wear skirts, dashiki, blouses, etc. I remember that some people are rich and some are poor.

I remember that African people dress with little clothing. I remember that african people live in huts. I remember African people do pottery and carvings.

The ladies in Africa wear long dresses. The men wear Dashiki. Sometimes the ladies wear sanders for shoe.

1. They dress different. 2. They speak different language. 3. They were a dashike.

Dashiki Climat People

Some of the people in Africa wear dashiki. 2. In Africa all the people in Africa is Black.
Question No. III - Is there any Place in Africa that you would like To Visit?

Yes? Why would you like to visit Africa?

I would like to visit Africa because most of the time the climate is very hot. I like hot weather.

I would like to visit Africa because I would like to know more about it. Yesterday I saw a picture about Africa, it shows that African people scratch their ear and make different shoes.

Because that's were my auntsisters come from. And I would like to see how they paint their faces.

Yes, I would like to go to Chad. Then I would go to the Nile and find Cleo patricas treasure. Then I would find the elephant grave yard and get a lot of money for the ivory.

because I would like to know if it's true about the things that Mrs. Hazzard told us.

I would like to see the children.

Because Africa is a nice place to visit. The people in Africa would be glad to have you.

I would like to visit Africa because I've never been there before. Maybe some people might have ancestors that are African.

I would like to go to see what Africa is like.

I would like to visit Algeria because I never been to Algeria or Africa and I would like to see how it is.

Because Africa is a exating place. And I would like to meet some of the big people out in Africa.

Because I'd like to see how they dress in real life and if the food is good.

I like to visit Ghana.

I want to see how they dress in africa.

I would like to visit Africa because I want to see Ghana.
Question No. III
Continued

I would like to visit Africa because when Mrs. Hazzard shows us film scripts of Africa there are some very interesting things there. And I would like to see them in person.

I would like to visit Africa so that I could know how they really live. And how they are different from us.

I would like to visit Africa because I want to see what real African people do and where they live and how they look.

I would like to live in Africa because I would like to go to Ghana. because I want to see what lovely clothes they were.

Because I would like to be in a shafari.

I want to see more sun and I was born in Africa. Sudan.

I would like to visit Africa because it is a nice place to visit they have thing like us.

No? Why would you not like to visit Africa?

Because I like in P.R. better than any place in the world.

I would not want to live there or visit because they wear funny clothes and I don't like Afro's. And I don't like the animals.
IMPRESSIONS OF AFRICA

May 14, 1969
Public School 197
Class 4-213

Question No. I - Name Three Things you have Learned about Africa this Term.

I don't remember. I don't want to be a slave. I remember about Twi.

One thing I know about Ghana is it is not no fun. I do not want to go to Ghana because I do not think they wood taste good. I am scared to go to Ghana because I mind get killed.

The nile river is the
Ghana is a country.


Ghana is a nice place to be.

No answer.

Ghana History Sahara
Ghana Afro-American History Culture

Ghana is a nice place to be.

I no it have a lot of people. and they have funny clothes there and they do not have lots of houses down there.

I no the word Ghana. I no the word africa. I no the word american.

Ghana Africa Red Sea

No answer.

Ghana is a nice place to be.
Question No. II - What are some of the Things you Remember about People from Africa?

I learn about Ghana and I learn about country I learn about Africa.

I know Ghana, Twi Slave.

The land, the people and climat, Mr. Marcus. Carlos Cookes. Patrice Lunusba.

I learned about Ghana and I learned about country, I learned about Africa.

No Answer.
No answer.

(the word "scared" written at the top of paper)
No answer.
No answer.
No answer.
No answer.

Twi
No answer.

Housseing

Great Black people like Marcus, Carlos Cookes, Patrice Lunusba.

(13) No Answers.
Question No. III - Is there any Place in Africa that you would Like to Visit?

Yes? Why would you like to visit Africa?

Yes checked.
No answer.
No answer.
I live to be at Africa.
No answer.
Yes checked.
No answer.
Yes checked.
I like to go somewhere.
Yes checked.
I want to go to africa.
Yes checked.
Yes checked.
Yes checked.
Yes checked.
Yes checked.
No answer.
No answer.
No answer.
No answer.

No? Why would you not like to visit Africa?

The men are bad.
IMPRESSIONS OF AFRICA

May 8, 1969
Public School No. 197
Class 4-237

Question No. I - Name Three Things you have Learned about Africa this Term.

I learned about Africa states and I learned about the people and I learned about their country.

I have learned about Africa is the way their houses looks. And I know how their clothes looks like.

I like the building of afro. I like the water.

Houssein, Egypt, Ghana

Egype, Nile desert

I like Egypt because it is a nice place. You can see them dancing in Egypt. I like the way they talk in Egypt. I saw it in a picture.

People, stores, places.

Nergin, Countee Cullen, Ghana.

I have learned about countries.

No answer.

No answer.

I learned about black americans history. I learn about black negro history.

About people about clothers, about state.

Africa is hot and sandy. In the desert you can get very thirsty and does not snow in Africa.

I like Africa because they have so many thing about it. Africa
Question No. I
Continued

so people, stores homes.

We learn things about the country of Africa. 2. We learn things about how they dress. 3. We learn things about how they baff.

I like about the people how they pick favorite from grass and I like sun the have and the trees and the lion and the lepored and the camel and the people with the children and I like how they laugh and they play with children.

desert, forst, grass, hot & cold, victoria, Indian Ocean, east africa, atlantic ocean, tanganyika.
Question No. II - What are some of the Things you Remember about People from Africa?

Some people were diffince clother, and some were diffince shoes and some thing they house are diffince.

No answer.
No answer.

James Forten, Cullen eligabeth

James Forten came from africa, cullen

I like to see the people in Africa. You can talk to them in africa language you can play with the africa children.

Learning about Africa, learning different English, learning about african people.

No answer.
No answer.

They are tall and some are short.

No answer.
No answer.

Nice people hunt for book

In africa you see tall people and short people and the people are sometimes not.

No answer.
No answer.

Some people were different clothen and they were different shoes some shoes some slipper and some wore sandle and they are different kinds of people and they dance and they run.

Beginning corenboren, metals, empires, coast, kingdoms, links.
Question No. III - Is there any Place in Africa that you would like to Visit?

Yes? Why would you like to visit Africa?

No answer.

Because it will be fun to visit Africa. You will hear them talk. You can see the baby when they are born.

To see what it look like.

No answer

No answer

No answer

because is nice people there

Because I can see the people

To see what it look like

No answer

( answered both yes and no) because its a very nice people Africa.

because it nice sunny and trees is there and you can how they dance and pick up people and they pick up applies.

No? Why would you not like to visit Africa?

because africa people hunt for their food. And sometime they go to the super market, we go to the supermarket all the time.

No answer

No answer

No answer

I would like to visit africa.
Question No. III
Continued

No answer.

No answer.

(answered both ye and no) Because the african people don't like when you and don't want them.

because I donot have a afro on my hair and I do not have the clothes to were and to go to afro american.

No answer.

No answer.
I have learned about their costumes. I have learned about their color. I have learned about their homes.

We learned about Ghana. We learned about Nigeria. We have learned that Africa looks a little like New York. We have learned that Africa is not as poor as some people think. We have learned that Africa has factories just like New York too.

a. Africa is called the Dark. b. We've learned that some places in Africa are similar to the United States. And they wear clothes like in the United States. c. We learned about the countries in Africa.

Africa's countries are being tamed. Many countries in Africa are gaining their freedom. Some of Africa is also poor. The children are starving.

Africa is called the Dark Continent. What the flag of Dahomey looks like. I have learned Twi.

I learned that all parts of Africa have different language.

I have learn about their cloths. I have learn the different houses they live in. I have learn the unusually food they eat.

The thing I have learned about Africa is Africa is not so poor as some people think. The second thing is that Mrs. Hazzard has taught us some of the languages. The third thing is I have learned that the tribes are all different.

The three things I learned was that Africa has head-hunters, cannibals there who scalp you and cut off your head. There is a war in Nigeria with the Hausa Iboa tribe because each wants to be independent.
Question I
Continued

We have learned about the countries in Africa and we also learned about the Sahara Desert. The thing that I found most interesting was learning about Egypt because we learned about the pharaohs and the president of Egypt is Abdel Nasser.

Africa is not a continent of savages and head-hunters. It's a very civilized. As a matter of fact it's very much like New York at least in some places are. Some jungles have been reserved, like Yellow Stone National Park they have left some places untouched, because of its beauty. The animal that live in these parks seem to like it. Another dreadful thing is that people are starving there's war, blood and dying in Africa in Biafric.

Africa has nice land. Nigeria is a bad place to visit because of the wars and hungry children there. Some places of Africa is all wright and some are not.

1. One thing I learned about Africa is that Africa was the second continent in the world. 2. Africa has wars, and things like that. 3. Some of the states in Africa has a new name.

I have learned that african can build houses just like the houses in New York, and they have to catch animals to make their clothes, and they do not have beds like we do.

This term I have learned that in Africa there are home like there are in New York. I have learned that people in Africa dress like us. I have learned a language, the african speak. The language is Twi.

That the children learned to read and write that they go to the fields to help their mother and father work for the next meal.

I've learned that Africa has many building and stores in their cities. And the not only have one language but many others. And I've learned that the capital of Egypt is Cairo.

1. The three things I learned about Africa is that we both have things in common. 2. The second thing is that the houses are made out of different materials. 3. The third thing is the different clothes they wear.

I learned about the people in Africa and the way they dress. 2. I learned about africa and their different crops. 3. We learned about their transportation and homes.
One thing I have learned about Africa is that the land is a warm, sandy, dry place and the trees are big leafy ones. The land is not so good for growing because there is not much rainfall. The beaches are nice and cool, but the water is mostly salty and an ideal place to go swimming.

One thing I learned about is that some parts of it is like New York and other parts aren’t. Another thing is that Africa states aren’t as big as the ones in North America South America. Also I learned that the Nile River in Africa is the longest river in the universe.

I learned that in Africa some people have transportation the same as we do in New York. 2. I’ve also learned that the language they speak is all together different from ours in some parts of Africa. 3. They also have big shopping centers as we do!

The people wear clothes like us. They talk some English. They have cows and sheep like us.

We have learned about some of the countries in Africa. 2. We have learned about famous people in Africa. 3. We have talked and learned where the cities and countries are located in Africa. 4. We have talked and learned about the famous people in Africa and what they did.

1. The first thing that I know about Africa is that all the people don’t dress the same. 2. The second is that they have many wars in Africa. 3. The third is that Africa and New York are almost the same thing. The only thing about it is that New York has forests instead of jungles.
Question No. II - What are some of the Things you Remember about People from Africa?

I remember the way they build their houses. I remember the way they dress. I remember the way they act. I remember the way they eat. I remember the way they travel.

Some things I have learned about Africa is that some people have no shoes to wear and hardly enough clothes to wear.

The class and I learned that African people wear clothes like every one else in the United States.

I remember that africa is civilized now. The people wear suits live in apartment houses and have out door resturants. The women go to beauti parlors and even straiten their hair.

Houssein is a boy who works on a ship. Women who are Moslems were white dresses that cover them from head to foot and don't show any part of their body until there married.

The people there wear different clothes than us.

One thing is the way they dress. The second is the different languages they speak.

Some things I have rememberes about people is that some people have no shoes to wear and hardly enough clothes either. Some people ride bikes to get wear they are going. And some people are well dressed.

No answer.

The thing that I remember about the people in Africa is that some of them are rich and some are poor some Africans live wealthy apartment houses and some do not.

They are very much like us. Some of them have an English accent.

Some people have nice homes and clothes and some are rich and poor.

One is that Africa people where clothing like cloth suit. The people in Biafra wear bibs and they are starving to death.

The people in africa are very poor and cannot support the family
Question No. II
Continued

and the family must go and hunt for their food.

That the people in Africa were rich before the white man came.
That people in Africa wear mini dresses.

The women in Africa carry their baby's on their back. And the
Africans work hard for their childrens food. Some of the africans
clothes look like rags and they have a dark complexion.

That they are getting more modern and that some of there live
in big buildings and they are very hard working and they do a lot
of farming and planting.

One thing is the different languages they speak. The second
thing is the food they eat.

The people in africa don't always wear old clothes or wear
clothes which makes them half nude only in the jungles. The people
in Africa are just like us, they have public stores and places.

The people in Africa wear clothes just like ours except a few
people wear native coustumes which are bright and colorful. The
people in Africa like to do a lot of dancing also.

I remember that some people of Africa are civilized and other
people are like savages. Some people aren't rich enough to own
cars so they ride bikes to work.

Some of the people in Africa wear clothing the same as we do.
Some of the little boys in Africa shine shoes for people in the
cities. There are also boy scouts and girl scouts there two.

I remembered the way African people look. The way they dress.
The way they act. The way the talk. The way they eat. And the
clothes they wear.

The people in africa dress like us. Some of them wear long,
loose cotton robes or shorts and skirts and cloths. They wear
afros and some of them wear no shoes or anything on their feet.
Sometimes they wear cloths wrapped on their heads. They talk dif-
ferent languages from us, but some talk the same as us.

One of the things about some people they do not speak other
kind of languages.
Question No. III - Is there any Place in Africa that you would Like to Visit?

Yes? Why would you like to visit Africa?

Because I would like to know if everything I heard about Africa is true. I would like to see the way their houses are built and I would like to know more about Africa.

I would like to visit Africa to learn more about the customs, and symbols.

I would like to see some of the modern cities and different plants, animals, shells, rocks, etc.

I would like to visit Africa so that I could learn the language Twi.

I would like to go because I want to learn some of their language, play some of the games they play, and eat the unusual food they eat. And the last one is that I would like to sleep in their huts.

I would like to visit some parts of Africa because it would be interesting to see how the people eat and work. Also it would be nice to know some people and their language.

Because I would like to know more about Egypt and the people who lived there and especially the pharaohs and ancient statues.

I like adventure very much. I think it would be an adventure and a very nice experience. I would like to go to see with my own eyes how the people live, work and play.

I would like to visit Africa because it sounds like an interesting continent.

I would like to visit Africa because if we had a class discussion on Africa I could actually say I was there.

(answered both yes and no with a "maybe") Because I would like to see Africa in real form not picture like.

Because I think it would be fun to visit another land. It would be interesting to see how the people look when their all dressed up in their costumes and to see the land.
Question No. III
Continued

(answered both yes and no) I would like to visit Africa to help the people in Biafra. When I grow up I would like to go there.

I would like to visit Africa because I find it very interesting studying about it, and I know I would have a good time.

(answered both yes and no) Because I think it is like New York City.

I would like to visit Africa because I don't think it would be like how some people say it would be. I could probably get souvenirs from them.

No? Why would you not like to visit Africa?

I would not like to visit Africa because the people won't like you. They don't feel that you should be in their home. They would try to get us out of their countries. America is our home.

Because I don't know a soul out there and they might kill me or eat me alive. I might not servie in time to get back home.

Because I do not know anybody in Africa. And I hear there head-hunters, and witch doctor that shrink heads.

Because the war in Africa is so bad, like starving fighting, wars, etc. They is why I don't want to go to Africa.

Because I have read that the people in Africa do not act write and some people say they are wild and in a book I have read the person called them all cannibals so I do not want to go.

Because in pictures on television they say that men who don't like Americans killed them when their asleep. And they might not like me, that's because I don't want to go to Africa.

Because of the war there, and its so hot and anyway I would like to stay right where I am.

(answered both no and ye with a "maybe") They do awful things in the street, and it is extremely hot there.

(answered both no and yes) Because Nigeria is a very dangerous
Question No. III
Continued

place and they are always in war with another country. Besides the people are starving.

(answered both yes and no) I wouldn't like to go because I'm afraid of wild animals, I'm also scared of savages.

If you know me I might go into the jungle and get myself killed by some cannibals.
IMPRESSIONS OF AFRICA

May 2, 1969
Public School No. 197
Class 5-218

Question No. I - Name Three Things you have Learned about Africa this Term.

1. I learn about Africa and some Africa people. 2. I learn about Doctor Martin Luther King and other important man. 3. and the Africa teacher teach about africa thing.

I learned about Ghana, I learned their language, I learned about they fout of conty and sold people.

No answer.
No answer.
They way the cook food.

I learned that africa is a nice place am I like it. Africa is where black people was born? Mrs. hazzard is like a person in Africa.

No answer.
Lions wild animals, different language
I do not no
is a continent Africa
I learned about in the part of africa is a sea and it call red sea.

I learned about Ghana and Sudan.

1. I have learned that Africa people don't dress like we do. 2. I have learned that if a little boy or girl steal something they would get killed or put in jail. 3. I have learned that some African people get married in Africa.

they speak a daffart
Question No. I
Continued

Africa is t
I do not know about Africa

Africa is a nice place to visit. I would like to live in Sudan, because it has sea called red sea. and I like africa because gave more food to eat and they fine more muss to make.

No answer.
Question No. II - What are some of the Things you Remember about People from Africa?

The africa people dress better than the people today, the africa people look very pretty and I like the africa people.

They different language and they are grat hunters. The people in africa eat different food.

No answer.

No answer.

The way they speak. The way they pick cotton.

People in Africa? People in africa are nice and they do not talk like us and they do not rite like us.

No answer.

No answer.

I do not no

a man came from Dahomey to visit our school 197.

No answer.

They speak different language

1. They speak in different language than we do. 2. They wear better clothes than we do. 3. They have some beautiful ladies. 4. They write different than we do.

No answer.

No answer.

No answer.

Well, I remember that they side on tv and send in her care. I like about africa because they clothes are very good.

No answer.
Question No. III - Is there any Place in Africa that you would like to Visit?

Yes? Why would you like to visit Africa?

I would like to go to Africa and I would like to live in Africa.
I would like to speak their and no they customs.
No answer.
No answer.
No answer.
No answer.
I do not no
(checked yes) No answer.
(checked no) Because they showed the way.
I want to teach some of they language.
No answer.
I love Africa (wrote this sentence 8 times)
No answer.
I would like to go because I would like to teach them English.
(checked yes) No answer.

No? Why would you not like to visit Africa?

No answer.
No answer.
No answer.
because they have bad animals.
because africa was like to visit as
Question No. III
Continued

No answer.
No answer.
I do not no
because they showed the way.
because they might make me wear the same kind of clothes they wear.
No answer.
No answer.
IMPRESSIONS OF AFRICA

May 14, 1969
Public School No. 197
Class 5-219

Question No. I - Name Three Things you have Learned about Africa this Term.

1. Ghana - I wrote Ghana because Ghana is a little like the city. 2. Dahomy - I wrote Dahomy because it is like the city too. it has some thing that Ghana does not have. 3. Nigernara - I wrote Nigernara because if it is a nice place an it have house and store to.

I learned to talk in twi. And I learned that Martin Luther King was a non violent man. And Africa is not all jungle it is most city.


No answer.


1. I have learned about how Ghana came Indepented. 2. and I've learn that they have Bullen's like us. 3. and I've learn that they have jungles.

I learned that Africa has some of the thing that we have in the city. They have like car and stores and books and buses and shop and street Africa is like a city. it looks like the city.

I learned that some citys look like new york. I learned that Niger is the captol city. I learned that 3/4 of Ghana speak trints.

I learn about africa that they almost wear the same clothes like us.

How the people dress in Africa. I learned about Ghana. I learned about deserts, etc.

I learned about the Red Sea. And I learned about Sahara Desert.
Question No. I
Continued

We learned about Ghana and how they live.

I have learned that some of the places we have learned about the one I like best is Ghana. Down in Ghana they have the same thing like we have up here like a fruit cart. Fish store and they do all where shoe.

I learned how their dress. Their dress like people in New York dress. In some parts of Africa they speake the same as New York. And I learned they scale things in front of the store.

People jump rope in Africa.

I have learn that some of our people help make our country. 2. I have learn that the black people of Africa have many kinds of words that mean the same but do not say the same. 3. Theirs are many city in Africa.

1. I learned that they have things that we have in New York. 2. And I have learned that we get many things Africa and Ghana and other places like 1. coca, 2. gold and diamonds and other things. 3. And I learned that they have a chief and they tell you about a swallow that the chief have.

Mrs. Hazzard had talk about different thing and she had talk about Ghana and Sahara Niger and we had learned about Afro American history and Miss Hazzard talk about diffret places.

I have learned about citys. Some of the city are like New York. And some are like farm. And we learned about Gunie is a place to be in. The kids are just like our and storys, factorys and there street. Some of the things are different.

I learned about Ghana. 1. that they don't have a lot of car and 2. and they have a lot of time to ride your bike 3. and you could walk without no shoes.

We studied on Ghana. We study on Niger. We study on Sahara Deater.

1. I learned that Africa was a continent. 2. And that in Africa there have the same thing we have in New York. And they sent coco to America.

Learned about Ghana, Red Sea and the Niger.
Question No. II - What are some of the Things you Remember about People from Africa?

I remember the Africa wears clothes like ours. And the land of Africa is a ground and some are desert and some are hot.

That most of Africa is city. And some people wear different clothes than us.

No answer.

No answer.

I remember about the citys. I remember about the way they dress. I remember about the poor and rich.

I learned that African people work just like people that lives in the city.

They dress like american?

They have police.

I remember when the people was going swimming. I remember how the people carry their water.

I remember how they dress. Some dress like we do and some dress in sheets.

They are black and they wear a lot of short things like pants and dresses.

I do not remember.

No answer.

The some of the thing have eating come from Africa our home country.

I learned that the people in Africa wear different clothes but they dress hot. They do not wear to much clothing because it is hot out there and I heard that the people catch many animal and they celebrate sometime when they killed big animals.

They wear cloth like we do and they wear long dresses is not like Mrs. Hazzard and she game homework on Africa.
Question No. II
Continued

Some of the people are like us. Some of them people wear torn sheets and some wear clothes like us.

That they always do work.

The wear clothes like us. They have building like some of our.

They wear different clothes that we don't wear some of them wear the same clothes as us. They eat different food from us too some of them.

Their customs, the way they dress towles and sheets.
Question No. III - Is there any Place in Africa that you would Like to Visit?

Yes? Why would you like to visit Africa?

I would like to visit Africa because it sounds like a good place to visit and it sounds interested.

Because want to see my kind of people.

Checked yes.

I would like to visit Africa because i just like it to much.

(answered both yes and no) Yes I would like to visit Africa because it looks like a nice place to visit.

Yes checked.

Yes checked.

I would like to visit Africa so I could see

I would like to visit because they have nice people.

Because to see how they work and to try to do it what ever they do.

Because I would like to see how it look.

I like to visit Africa because they go swimming.

(answered both yes and no) Because that is our country, and our home place.

Yes I would like to visit the pretty places in Africa and the building in Africa that have in New York. And met the children and grown ups. I would like to see the animals too.

Ghana? If you was in New York and afro american teacher talk about if you.

I would like to africa because I like there street and there home.

Because Darren Wailson is not there.
Question No. III
Continued

I would like to visit Africa because I would like to see the thing they do. Because Keiven mother is there.

(answered both yes and no) So I can see the way they live and work day by day. And see the wild animals.

Checked yes.

No? Why would you not like to visit Africa?

Checked no.

Is skary

(answered both yes and no) Because I heard people saying all places are not nice.

(answered both yes and no) Because people should help Black people.

Because I hear that some parts of Africa is not nice.
IMPRESSIONS OF AFRICA

May 2, 1969
Public School No. 197
Class 6-221

Question No. I - Name Three Things you have Learned about Africa this Term.

I learn about the people in Africa.

I have learned about the map. We was writing about Africa. Some of the people in Africa is sick.

Language, Africa country

We learned about central African and we learned Botswana and other thing around the world.

Kovssein How they teach in they schools. How they live.

I learned about Africa I went to africa.

I learn about the people in africa

That have black people in Africa. I learn about the people. I learned the countries this term. I have learned to speak in Twi.

Will learn about the people in Africa will learn the thing they wear in Africa.

I have learned about the poor people. And I learned about the rich people. The people in Africa do many other thing the us.

Some of them make there things in Africa. They make there own clothes some times. They have nice clothes.

I have learned to read a map. I have learned to speak in Twi. I have learned a lot of things.

I learned the countries this term. We learned how to put names in alphabetical order.

We learn the way the children look how the father teach the boy.
Question No. I
Continued

I learn about Africa in many ways. African people sometimes wear things we wear. African people make a new hair style call afro.
Question No. II - What are some of the Things you Remember about People from Africa?

Some of the people is poor.

They nice, they are the same kind of people. They land is the same.

It is houses in Africa they people is kind.

Some rich people in Africa dress like us and some are poor people. They have lots of hotell in Africa.

Some dress with big tall hats. And some dress like the hats we use. And some dress like we dress. And some dress in the clothes they usually were.

Africa people dress different.

Will learn the states in Africa.

I remember that the people make other thing from us. I remember in Africa some people have to go get water. In Africa the people make shoes.

They make their own houses. Everybody if very friendly. They have business.

I remember that the people in Africa make things. I remember in Africa the people go get water. I remember that the people in Africa do not wear shoes.

In Africa people wear different colther, than we do. They do not have desk for the people in Africa.

I learn africa people are light brown and some are dark brown and some are real black because of the sun.
Question No. III - Is there any Place in Africa that you would Like to Visit?

Yes? Why would you like to visit Africa?

I would like to visit.
In the woods.
because they are pretty house over they.
I would like to visit the schools and houses. And I would like to see they stoves and they super market.
I will like to visit africa.
I would like to visit
I would like to visit.
I would like to see how they live. And I will like to see some people. I will like to see the people make shoes.
Because it is very interesting to see africa.

Yes

Yes

My africa teacher tell a lot about africa. She tell us so many thing about africa.
I would like to visit some of there school and some of there church and people.

No? Why would you not like to visit Africa?

because they will eat me.
I will (not) like to visit south africa.
Because my mother and father.
IMPRESSIONS OF AFRICA

May 1, 1969
Public School No. 197
Class 6-225

Question No. I - Name Three Things you have Learned about Africa this Term.

We learn that the Nile river is the largest. We learn that they have transportation and talk a different language and they are civilized and wear clothes "but" in other parts it is like our tentements and they have beautiful building it is a hot climate and they have a lot of children in a class they wear white cotton dress to church mostly and they like to walk a lot they are hard workers don't take no stuff.

I had learned that the Africa river call the Nile river that is the life line. 2. and I had learn that the Nile river is the longest river in the world.

How they build there home. 2. what kind of language. 3. how they have to live their lives. 4. how they travel.

I know what the children dance and sing and language they speak. And the customs what they were.

I like went the children dance and sing. I like went you do not have to wear shoe. I like how they speak, I like how they be nice to there customs.

If learn about the country. If learn the language. A the population of the country.

I learn about that Africa has house and cars shop like we do. I learned about Ghana.

I have learned different languages, and, we was talking about Dahomey. Sometimes we learn songs. We learned a song about John Brown. We copy work off the board. Sometimes we get home work.

The president of Egypt is abbel Nasser. Egypt is very dry and sandy. Most of the land is desert. The longest river in the world the Nile river.
I learned that Africa has cocoa beans. I learned that Africa has school something like ours. And I learned that they have cars. And of course I learned that Africans were forced to come to the United States.

I learned that the African have stores like we do. I learned that they speak a different language than we do. They do not have as many people in their town than we do.

We learn about counties and cites in Africa we learn about Ghana. They have building stores like we do. The climate is hot.

I like to here Africa records. I like to see Africa movies. I like to Read books about black africa people.

I learned about land and climate and Africa movies.

I have learned about the thing they ware. I have learned about the food they eate. I have learned about there customs. I have learned about there dances.

I have learned about the Africans tranportion. I have learned about their food markets and the activities that they do.

I have learned about Dahomey and how some of the people don't where no shoe's. I have learned about how they speak. And how they dance and the clother they where.

I learned how the Africans dress. I learned about the countries. I learned some of the languages they speak. I learned how they grow there crops.

We have learned about the Nile river. We have learned about Algeria. We have learned about how the people dress. And the buildings they live in.

I learn that they have some thing we have. They are nice people. And Mrs. Hazzard said that they have park hairdress, school, store, and many other thing. But only some Africa people have these thing. They make pretty thing. They can make pots and blankets. They eat cocoa bean coca. And some other food.

I learned that Africa is a very population content. I learned that Africa is a hot place. I learned that Africa is good place to visit.
Question No. II - What are Some of the Things you Remember about People from Africa?

The people in Africa when they learn to talk English they have a accent and they are dark and light. Some wear afros and they wear mostly cotton dress and have light houses some have straw roofs and they do not live the same cause we have to wear coat in the winter they do not some times sweaters they wear bright colors too.

The African people where the same cloth like us and sometime play games like us sometime Africa is a nice place to visit and a nice place to live.

They make there head dress. For food they kill the animals. They have our weapons. They have there own God.

The people in Africa dress with long dress. The people in Africa were slacks. They eat just like us. But some of there food that they have we not have. They do not have buses or trains or cars. They have to walk.

They were nice people. Some were happy. And some were sad. The boys in Africa were only panted.

They were different clothes and eat different.

The people in Africa dress like we do but some do not dress like we. They go by there customs. They play game like we do.

I know that most Africans wear afros and they wear daschiki. Some africans wear clothes like we do. I think that some africans don't wear shoes.

The african people where lori bouv aroy the mist.

Some Africans wore turbans, and long dresses, some have real dark skin and some has light skin.

The people have turbans on their heads and they wear daschikis but they do not wear shoes like us.

Some people dress like Americans. Some are dark some are light they drums.

I remember the way they dress. I remember the way they eat. The way they travel is by bike, bus, motor cycle.
Question No. II
Continued

I like the way the dress. They dress like us some of them dress not the same

The people in Africa are happy people the people in Africa wear daishiki. I don't think the people in Africa are like us because of there customs they have.

They wear moleum clothes. They are all BLACK people. Some of the people wear African clothes like daishiks and long dresses.

The clother they were wrap around skirts.

I remember the people had on long white dresses. I also remember that they was happy people. Some of the people don't wear shoes, they wear all kinds of African's hats. I don't think they live the way we live because we don't wear long dresses but some usual people wear long dresses in our city.

Some of them wore long gowns and sandars. Some of them wore shorts an a regular dress. I thought they lives in straw house some of them do. I thought they were poor but they are not poor. They have some beautiful buildings. I like the they way they ware hair. They have their hair in

The people were very happy. They wear turban and Daishiki. Some had no shoe on. Some had buckets of water on the head. When I saw them in the film stripe they didn't go to school They couldn't read or write all they did is work. Then they finish there work they would go for a swim because it would be is hot.

They they were a little bit of close. And they that are friendly people to visited.
Question No. III - Is there any Place in Africa that you would Like to Visit?

Yes? Why would you like to visit Africa?

because I would like to see what it really looks likes and get out of the country and meet some of the people and have fun associating with the fun and game and amusement I can see for myself.

I would like to visit Africa because I see the wild anlimd play the lion I would bring a monkey home with me and a large elephant home with me.

I would like to visit it because they have their own pets. I want to visit Tarzon.

Because they are nice.

Because they are nice, because I like to go throw the trees and play game.

I would like to see how they farm and live. I want to play tarzan.

I would like to visit Africa to see and know more about Africa.

I would like to visit Dahomey. I want to visit Dahomey to see how they dress and other things.

To see the Morert to see the Africa people and who the president.

I would like to visit Daishiki, because I would like to see the things they have there.

I would like to visit Africa because it is hot down there Africa is a very very quit place.

I would like to see lion, monkeys, birds. I would like to play Africa drums. I can play drums very good I can play Africa drums.

I would like to visit there hotels and they homes. I like to visit they people.

I would visit because of the customs they have. And because of the way they dress and the way they dance.
Question No. III
Continued

Because I would like to learn more about the people of Africa to learn more about their language.

I would like to visit Dahomey I would like to see some of the thing that happen there

Because what I study about Africa it sounds very interesting. I would be very please to go to Africa.

One reason is because I want to ware africa I would like to visit Africa because of the weather and I can get a chance to ware my summer clothes.

I would like to go if my mother and father will let me. I do not no what country or city I would like to go to but like I said it is up to my parents.

Because it is a very good place to visit.

No? Why would you not like to visit Africa?

And I do not like Africa because I do not like there dresses and because they have wild elephants and wild snake wild monkey thats why I don't want to go to Africa.

Because there are animal wild snake big elephant monkey that can out smart you.

Because they have snake lions tigers apes too much jungles.

I would wanted to go because I wouldn't no what to wear and I would be to scare. I am scare of snake and other animal. I would like to go with my parent.
IMPRESSIONS OF AFRICA

May 8, 1969
Public School No. 197
Class 6-227

Question No. I - Name Three Things you have Learned about Africa this Term.

1. I learned that in Africa has hot clibmate. 2. Africa is a continent, south of asia.

1. Africa had a very fine civilization like in Egypt. 2. That their are many new countries. 3. That some of are ways of living are like our.

I myself didn't get anything out of this term of Afro-American history.

1. That a lot of old sayings come from Africa. 2. I know that the kids have special days to go to school because they have to help there mother and father with the chores. 3. I have learn some words in Africa languages and learn some names of tribes. Such as the Ibo, Twi and I can't think of the other name.

a. I learned that Africa was a rich and wealthy land and that there were lots of oil deposits. b. I also learned farther about the Nigerian & Biafra war. c. I have also learned that Africa ia a war torned place.

1. The climate is very hot, in that case the people wear very little clothing. 2. Ghana is in Africa and it produce almost all of our coffee. 3. In Africa there is very little rain, but you can figure out that they have to have rain, if not they can not plant vegetables. They could plan them but they wouldn't grow for the simple reason there is no rain.

I learned that parts of Rhodesia has recently won its independence from Britain. And in Rhodesia the minority rules the majority (white over black).

One of the things I've learned about Africa is that in Ghana most of their people live in some huts. The second thing I learned about Nigeria that most Nigerians have a mark telling their belief
and the third thing I learned is that in different part of Africa you can have more than one wife.

I learned that in Dahomey one of their exports is coffee and I thought coffee was grown only in South America. I also learned proverbs from Ghana and Ethiopia. We also learned that Africans aren't savages who run wild in the jungle, but live in cities like ours.

Some things I have learned about Africa are: Some proverbs and one is A man is thirsty in the mist of water from Ghana. I have learned that Egypt was the first civilized country in the world. I have also learned the flags of countries and when they became independent such as Rhodesia became independent in 1965.

One of the three things is that the people live in huts on sticks so as not to be bothered by animals or other things. Also Ghana's produces many products.

The three things I found interesting were the people of Africa that most of them wear sheets for clothing. Another thing I learned is that you can have more than one wife in Africa. The last of them all is the schooling that in Africa there is very little of that.

I have learned many things about Africa one thing that I learned is that all of Africa people are not dumb. Also another thing is that the people do not all dress alike and I have read in books how the climate is.

I have learned the cultural history of Ghana. I have learned about South Africa and its people. I have learned about the war in Nigeria. Between Biafra and Nigeria.

Nigeria and Biafra are fighting a war. That it is very hot and the people hardly wear any thing. Many Black ancestors came from there.

Africans live in grass huts. Africans wear clothes just like us. Africans wear their tribal clothes as a symbol for their tribe.

I learned about Rhodesia and that before 1965 they were own by Africa until they won their freedom. In Africa some of the cities are more modern than others in the United States and the African people have their own ceremony and holidays in Africa.
I have learned this term that two Africa countries were at war since 1967. The name of the countries are Biafra and Nigeria. I have learned that Africa was once called the dark continent. I've also learned Africa is the second biggest continent.

This year we have learned some Twi and we learned some profits such as, A bad son gives a bad name to his mother. We only learned two things to me.

1. I learned how to speak an African language. 2. I learned that Africa has very modern countries. 3. I have learned that some Africans have strange ways.

That it has a country in a civil war. It was the start of our civilization. It has more republic.

This term I learned that Africa is a very hot climate. This term I learned that Africa is near Asia. This term I learned that Africa is surrounded by the Atlantic and Indian Ocean.

One thing I learned about Africa is that in one part of Africa people dress like us. Another thing is that some Africans dress half way another is some dress 1/4.

I thought all the people in Africa didn't were shoes and other civian clothes. I learn that you can marry more than one wife in Africa. I thought in africa they play the drum always but some of them dont.

1. Twi is an African language we learned. 2. Ghana, Ghana is an African country. We learned about its people, dress, customs and culture. 3. Famous African-Americans.

In this term I have learned about the Africans customs. I also learned about the things they like to do. I learned the languages of some Africans that life in Africa.
Question No. II - What are Some of the Things you Remember about People from Africa?

People in Africa practice poligamy. People in Africa dress to suit their climbat. People in Africa speak many different languages.

Some people are educated but in one country Rhodesia the majority which are the blacks are ruled by the minority which is the whites. Some country had or still do practice voodoo Dahomey is one.

No answer.

They carry pails of water or the material they need on they head. Some wear wrap around cloths and others wear the same kind of clothing we do.

The people of Africa are slightly like the people of the United States because in the Western part of Africa that have clothing religions and houses like us. One thing is different they have many more religions than we do.

1. I learned that the Africans stick together to help each other when in trouble. 2. I learned that they have different way of doing things. example; when they have a wedding they do all kinds of african dances and you have to drink some what kind of tonic, which is required in China.

Most people in Africa are civilized and they live in huts they have cities to some dress like we do and some don't.

I remember that some of the people in Africa hunt while the woman cook and do the house work.

People in Africa vary in skin colors not all Africans are Black people. There are even white Africans. Most Africans are not nomands who kill people and shrink their heads, There aren't any Africans like that.

I remember that in our country people think of Africans as running around naked but they don't they wear either a nitive dress or western clothing simular to our clothes.

Some of the people from Africa are white. The children hardly go to school.

I remember seeing on a film strip the people of Africa hunt for
Question No. II
Continued

their food. And instead of eating a deer or a lion or fish a certain tribe eats stuffed rat with deer mean in a sandwich years ago.

Some of the things that I learned is that all of the people have and share the food and products with one another and that the women don't wear their hair in bushes, its shaped hanging down not straight hair though.

I remember in a movie that Africa is very hot in most places and very damp in the swamps. The people dress cool. In very hot and damp Africa there are people in tribes who hardly dress at all.

The people are very dark colored and don't wear much.

Some African people live in big cities. And the people even though they live in big cities they have to get water from the wells. And the African children go to school just like us.

Some of the things I remember about the African people is that some of the people dressed like modern and some don't. And that some of the people talk more English than their own languages.

I remember that African people speak many different languages. I have learned that some African people dress different from the people in the U.S.A. I also remember that most Africans are black.

The thing I remember about the people are they have Afro and some are wearing miniskirt and straightening their hair. I read this form the paper. P.S. Do you think that's true?

I remember that some African men can marry more than one woman at the same time and some africans dress like Americans.

That they wear different close. They are very civilized.

Some things I remember about people from Africa is that they dress in different clothes than we do, that some of them lives in huts and that there schools are different.

Some of the people dress in animal skin. Another is that some Africans that dress like Americans don't look like Africans. Another is that Africans have schools.

Something I remember about the people in Africa was the people
Question No. II
Continued

homes and there food and the way they hung there food to eat.

1. We didn't learn much of Africa people, we mostly learned about Afro-Americans like: Martin Luther King, Benjamin Bannekar, Estavanico, and people like that, but not realy Pure Africans.

I learned about the different clothes many Africans wear. I learned what foods they like to eat. I learned about how the country is made up by Africans.
Question No. III - Is there any Place in Africa that you would Like to Visit?

Yes? Why would you like to visit Africa?

If I went to Africa I'd like to go all over to see what are my people's customs. And to see if it really like what they say.

I would like to visit a sertane part of Africa because it has many interesting things statues, culture, mythology, and their way of life.

I would like to visit Africa because, I think I would enjoy it. I would like to learn some of their ways of living compared to ours, learn their history in an exciting way, also I think I would like the trip.

I would like to visit Africa because I never been there and I would like to learn how to play there games and activities. I would also learn how to cook and eat what they eat. I would want to visit Africa, I can't think of any reason why I don't want to visit Africa.

Yes, I would like to visit Africa because I have heard of many of the beautiful sights and areas.

I would like to visit Africa to explore and find out their ways. I would like to participate in their activities and almost be one of them.

I would like to see how the government is really run in Rhodesia and I would like to see how it is divided into three parts.

I would like to visit Africa so I could get accustomed to their part of the world.

Because this is my country so to speak. This is where my ancestors were born. So I'd like to see for "myself" what Africa is like.

I would like to visit Africa because I believe my ancestors came from their but I would especially want to visit Egypt because it is the Cradle of Civilization.

I would like to visit Africa to see how the ways of living differ from ours and of the people who live in the country.

I would like to visit Africa years ago if I could go back in time
to the Jungle where I could see a tiger or jaguar and make a nice soft rug to play on but, I wouldn't do that to a tiger if I wanted because he would have a dinner before I was finished.

Because I hear a lot of facts about Africa and I like african native land, and also I have never been there and I would like to get accustomed to there ways of life they live.

I would like to visit Africa because I like to travel and see different countries of the world.

Because I would like to see what the people do. I would like to know if they work, if they have jobs, etc. And I would like to see what the people are like.

I would like to visit Egypt because of the many historic places like tombs river, kings buried and many other things.

I would like to visit Africa because I've never been there before. I also have seen filmstrips of Africa. On the filmstrip Africa looks pretty.

I would like to visit Africa because I have never been really far away from home and I think it would be a good experience.

It is a beautiful continent. I would like to visit U.S.W.A.

I would like to visit the Arab part where they have beligame because I would like to have more than one wife.

I would like to visit Ghana, Egypt and Nigeria because I would want to visit the men when they are playing there drums.

I would like to work in Africa as a peace corp worker the main part I would like to work in is: Republic of the Congo and Biafra.

I would like to visit Africa to compare the things Africans do and the things Americans do. Some other reasons are clothing, living, language, learning more about the things they like to eat, history, and lots more.
Question No. III
Continued

No? Why would you not like to visit Africa?

I would not like to visit Africa now because there are no animals now.

Because it is hot and sticky and I couldn't take it down there in Africa because I can't stand hot and sticky weather.

I would not like to visit Africa because there isn't anyplace I would like to visit.

I would not like to visit Africa because it is too hot, and in some parts of Africa there are wild animals.

I would not like to visit Africa because in the wild parts, there are too many diseases.
BLACK AND ETHNIC STUDIES PROGRAM AT PUBLIC SCHOOLS:

ELEMENTARY AND SECONDARY

Appendix B

DIALOGUES ON AFRICA

The following excerpts are from taped interviews with students in African heritage classes at three elementary schools in School District #6 in Manhattan.

These are discussions on questions about Africa held with students who had been studying about Africa for nine months at the time the interview was conducted.

The following excerpts were transcribed from three taped interviews and each of the dialogues were given titles.

Interviews Conducted By:

Raymond H. Giles, Jr.
Former Director
In-Service Teacher Education Program
African American Institute
United Nations Plaza
New York, New York

Presently:

Assistant Professor of Education
Chairman
Department of Afro-American Studies
Smith College
Northhampton, Massachusetts
# INDEX TO DIALOGUES

<table>
<thead>
<tr>
<th>Dialogue</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td># 1</td>
<td>Cross Cultural Concepts: African and Afro-American Society</td>
<td>93</td>
</tr>
<tr>
<td># 2</td>
<td>Reasons for Not Wanting to Visit Africa: Impressions of African Dress</td>
<td>99</td>
</tr>
<tr>
<td># 3</td>
<td>Racial Identity</td>
<td>102</td>
</tr>
<tr>
<td># 4</td>
<td>Impressions of African People</td>
<td>106</td>
</tr>
<tr>
<td># 5</td>
<td>Children's Impressions of Their Own Community</td>
<td>109</td>
</tr>
<tr>
<td># 6</td>
<td>Problems of Dope: Consequences and Solutions</td>
<td>112</td>
</tr>
<tr>
<td># 7</td>
<td>Life in Africa - General Impressions</td>
<td>115</td>
</tr>
<tr>
<td># 8</td>
<td>Identification with Africans</td>
<td>119</td>
</tr>
<tr>
<td># 9</td>
<td>What Do We Call Ourselves: Race and Color</td>
<td>124</td>
</tr>
<tr>
<td># 10</td>
<td>Hair</td>
<td>129</td>
</tr>
<tr>
<td># 11</td>
<td>On Repatriation</td>
<td>132</td>
</tr>
<tr>
<td># 12</td>
<td>On Black Self-Improvement</td>
<td>135</td>
</tr>
<tr>
<td># 13</td>
<td>Black Children in I.G.C.* Class Comment On Films that Stereotype Africa Negatively</td>
<td>138</td>
</tr>
</tbody>
</table>

* I.G.C. - Intellectually Gifted Children
DIALOGUES ON AFRICA

Cross Cultural Concepts: African and Afro-American Society

Dialogue # 1

Moderator: Even if our ancestors did come from Africa is that a good reason for studying Africa?

Class: Yes

Moderator: Is there anything we can learn from studying Africa that could help us today?

1st Boy: Some of their old customs and habits, the ways they cook their food.

Moderator: Would you like to cook that way today? Do you like African food?

1st Boy: I don't know.

2nd Boy: He never tasted it.

Moderator: Would you like to taste it?

2nd Boy: No

Moderator: Would you like to dress like the Africans? There are some people who do dress like Africans.

3rd Boy: They dress like us, cause this man, when we were in 5th grade he came over to talk to us about Africa.

4th Boy: He was dressed like we were.

5th Boy: He was a civilian.

Moderator: He was a civilian? What do you mean by civilian?

3rd Boy: You know! He wore civilian clothes.

Moderator: You mean he didn't wear African clothes? He wears civilian clothes. Ok.

3rd Boy: By the way, he told us he could have more than one wife.
Dialogue # 1
Continued

1st Boy: It's called bigamy.
2nd Boy: No!!! It's called polygamy.
3rd Boy: His father had 18 wives and a lot of children and he said that the wives had to live in different places because when one wife is with one man the other wives can get mad and start a riot or something.
Moderator: Well, let me ask this question. Do you think that you could live in Africa? Would you like to?
Class: (mixed responses) Lots of yes and nos.
Moderator: Would your life be the same if you lived in Africa?
Class: No
Moderator: How would it be different?
1st Girl: By my religion and the African religion and some of their customs and the things they eat.
Moderator: Could you eat African food?
1st Girl: Yes
Moderator: You know about African food? What is one African dish you would like to eat?
1st Girl: I don't know none.
Moderator: Do you think if you went to Africa and lived in a village that anyone might look at you and say, who is that strange person?
Class: Yes
2nd Girl: Well, they know their ways and if you come and they know that you don't know their ways they can realize that you are not part of them.
Moderator: Which ways are easier, our ways or their ways?
Dialogue # 1
Continued

Class: (large response) Our ways.

3rd Girl: Wait a minute, our ways are easier for us, but theirs are easier to them.

Moderator: Does everyone agree with that?

Class: (Many shouts) True, True, Yes!

Moderator: Anyone disagree? (no response) Then everyone feels that agrees.

Moderator: Now it is hard to talk about good and bad if one way is just one way and another way is another way, but are there any ways in Africa that are better than our ways?

Class: (mixed responses) Yes and No

1st Boy: Their hunting; yeah, polygamy.

Class: (laughter) Shouts of yeah. (approximately unanimous approval)

Moderator: Do all the boys agree that polygamy. . . (interruption)

Class: Shouts of yeah. (unanimous from boys)

Moderator: How about the girls?

1st Girl: I disagree.

Class: No's shouted (by girls).

Moderator: (to 2nd Gird) How about you? You agree with polygamy?

2nd Girl: No!!!

3rd Girl: (shouts) Never!!

2nd Boy: I don't believe in polygamy.

3rd Boy: Me neither.
Dialogue #1
Continued

Moderator: (To those two boys) You don't believe in polygamy? Anybody else?

No response

4th Boy: (to the other two) Goodbye!!

Moderator: Here are two boys who don't believe in polygamy. (To the first one) Why not?

Other 3 Boys (questioning the 1st Boy who doesn't believe in polygamy)
Cause you know why. Girls don't find him interesting.

6th Boy: Right!!

5th Boy: And he likes boys better!!

7th Boy: He is a girl.

Moderator: Now is that nice? (to group of boys reproachfully)

3rd Boy: (doesn't believe in polygamy) Because now if I been living in Africa I might not be having a good job, and I might have all them kids and jive. They ain't gonna leave me no money and without money I ain't nothing.

4th Boy: I disagree.

5th Boy: You have all your wives working, right?

3rd Boy: They're out hunting and stuff like that and their wives take care of the children, right?

2nd Boy: (doesn't believe) They do? Where they get the money from?

5th Boy: They don't need no money.

2nd Boy: They need clothes!!

5th Boy: The wives do the work! The wives... 

6th Boy: (interrupting after conference with two other boys) Is there a Welfare Department in Africa?
Dialogue #1
Continued

Moderator: Does anyone know whether Africa had a Welfare Department?

1st Girl: I think so.

Moderator: In most countries in Africa there is not a Welfare Department, but this is one of the things that would make a good subject for a report. Who would like to do a report on whether or not Africans have Welfare?

If a person in Africa does not have a job and has no money what does he do? We know what they do here.

1st Boy: They go hunting.

2nd Boy: They mug.

3rd Boy: They rob.

4th Boy: They can raise poultry or something like that.

(voices in background) They clean out the stores. They go selling stuff. They rob and mug. (laughter)

Moderator: In Africa it is made up of cities and country life, can the people in the city go out and hunt or raise animals?

1st Boy: Why wouldn't you ask some of the Africans these questions? Because they might have different points of view?

2nd Boy: Bring 'em here.

3rd Boy: Yeah, bring 'em here.

Moderator: Would you like to have an African visit your class and explain these things to you?

Class: Yes (general agreement)

2nd Boy: (interrupting) Can I ask one question, do they have the same habits most Harlemers have? Um, do they have drugs and all that?

Moderator: Well, I'll tell you what, I'll let an African come. How many children would like to have an African come to the
Continued

class?

1st Girl: I would (all hands raised).

Moderator: Well, everyone! Ok, then I'll try to get an African from Africa to come and tell you how the children live, about the welfare and about the problems.

1st Boy: (shouting) And about the dope.

Moderator: And about the dope, ok?

Thank you very much. We have to stop now.

1st Boy: You're welcome.

2nd Boy: Thank you (to Moderator).

Moderator: I think you should give yourselves applause for coming and participating and . . .

Class: Long round of applause and whistles, shouts of yea.
DIALOGUES ON AFRICA

Reasons for Not Wanting to Visit Africa:

Impressions of African Dress

Dialogue # 2

Moderator: Who said they would like to visit Africa on the paper?
Class: Many hands raised.
Moderator: Oh, all of you would like to visit, everyone wants to visit Africa.
(two children shake heads) Oh, two people don't.
(to one boy) You wouldn't like to go to Africa?
1st Boy: I wouldn't.
Moderator: Why not?
1st Boy: (pause)
Moderator: Come on, speak up loud. You can't be right or wrong, you're just giving your opinion. Come on, let's have a nice intelligent opinion.
Pause. Boy utters some words.
Moderator: Carlos doesn't want to visit but he doesn't want to tell us why right now. Why not?
(to another student) Why wouldn't you want to visit?
2nd Boy: I don't know how to speak their language.
Moderator: Okay, maybe you wouldn't be able to speak their language, any other reasons? Any other reasons that you might not want to visit?
Pause. No response.
Then everybody wants to visit Africa?
3rd Boy: I want to go to Africa to help them.
Dialogue #2
Continued

Moderator: What do you want to help them do?
3rd Boy: To help them dress.
Moderator: You don't think they dress right?
3rd Boy: No!
Moderator: What's wrong with their dress?
3rd Boy: They wear funny clothes that go to their feet.
Class: (laughter among a few students)
Moderator: All of them?
3rd Boy: No! Some of them wear it to their knees and down to the ground.
Moderator: Okay, they do dress differently than we do, but does that . . . (pause) Well, he calls it funny clothes. (to another student laughing) Do you agree with him? What are you laughing about?
4th Boy: I think we look funny to Africans because they look funny to us.
Moderator: Now you think we look funny to them and they look funny to us, right? Now who should change? Should we change if we went to Africa or should they change if they come here?
Class: (many voices) They should change.
Moderator: Okay, how many feel that the Africans should change? (begins to count hands raised) One, Two, (noting that the majority of the class has hands raised), Oh, a lot of hands, a lot of hands,
Okay, how many feel the Africans should not change? One, two, three, four . . . pause,; only four?
Okay, why do you feel the Africans should not change?
Dialogue #2
Continued

1st Boy: They look better.

Moderator: They look better? (to another student) Why do you feel they shouldn't change?

2nd Boy: Cause . . . (pause)

Moderator: He doesn't know, he just thinks that they shouldn't. Okay . . . (to next student).

3rd Boy: Cause that's their religion.

Moderator: Because that's their religion? Okay, who else said they should not change? Somebody else had their hand up. (to student) Why do you feel they should not change?

4th Boy: They look more better than they look now.

Moderator: So there are four who feel the Africans should stay the way they are because they look better.
DIALOGUES ON AFRICA

Racial Identity

Dialogue # 3
Class 4-312

Moderator: I want someone to raise their hand and tell me why studying about Africa is important. Why do we bother to study about Africa?

1st Boy: I know, cause our ancestors once lived there.

Moderator: Your ancestors once lived there? Everyone agree? (to another boy with hand raised) What are you going to say?

2nd Boy: That's the same.

Moderator: You were going to say the same thing? Okay, what are ancestors?

3rd Boy: Our great, great, great grandfather and all of that.

Moderator: Okay, fine and all of those people, right? Now what does it mean that our ancestors come from there? What does that mean to us?

1st Girl: It means that they are our people.

Moderator: That the Africans are our people? Okay, now are we Africans?

Class: Yes

Moderator: (to one student) Are you an African?

1st Boy: Yes

Moderator: You are? (surprisedly, then to another boy) How about you?

2nd Boy: Yes

Moderator: You are? (turning to a girl) How about you?
Dialogue #3
Continued

2nd Girl: Shrugs shoulders.

Moderator: She's not sure. (to 3rd Boy) How about you, are you an African?

3rd Boy: Yes

Moderator: You are an African (pointing to 4th Boy with hand raised), yes?

4th Boy: Nope

Moderator: You're not an African? What are you?

4th Boy: I'm American.

Moderator: American! (turns to boy shouting, I know) Yes?

5th Boy: I'm not African, I'm Afro-American!!

Moderator: Afro-American. Okay. There's another word we haven't had yet. How many children here feel they are Afro-Americans?

Class: (all hands go up) Me

Moderator: Everybody! Everybody here an Afro-American? Wow! (surprised) Is there anybody here who is not Afro-American?

(boy points to the white teacher sitting in the back of the room)

Moderator: Okay, the teacher, Mr. Seidman (laughing), right. Ok, how this question. What does the word Afro-American mean? Somebody want to tell us what that means? And how do you know you're an Afro-American?

1st Boy: Because it's my color.

2nd Boy: Cause I'm black

Moderator: All right, now that's a different thing; besides an Afro-American there's somebody who says he's black.
Dialogue # 3
Continued

2nd Boy: (shouting) Black is beautiful. (in background)
Moderator: What is it?
2nd Boy: Black is beautiful! (in loud voice)
Moderator: Where did you learn that?
2nd Boy: Every place!
Moderator: You know that? For a fact? Okay, are you black?
2nd Boy: Yes
Moderator: (to another boy) How about you?
3rd Boy: Yep
Moderator: (pointing to different children) You?
4th Boy: Yeah
1st Girl: Uh huh
2nd Girl: Nope
5th Boy: Yes
6th Boy: Yes
7th Boy: Yes
3rd Girl: Yes
8th Boy: Yes
9th Boy: Yes
Moderator: Wait, everybody here feels that they're black?
Class: (unanimous shouts) Yes!!
Moderator: Is there anybody who is not black? Who does not feel
Dialogue # 3
Continued

that they're black?

Class: (background voices shout) Mr. Seidman (pause) No dissenting voices.

Moderator: Okay, now then let's move on to some of the other questions. Does anyone remember what the people in Africa did?
DIALOGUES ON AFRICA

Impressions of African People

Dialogue # 4
Class 4-312

Moderator: I want to know about the movies that you see on TV about Africa. Do you see movies on TV about Africa?

Class: (shouts of Tarzan) Tarzan!

Moderator: Is Tarzan true?

Class: Shouts of yes and no

Moderator: It's not?

Class: Shouts of yes

Moderator: You think it's true?

1st Boy: It's not true!

Moderator: If it's not true, why do you think they make it?

1st Girl: I don't know.

1st Boy: Just to scare you.

2nd Boy: So they can make publicity and then make a lot of money off of that.

Moderator: Any other movies? How many of you have seen Daktari?

Class: (many hands raised) Shouts of ah.

Moderator: Is Daktari true?

1st Girl: Yeah, that's true.

Moderator: Wait, there's too much shouting now. Everybody gets a chance to talk. Daktari, is Daktari true?

Girls: Yes, Yes
Dialogue # 4
Continued

Moderator: Everything on Daktari is true? You like Daktari?
Girls: Yes, Yes (many voices)
1st Boy: Not everything!
Moderator: Why do they put it on TV if its not all true?
1st Girl: Because, just to make people . . . (pause)
1st Boy: Money!
Moderator: All right! Has anyone ever seen people in Africa on TV who were not the kinds of people you would expect to find if you went there? People who hunted down other people?
1st Boy: I know, people who kill, people who kill, uh . . . You can see people who kill um . . .
2nd Girl: (in background to boy) Mr. Seidman said it.
1st Boy: Mr. Seidman told us something . . . (ignoring girl)
I don't know if it was Mr. Seidman but people, they hunted down other people and cut off their heads and put it in a . . . shrink it.
Moderator: Does anyone know what we call those people?
2nd Boy: Headshrinker!
Class: (many hands raised, much talking)
3rd Girl: I know something about them.
Moderator: Is all of that . . . (class getting louder) Now wait, the question is . . .
3rd Boy: (over many voices shouting in background) Can I tell you something?
Moderator: (trying to calm down class, answering boy) You can . . . you most certainly can.
Dialogue # 4
Continued

3rd Boy: I went to the Indian Museum and we saw these two men and they had shrunk and they had these ladies heads and their heads was all shrunken up to about that small.

And the people weren't that size cause they shoot a . . . something, some kind of poisonous dart and they do this thing and they hit it in skin and they cut off the skin and then they put it in some kind of formula and then they, then uh, then they put it . . . and then they stuff it back to the way it looked before.

Moderator: Okay, this is a very detailed description of what takes place among some people in Africa. Do you think you would see those kind of people if you went to Africa?

Class: (shouts) No!!

Moderator: Why not?

1st Girl: I don't know.

1st Boy: Because they dead now.

2nd Boy: They was there when our ancestors were there.

Moderator: Do you think that your ancestors did that? Is that what your ancestors did?

Class: (shouts) No!! No!!

Moderator: Did people do that in Africa?

3rd Boy: Yup! (quite certain)

Moderator: But not your ancestors? What kind of people did that in Africa.

2nd Girl: How did our ancestors get to be ancestors?
DIALOGUES ON AFRICA

Children's Impressions of Their Own Community

Dialogue # 5
Class 4-312

Moderator: Here's a question and maybe somebody can answer it. How did our ancestors get to be our ancestors? How did they get over here?

1st Boy: They were slaves.

Moderator: All of them were slaves?

1st Boy: I read it in the news about Africa.

2nd Boy: Most of them were slaves and they were our color and they say, they say . . .

3rd Boy: They say all black people are brothers and sisters.

Moderator: Are there any slaves today?

4th Boy: No

2nd Boy: No, not in America there are no slaves.

Moderator: What about the black people in America today? Now that they are not slaves, how is life for them, how do you think life is?

1st Boy: Death.

2nd Boy: Bad because some of 'em are too stupid; when they tear down all the houses out here they wouldn't have nothing cause they gonna tear down all the white people's houses like and they didn't have no stores on 125th Street cause most of them close and that's gonna ruin the other black people cause they wouldn't have to go buy no clothes.

Moderator: Well, that's one of the things, the houses are being torn down around here but how do you think life is for people in America, black people in America?
Dialogue # 5
Continued

1st Girl: They have to work for other people.
1st Boy: Bad, because white people talk about 'em like dogs.
2nd Girl: Because they live in dirty buildings.
Moderator: You live in a dirty building?
2nd Girl: Yeah! Everybody else knows I do.
Moderator: Everybody? Does everybody live in a dirty building?
Class: (shouts) No! I don't. I don't. Not me.
Moderator: What keeps the buildings dirty?
3rd Girl: Like dope addicts come in the house and things and they stay around there.
Moderator: Have you seen dope addicts?
2nd Boy: (in response to first question) The tenants, the tenants.
Moderator: Are you a tenant?
2nd Boy: Yeah!
Moderator: All right, she has another problem, she has dope addicts in her building.
Class: (voices in background) I do too, we have dope addicts on the roof.
1st Boy: I have a junkie in my building.
2nd Boy: Yeah, and they go behind the stairs and they pee.
Moderator: The dope addicts?
1st Boy: I have a junkie in our building, he lives in apartment 12A.
Moderator: How do you know he's a junkie?
Dialogue # 5
Continued

1st Boy: Cause he always carries bottles and he makes mistakes and he throws them up and he drops them in the hallway sometimes.

Moderator: Well, this sounds . . . (interrupted by other students)

2nd Boy: And he got a messed up wife.

3rd Boy: And he be singing on the steps.

Class: Laughter

Moderator: Is this neighborhood a good neighborhood to raise children in?

Class: (loud response) No!!

Moderator: Why not?

1st Girl: Because they can get hurt.

Moderator: Children can be hurt, do you think that children can be hurt?

2nd Girl: Yes

Moderator: When you grow up would you want to live here and raise children?

Class: (unanimous response) No

Moderator: Nobody?

No positive response.
DIALOGUES ON AFRICA

Problems of Dope: Consequences and Solutions

Dialogue # 6
Class 4-312

Moderator: Are there a lot of dope addicts in this neighborhood?
Class: (large response) Yes!!

Moderator: Everyone here knows about that?
Class: (several voices) I know a dope addict, I know a dope addict. (lots of hands waving frantically to speak)

1st Girl: Dope addicts, when you see 'em out on the street they never full, they just, um, bounce up and down.

Moderator: What makes people become dope addicts?

2nd Girl: Because once they see someone else doing something, then they gonna go right behind them and try it.

Moderator: This sounds like a very bad situation. Now I want to ask just one question. Does the school help to improve the neighborhoods?

Class: (large number of individual responses) Yes

Moderator: Do you feel that what you learn in school helps your neighborhood become better?

1st Boy: It can help it become better but some people don't follow the rules.

Moderator: Do you think that when you come out of school this neighborhood will be better if you do something?

Class: Yes! Yes!

Moderator: What do you think you can do to make the neighborhood better?

2nd Boy: Run for President, beat everybody up that are dope addicts, and beat everybody up, run for President, put
Dialogue # 6  
Continued

'em in jail. I'd have the jailhouse full, boy! All them people be coming home, look wife, look wife, boy we got the jailhouse full, wife, look at all the mon-ey we got for filling up that jailhouse.

Moderator: Are there any rich people in this community?

Class: Yes, Yes.

3rd Boy: (in response to first question) I would stop selling glue.

Moderator: You would stop selling glue? Why?

3rd Boy: Because people sniff it.

Moderator: Which people? People in this school?

Class: Dope addicts. (shouts) And they sniff fingernail polish (voices in background). I know some, and I know something else.

1st Girl: If you take dope too much your heart will get bigger than it is now.

Moderator: Where did you hear that?

1st Girl: My mother told me.

Moderator: Do you think that they have dope addicts in Africa?

Class: (large response) No

Moderator: Why not?

1st Girl: Because . . . I don't know.

1st Boy: They don't sell dope.

2nd Boy: Because they don't grow it.

2nd Girl: Because their masters will whip them if they take it.

Moderator: Who would whip them?
Dialogue # 6
Continued

2nd Girl: Their masters.
Moderator: Do you think Africans have masters? Who are the masters?
2nd Girl: Slave masters.
Moderator: Do you think there are slaves in Africa?
2nd Girl: Yes
Moderator: (to other students) Do you think there are slaves in Africa?
1st Boy: Not any more.
3rd Girl: Only in Biafra.
Moderator: Do you think that life would be better if you lived in Africa than it is here in Harlem?
DIALOGUES ON AFRICA

Life in Africa - General Impressions

Dialogue # 7
Class 5-4

Moderator: What else do Africans do besides dance? Have you seen them do anything else?

1st Girl: Make flowers.
1st Boy: They go hunting.
2nd Boy: They march.
2nd Girl: Tell stories.

Moderator: Very good. What else?

3rd Boy: They go fishing.
4th Boy: They cook.
5th Boy: The women carry babies on their backs.
6th Boy: They kill animals.
3rd Girl: They sing.
4th Girl: They sew.
5th Girl: House building.

Moderator: What kinds of houses?

7th Boy: Straw houses.

Moderator: Do they have other kinds of houses?

8th Boy: I don't know.

Moderator: He's not sure.

2nd Boy: Brick houses.
Dialogue # 7
Continued

6th Girl: Farming.
Moderator: We've mentioned all the things they do, now are these the things that we do?
Class: No
Moderator: We don't do any of those things that were just mentioned?
1st Girl: Some of them.
Moderator: Some of them, but we don't do all of them?
   Here's a young lady who wants to answer. What's your name?
2nd Girl: Carolyn
Moderator: Carolyn
Carolyn: We don't carry our babies on our back.
Moderator: Anything else they do that we don't do?
3rd Girl: We don't kill animals.
Moderator: What don't we do? We don't kill animals? All right, anybody here eat meat? Who? Who eats meat? (to a boy with hand raised) You eat meat? What kind of meat do you like?
1st Boy: Pork chops.
Moderator: Pork chops. Anybody know how we get pork chops.
1st Girl: Off a cow.
Moderator: Off a cow? Everybody agree with that? (no response) Everybody agree?
2 Boys: A lamb. (more voices) A lamb.
Moderator: Any more answers? Pork chops, where do they come from?
Dialogue # 7
Continued

3rd Boy: A pig.

Moderator: Pork chops come from pigs. Everybody . . . (pauses to talk to one boy shaking his head in disbelief) You look surprised.

4th Boy: Shakes head in disagreement.

Moderator: You don't believe it? (boy still shakes head) Well, you look it up later on. Pork chops come from pigs. Now, how do we get the pork chops from the pigs?

1st Boy: Kill 'em.

Moderator: Who kills them?

1st Boy: The men who go hunting.

2nd Boy: The hunters.

Moderator: All right, who had pork chops yesterday? (to a boy with hand raised) You did? Where did you get them?

5th Boy: From the store.

Moderator: Okay, you didn't get them from the hunter though did you?

5th Boy: Huh?

Moderator: Do you think they hunt for pork chops?

1st Girl: No

6th Boy: (in background) They hunt for pigs.

Moderator: They hunt for pigs, huh?

6th Boy: They hunt for animals like deers and all that.

Moderator: Where? Here?

6th Boy: No, out in the country.
Dialogue # 7
Continued

Moderator: Wait, I think maybe we're getting confused. Some of the Africans hunt for food and others go to stores the way we do. Did you learn that?

No responses

Moderator: Do you think that they have stores in Africa?

Class: (several voices) No

Moderator: What pictures did you see, which countries do you remember in Africa? Come on . . . Who wants to tell us the name of one country in African, any country?

1st Boy: Asia

Moderator: In Africa? Anyone know what Asia is? (pause) He's close because Asia is something like Africa, maybe that's why he got it mixed up. (to class) What is Asia?

Class: (voices in background) A continent.

Moderator: A continent! Right! And what is Africa?

Class: (several voices) A continent.

Moderator: Okay, another continent. Anyone know the difference between Asia and Africa?

(Long pause)

1st Girl: (guessing) Um, Asia is a large place and Africa is not.

Moderator: Well, how large is Africa? You don't have to give me the exact measurements, but if you were going to compare Asia to Africa, how large would it be?

2nd Boy: Africa is a dark continent and Asia is not.

Moderator: Well, it's been called the dark continent. We'll get to that maybe, but what about the size?
DIALOGUES ON AFRICA

Identification with Africans

Dialogue # 8
Class 5-4

Moderator: Does anyone know what we call people whose ancestors came from Africa?

1st Boy: (softly) African Americans

Moderator: Shout out! Come on!

1st Boy: (in louder voice) African Americans

Moderator: African Americans! Are you an African American?

1st Boy: Shakes head gesturing no.

Moderator: Shout out! Come on!

1st Boy: (in loud voice) No!!

Moderator: (to another student) How about you, are you an African American?

2nd Boy: No!

Moderator: How about you? (pointing to different students)

3rd Boy: No!

4th Boy: No!

5th Boy: No!

Moderator: Anybody here an African American?

6th Boy: Yeah (pointing to Mr. Taylor, the African teacher)

Moderator: Mr. Taylor? (laughing) All right, now why is Mr. Taylor an African American?

7th Boy: He came from Africa.
Dialogue # 8
Continued

Moderator: Okay, he came from Africa, but Mr. Taylor was born in Africa, right? So that means that Mr. Taylor is not an African American, but something else. Who knows?

1st Girl: African American

Moderator: No (to Mr. Taylor) You're not an American, are you Mr. Taylor?

Mr. Taylor: No

Moderator: Mr. Taylor's not an American.

1st Boy: African

Moderator: Right! Mr. Taylor is African. Right. Everybody look at Mr. Taylor. If Mr. Taylor didn't tell you that he was an African, would you be able to tell he was an African?

Class: (several students) Yes

Moderator: Why?

2nd Girl: Cause he talks like an African.

Moderator: Cause he talks like an African? Anything else? Suppose Mr. Taylor never said a word and just came in the room and walked around, looked at you and walked out. Would you be able to tell he was an African then?

Class: (mixed responses) Yes and No

Moderator: What would you think he was?

1st Boy: American

Moderator: How many people have seen people around their block Mr. Taylor's color or about the same color as Mr. Taylor? Who wears clothes like Mr. Taylor?

Class: All hands raised.
Dialogue # 8
Continued

Moderator: Everybody!! All right, now this is the question, how can we tell the difference between Africans and Americans if we don't hear them? And if they wear the clothes we do?

2nd Boy: You can't tell the difference.

Moderator: All right, he says you can't tell the difference.

3rd Girl: By their color.

Moderator: All right, Mr. Taylor . . . isn't he the same color as some of the people in our neighborhood? (pointing to student who made first comment) I think most of us would agree with him. He says that you can't tell the difference unless they speak or they tell you. If they dress the same, without speaking, and they were walking around, you wouldn't know the difference. Now how many agree with him?

Okay, everybody seems to . . . (looking at one girl who didn't raise hand). You don't agree?

3rd Girl: No

Moderator: You think you can tell an African anywhere you see one?

3rd Girl: Yes

Moderator: You think so, huh? Now how would you tell if they didn't speak and they wore the same clothes?

3rd Girl: (remains silent) Pause

Moderator: You just think you could though.

3rd Boy: The way they look.

Moderator: The way they look? How does Mr. Taylor look?

(Long pause) Huh?

3rd Boy: He looks like he's African.
Dialogue # 8
Continued

Moderator: He looks like he's African? Does anybody else in this class look like they're African? Look around.

3rd Boy: No

Moderator: No? No one? Does anyone in this class feel that they look like an African and that if they went to Africa someone might say, "Oh, here's an African girl." Anybody?

3rd Boy: Sharon

Moderator: You said Sharon! Who's Sharon?

3rd Boy: Points to a very dark girl.

Moderator: (to Sharon) You Sharon? Okay Sharon, if you went to Africa and you were walking down the street in a country... What's a country in Africa that you know?

Sharon: I don't know none.

Moderator: Oh, come on, you remember one. Oh, come on, any country.

Sharon: I don't know.

Moderator: Okay. She doesn't remember. Who wants to name a country?

1st Boy: Egypt

2nd Boy: Liberia

Moderator: Let's say you were walking down the street in Liberia and there were a lot of other African children there and you were walking, would anyone be able to tell that you were not an African?

Sharon: No

Moderator: Why not?

Sharon: Cause I'm not.
Dialogue # 8
Continued

Moderator: No, wait now, you say that they would think you were an African, right? Why would they think you were an African?

Sharon: They would think I'm not an African.

Moderator: Oh, they would think you're not. Oh, you think you look different from an African and everybody would know right away? Is that it?

Sharon: Yes

3rd Girl: Only way they could tell I'm African is if I looked like them.

Moderator: Do you look like an African?

3rd Girl: No

Moderator: Does anybody in this class feel they look like an African?

Class: (long pause) No hands raised.

Moderator: Nobody? Okay, so then in other words there is a difference you feel.
DIALOGUES ON AFRICA

What Do We Call Ourselves: Race and Color

Dialogue # 9
Class 5-4

Moderator: What do we call ourselves? We don't call ourselves Africans because we weren't born in Africa. What do we call ourselves?

1st Boy: Negroes

Moderator: What's a Negro?

1st Boy: Black man.

Moderator: A black man? (to boy) Are you black?

1st Boy: No!

Moderator: All right, how about you?

2nd Boy: Yes

Moderator: (pointing to several students) You?

3rd Boy: Yes

1st Girl: Yes

2nd Girl: No

4th Boy: Yes

5th Boy: Yes

3rd Girl: No

Moderator: All right, some people are black and some aren't. Let's take a vote. How many children in this group are black? (several hands raised)

One, two, three, four... (one student raised hand and put it down again) One more isn't sure... five, six, seven, eight, nine, ten, eleven, twelve, thirteen, four-
Dialogue # 9
Continued

teen, fifteen, sixteen, and seventeen.

2nd Boy: (pointing to another boy) He's real black.

Class: Laughter

Moderator: Very good. Now how many children in the class are not black? One, two, three, four, five, six... (pointing to one who raised hand second time)

1st Girl: You're not black? What are you?

2nd Girl: Green

Class: Laughter

Moderator: She doesn't look green to me. (pointing to another boy) You're not black?

1st Boy: Yes

Moderator: You are. (to another boy) What are you?

2nd Boy: I don't know.

Moderator: (to another student) How about you?

1st Girl: Light skin.

Moderator: She's not black, she's light skin. (to another student) How about you, what are you?

3rd Boy: Brown

Moderator: He's brown, anybody else any different colors?

4th Boy: Brown

Moderator: He's brown too. Well, now how about the ones that called themselves black, do you think that they're really black?

4th Boy: No
Dialogue # 9
Continued

Moderator: Why are they saying it?
4th Boy: Just to be saying it.
Moderator: You don't think they're serious?
2nd Boy: Cause they not black as that table.
Moderator: Is that what black means? You have to be that black to be black?
2nd Boy: No
Moderator: Now a lot of people call themselves black, does anyone know why? Why would people want to call themselves black?
3rd Boy: Cause they dark skin?
Moderator: All right, maybe because they're dark skinned. Now do you think people are proud to be black? Does anyone know someone who says they're black and are really proud?
1st Girl: A lady named Black Rose.
Moderator: Black Rose? You know Black Rose? What does she do?
1st Girl: She fixes hair in a barber shop.
Moderator: She fixes hair? Now she's proud to be black?
1st Girl: Yes
Moderator: Do you know why?
1st Girl: Yes, I think cause she came from Africa.
Assistant
Moderator: Does anyone know anybody who says they're black and they're beautiful?

How many people here believe they're black and beautiful? Let's see, raise your hand if you think you're
Dialogue # 9
Continued

black and beautiful. (many hands raised)

Moderator: A lot of hands are up. What does black and beautiful mean? You've all heard that, what does it mean?

What do you think? Black is beautiful, do you believe in that first of all?

1st Boy: No

Moderator: You don't believe black is beautiful? Is there anyone who believes black is beautiful?

(four hands raised) Okay, do you believe black is beautiful? You've heard that, what does that mean?

1st Girl: It means that you're proud of your color.

Moderator: But if you're black, you should be beautiful? Is that what that means?

(to boy shaking his head) No? What does it mean?

2nd Boy: You're proud.

Moderator: Black is beautiful, does that mean a person who's black should feel proud? (voices in background) White can be proud.

Very good. Somebody said something very good. (holding make in front of boy for him to repeat)

3rd Boy: (in loud voice) You could be white and you could be proud.

Moderator: Does anyone in this class feel that they're white?

Class: Laughter (no hands raised)

Moderator: At least there's agreement on that; there are no white children in the class. We have brown children, black children, and others, but no white children.
DIALOGUES ON AFRICA

Hair

Dialogues # 10
Class 5-4

Moderator: (Holding picture of an African to class) This man is Kenneth Kuanda. How can you tell he's an African? Kuanda by his name?

1st Boy: You can tell by his clothes.

Moderator: You can tell by looking at his clothes he's wearing something that was made in Africa.

2nd Boy: You can tell by his hair.

Moderator: You can tell by his hair? That's very interesting. What kind of hair does he have?

2nd Boy: Black and gray.

Moderator: Well, that's the color. Is his hair like anybody that you've seen in the neighborhood?

2nd Boy: No

Moderator: Nobody in this neighborhood or in our community has hair like him?

3rd Boy: Yes

Moderator: You have seen someone? Would you call their hair African hair?

3rd Boy: No

Moderator: No, why not? He has hair like an African and you know people in the neighborhood who have hair the way he does. Does that mean that they have hair like Africans?

3rd Boy: No

Moderator: No? What do you say?
Dialogue # 10
Continued

1st Girl: No

Moderator: Does anybody say anything different? Does anybody feel that people in this community have hair like Africans?

Moderator: You do? You've seen people with hair like Africans?

4th Boy: Yes, my grandfather.

Moderator: Your grandfather, all right.

5th Boy: Yes

Moderator: You've seen people with hair like Africans in this neighborhood?

5th Boy: My grandfather down South.

Moderator: Your grandfather down South? How about your father? Does your father have hair like an African?

5th Boy: No

Moderator: Well, what's the difference between your father's hair and the hair that this man has? (holding up picture)

This is Mr. Sekun Toure, he's from Guinea. (pause) Have you seen people with hair like Mr. Toure's?

6th Boy: Yes

Moderator: Does your father have hair like that?

6th Boy: Yes

Moderator: (surprised) He does? (to another student) How about you, have you seen people with hair like Mr. Toure's?

7th Boy: Yes

Moderator: Does your father have hair like his?

7th Boy: No
Dialogue # 10
Continued

Moderator: Anybody else in this classroom have a father who has hair like this or who has an uncle who maybe has hair like this? (pause) Or a brother?

2nd Girl: My uncle.

Moderator: Your uncle has hair like him?

2nd Girl: No

Moderator: What color is your uncle's complexion?

2nd Girl: Darker

Moderator: Darker? Do you think your uncle might be mistaken for an African if he went to Africa?

2nd Girl: Yes

Moderator: All right, then your uncle looks like an African?

2nd Girl: No

Moderator: (Laughing)

Class: (Laughing)

Moderator: Okay, we've gotten as far as we can; as far as African identification is concerned.

Home Room Teacher: (interrupting surprisingly) When you try to reason about that they cut completely off.

Moderator: Yes they do, they just turn off.

Teacher: I wonder why? (very surprised) They just seem to freeze.

Moderator: Well, that's one of the things we're exploring.
DIALOGUES ON AFRICA

On Repatriation

Dialogue # 11
Class 5-219

Moderator: Does Africa have anything to do with us?
Class: Several Yes'
1st Girl: Because our own color is there.
Moderator: Okay, our color is there, does everyone agree?
Class: (large response) Yes!
1st Boy: And our people is there.
2nd Girl: I think we should study more about Africa because that's our home and so many black people saved this country.
Moderator: Okay, now she used the term "black people." Are all of the people in Africa black?
Class: Mixed responses.
Moderator: Everyone knows what the term black people means, right?
Class: (unanimous) Yes
Moderator: Are there black people in America?
Class: (unanimous) Yes
Moderator: Where did the black people in America come from?
2nd Boy: Harlem
3rd Girl: White people say us black people come from Africa.
Moderator: Do just white people say that?
3rd Boy: No
1st Boy: No, black people say the same thing.
Dialogue # 11
Continued

Moderator: Do we come from Africa, is that where we come from?
2nd Boy: Some white people say the black should go back to Africa.
Moderator: Go back to Africa? Why?
2nd Boy: I don't know, they just probably don't want us around.
Moderator: Why do you think they don't want us around?
2nd Boy: Jealous.
3rd Boy: Because they don't want us on their land.
Moderator: Whose land is this? Wait a second.
1st Boy: Our land.
Moderator: Which land is ours?
2nd Boy: Any land is ours.
Moderator: Is America our land?
3rd Boy: Yeah
Moderator: Do you feel America is your land?
Class: (mixed responses) Some yes, some no.
Moderator: Who says no? (pointing to boy) You said no, why don't you feel America is your land?
4th Boy: Cause you can't do nothing in it.
Moderator: What can't you do?
4th Boy: Well, like if you want to do something, you can't do it.
Moderator: (to another student) Do you agree with that?
1st Girl: Yes, I think that it's not right now, it's too many bad people in the world and we should be in a place where it's nice, hopeful and stuff.
Dialogue # 11
Continued

Moderator: Who are the bad people?
1st Boy: Teenagers.
1st Girl: And the hippies.
DIALOGUES ON AFRICA

On Black Self-Improvement

Dialogue # 12
Class 5-219

Moderator: Do we have a right to this land or do you feel that we have rights to Africa?

1st Boy: We have rights to Africa.

Moderator: You do have a right to Africa? Why

1st Boy: I don't know.

Moderator: (to another boy) Do you feel you have a right to Africa?

2nd Boy: Yes, because Africa is not jealous like America's white people, because Africa is our color and they don't get jealous.

Moderator: Okay. Well, does everyone agree with that statement?

Class: (large response) No

Moderator: You don't? Who doesn't agree? (pointing to boy with hand raised) Let's ask him, he didn't have a chance.

3rd Boy: I don't feel that they're jealous, because they got some things that we don't got.

Moderator: Who has things that we don't?

3rd Boy: Rockefeller, like he got money and I don't.

Class: Laughter

3rd Boy: And other people. Mayor Lindsey, he got money and Nixon and the rest of them have money because they rich and I feel they got something and we don't.

Moderator: Do you feel that we can get money?

3rd Boy: I feel that we can get money if we stop being so enthu-
Dialogue # 12
Continued

siastic (sic) about things but...

Class: Laughter

3rd Boy: I feel that if we work hard enough we will.

Moderator: Now who is we? When you say we, who do you mean, the children in this class or who?

3rd Boy: I'm talking about the whole coun... uh, I'm talking about the... I'm talking about the whole, um, about the Nation of the Negroes.

Class: (voices in background) Tell 'em, Derek.

(applause and shouts of approval)

Moderator: Okay, how many children have heard that term before? The Nation of the Negroes? Does anyone want to explain what the Nation of the Negroes is? (to student) Would you like to explain? Who wants to explain?

1st Girl: I think they mean the Nation of the Negroes is um... where we act all stupid and stuff when they call us Negroes because they think we're stupid and act up.

Moderator: Now wait a second, she says they call us Negroes because we're stupid, is that term Negro...

1st Boy: They call us boy.

Moderator: Boy? They call you boy?

2nd Boy: (to Moderator) They don't call you boy.

Class: Laughter

Moderator: How many children in this class refer to themselves as Negroes?

3rd Boy: I'm a Negro.

Moderator: Are you a Negro?
Dialogue # 12
Continued

4th Boy: Yes, I'm a Negro.

Class: Several hands raised.

Moderator: Is there anyone in this class who does not call himself a Negro?

(One boy raises hand)

Moderator: You don't? What do you call yourself?

5th Boy: Black

Moderator: Why do you call yourself black?

5th Boy: Cause my brother keep telling me to say black.
DIALOGUES ON AFRICA

Black Children in I.G.C. Class Comment On
Films That Stereotype Africa Negatively

Dialogue # 13
Class 5-21?

Moderator: Under visits to Africa, some of the students said they would not like to visit Africa. (to girl raising hand) You would not? Why wouldn't you want to visit Africa?

1st Girl: Some of the people might not accept you because I saw this program on T.V. a month ago and these teenagers stayed for a month and they held this meeting and the Africans told them they didn't want them in their country and they didn't like them.

Moderator: Do you think that all Afro-Americans have a right to go to Africa if they want to?

Class: Shouts of yes.

Moderator: (to one boy who said no) Who said no?

2nd Boy: Rodney

Moderator: Rodney, you said no? Why?

Rodney: Because they got a free will, they can go if they want to and don't have to if they don't want to.

Moderator: Do you think you have a right to go back to Africa if you want to?

Rodney: Well, if I wanted to, yes.

2nd Boy: I wouldn't want to go back to Africa because a lot of people there is head hunters and cannibals.

Moderator: Where did you read that?

1st Girl: That's not true!

Moderator: Where did he get that information?
Dialogue # 13
Continued

1st Girl: Movies, television and the theater.
Moderator: Well, if it's on television is it true?
Class: Shouts of no!!
Moderator: Who feels that if it's on television it must be true? Is everything on television true?
Class: (unanimous) No!!
Moderator: Why do they make films like Daktari, Tarzan and Jungle Jim? Why do they have these films?
2nd Girl: I think they put that on so most of the other people will think most of the African people there are natives and cannibals and uncivilized beings.
Moderator: Who puts these kinds of films on?
2nd Girl: Caucasions
Moderator: Who? (very surprised)
2nd Girl: Most of them are caucasions.
1st Girl: Those movies are put on by MGM and Warner Brothers movies.
Moderator: Why do they put them on, those kind of movies?
3rd Girl: Because they want their movies to be interesting and most people won't watch them unless they think there's a little violence in it, and the way other...like black people act.

(I. G. C. - Intellectually Gifted Children)
## Appendix C

### List of Curriculum Guides Reviewed

<table>
<thead>
<tr>
<th>NAME OF SCHOOL DISTRICT</th>
<th>TITLE OF GUIDE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexandria City Public Schools</td>
<td>Study Guide For Afro-American Studies 1969 (37+)</td>
</tr>
<tr>
<td>Board of Education, City of Chicago</td>
<td>Afro-American History Unit I - V</td>
</tr>
<tr>
<td></td>
<td>Unit I - pp. 1-24</td>
</tr>
<tr>
<td></td>
<td>Unit II - pp. 25-46</td>
</tr>
<tr>
<td></td>
<td>Unit III - pp. 47-84</td>
</tr>
<tr>
<td></td>
<td>1968-1969</td>
</tr>
<tr>
<td>Boston Public Schools</td>
<td>African Studies 1971 (87+)</td>
</tr>
<tr>
<td></td>
<td>The Negro in United States History 1969 (77+)</td>
</tr>
<tr>
<td>Buffalo Public Schools</td>
<td>History of the Negro in America 1969 (62)</td>
</tr>
<tr>
<td></td>
<td>Afro-American History 1971 (46)</td>
</tr>
<tr>
<td>Cleveland Public Schools</td>
<td>Black American Literature 1969 (40)</td>
</tr>
<tr>
<td></td>
<td>History of Black Americans 1968 (89)</td>
</tr>
<tr>
<td>Columbus Public Schools</td>
<td>The Negro in American History and Culture 1969 (116)</td>
</tr>
<tr>
<td>Evanston Township High School</td>
<td>Afro-American Creative Expression (73)</td>
</tr>
<tr>
<td>Los Angeles City Unified School District</td>
<td>Afro-American History 1968 (49)</td>
</tr>
<tr>
<td>Louisville Public Schools</td>
<td>The Negro in American Culture 1969 (190)</td>
</tr>
</tbody>
</table>
## Appendix C

List of Curriculum Guides Reviewed

Continued

<table>
<thead>
<tr>
<th>NAME OF SCHOOL DISTRICT</th>
<th>TITLE OF GUIDE</th>
<th>DATE AND NUMBER OF PAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Louisville Public Schools</td>
<td>The Negro in American Life</td>
<td>1969 (191)</td>
</tr>
<tr>
<td></td>
<td>The Negro in American History</td>
<td>1969 (187)</td>
</tr>
<tr>
<td>Madison Public Schools</td>
<td>The Negro in the Social Studies Curriculum</td>
<td>1969 (105)</td>
</tr>
<tr>
<td>Oakland Public Schools</td>
<td>Pilot Course in Negro Culture Vol. I</td>
<td>1969 (40)</td>
</tr>
<tr>
<td></td>
<td>Pilot Course in Negro Culture Vol. II</td>
<td>1968-1969 (40)</td>
</tr>
<tr>
<td></td>
<td>African Life South of the Sahara</td>
<td>1970 (19)</td>
</tr>
<tr>
<td>Providence Public Schools</td>
<td>The Negro in American Culture</td>
<td>1968 (81)</td>
</tr>
<tr>
<td></td>
<td>The Negro in American Culture</td>
<td>1969 (28)</td>
</tr>
<tr>
<td>San Mateo Union High School District</td>
<td>Black History</td>
<td>1968</td>
</tr>
<tr>
<td>The Board of Education, School of the City of Detroit</td>
<td>Afro-American History</td>
<td>1969 (77)</td>
</tr>
<tr>
<td></td>
<td>The Negro in American History</td>
<td>1969 (62)</td>
</tr>
<tr>
<td>The School District of Philadelphia</td>
<td>The World of Africans and Afro-Americans</td>
<td>1969 (177)</td>
</tr>
</tbody>
</table>
Content of Curriculum Guide for Alexandria
Grade 10-12

I Why Do We Study Afro-American History?

II African History

III The Introduction of the African to America

IV Africans in Colonial America

V The "Peculiar Institution"

VI The Early Struggle for Security

VII Afro-American Renaissance

VIII Afro-American Activism: America's Civil Rights Revolution
Content of Curriculum Guide for Boston
Grades 10-12

GRADE 7

I Discovery, Exploration and Colonization (Beginning to 1763)

II From Revolution to Constitution (1763-1789)

III Growth of a Young Nation (1789-1824)

IV From Nationalism to Sectionalism (1824-1860)

V Civil War and Reconstruction (1860-1877)

GRADE 8

VI Industrialization (1877-1900)

VII Rise of World Power (1901-1929)

VIII Depression and Recovery (1929-1945)

IX Post-War 1945-1960

X Changing America (1960-1970)
Content of Curriculum Guide for Buffalo Grades K-8, 11-12

GRADE 11

I  The American People
II  Government and Politics
III  American Economic Life
IV  American Civilization in Historical Perspective

GRADE 12

I  Black America in the Era of Slavery
II  Black Protest Thought
III  The Black Man in Contemporary Society
Content of Curriculum Guide for Chicago
Grade 12

I  Africa (The Beginning to 1492)

II  Black Man in the Americas (1492-1787)

III The New Republic and the Peculiar Institution

IV  Ecstasy to Agony (1865-1914)

V  The Struggle for Civil and Human Rights (1914 - Present)
Content of Curriculum Guide for Cleveland
Grades 10-12

B SEMESTER

I West African Origins
II Slavery and the Slave Trade: Africa and Europe
III Slavery and the Slave Trade: North America
IV The Black American and Revolutionary Ideas
V The Black American: Slave and Free (1790-1860)
VI Hollow Triumph: Civil War, Reconstruction and the Black American
VII White Supremacy and Black Impotency
VIII The Black American and Expansionism

A SEMESTER

I The Quest for Black Identity: What's in a Name? Black, Negro, Colored or Afro-American?
II The Ghetto: Black Prison or Black Community?
III The Black Entrepreneur in a White Economy: Competitor or Survivor?
IV Black Education: Black Needs or White Standards?
V The Black Church: Venerable Institution or Dynamic Force?
VI The Black Artist: Chiefly Black or Chiefly Artist?
VII The Black Protest Movement: Integration or Separatism?
VIII Black Power: Old or New?
Content of Curriculum Guide for Columbus
Grades 5, 7, 8 & 11

I Exploring and Settling in a New World
II The Revolutionary Era
III Problems of a New Nation
IV Pre-Civil War America
V The Civil War and Reconstruction
VI Industrial Growth
VII The Opening of the West
VIII Famous Reformers
IX The United States Becomes a World Power
X The Depression and the New Deal
XI Negro Contributions to American Culture
XII World War II and the Cold War
XIII The Civil Rights Movement
Content of Curriculum Guide for Dallas

Grades 11-12

I  The Negro During the Discovery, Exploration and Colonization of the New World (1441-1763)

II  The Birth and Growth of a New Nation (1776-1815)

III  The Westward Movement and the War of 1812

IV  The South During Slavery

V  The Civil War

VI  Reconstruction and the New South

VII  Industrial Growth

VIII  The Era of Reform and Progress

IX  World War I, The Twenties and Depression

X  World War II and After

XI  America's Civil Rights Movement
Content of Curriculum Guide for Detroit
Grades 7-12

I  Africa's Role in History

II The Negro in the Discovery, Exploration and Settlement of the New World 1450-1763

III The Negro in the New Nation 1763-1850

IV The Civil War and Reconstruction

V Years of Trial 1875-1920

VI Years of Hope 1920-1945

VII The Search for Equality 1945 - Present
Content of Curriculum Guide for Evanston
Grades 10-12

I Arts and the Senses

II The Tribe Free and the Tribe Restricted

III The Black Artist -- What is He Saying?
Content of Curriculum Guide for Los Angeles
Grades 10-12

I  The African Heritage

II  A View of Slavery in the Old and New Worlds

III  Black Americans in the Period of the American Revolution

IV  Black Americans Through the Civil War Period

V  Black Americans Through World War I

VI  Black Americans Through World War II

VII  The Black American's Search for Civil Rights Since World War II
Content of Curriculum Guide for Louisville
Grades 1-12

NEGRO'S CONTRIBUTION TO AMERICAN CULTURE

I Civil Rights
II Religion
III Education
IV Military Service
V Fine Arts
VI Government
VII Science and Medicine
VIII Popular Entertainment
IX Business and Industry
X Sports
XI Communications

THE NEGRO IN AMERICAN SOCIETY

I Social, Economic and Political Problems
II Tools for Possible Solution of Social, Economic and Political Problems
III The Search for Leadership
Content of Curriculum Guide for Madison
Grades K-3, 5, 8, 9, 11 & 12

GRADE 11

Negro Population in America

GRADE 12

Sociology:

The Black American: A Search for Identity
Content of Curriculum Guide for Oakland
Grades 7-12

I Description of the Revised Course in Negro Culture

II General Objectives and Methodology

III Topical Phenomena - What? What?

IV Anthropological and Cross-Cultural Study

V North American Slavery

VI American Economic, Religious, Political Foundations

VII Black Consciousness, Genius, Ethical Lessons for America

VIII Reassessment of Contemporary Phenomena
Content of Curriculum Guide for Philadelphia

PART I AFRICA
  I  The African Continent
  II The Origins of Man
  III Early African Development (1000-1500 AD)
  IV Africa During the Middle Ages
  V  Modern Historical Development in Africa (1500-1900 AD)
  VI Rise of European Colonialism
  VII Nationalist Developments
  VIII African Culture
  IX  Selective Chronology

PART II AFRICA IN AMERICA
  I Africans in the New World -- Pre-Captivity Period
  II Slavery: "The Peculiar Institution"
  III The Civil Rights War
  IV Era of Reconstruction 1863-1877
  V The Nadir Era of Reoppression 1877-1900
  VI From Accomodation to Protest
  VII The Search for an Identity: Racial Self-Expression
  VIII Black Nationalism and Black Power
  IX Epilogue: The Destruction of Cultural Memory
Content of Curriculum Guide for Providence
Grades K-12

I  African Backgrounds
II  Africa's Civilization
III  Period of Exploration
IV  Colonial Period
V   The American Revolution
VI  The Nineteenth Century
VII The Twentieth Century
Content of Curriculum Guide for San Mateo
Grades 10-12

THE AFRICAN PAST

SLAVERY

I  The Civil War and Reconstruction

II  The Growth of Jim Crow 1877-1917

III  Prelude to Revolution 1917-1945

IV  The Black American in Poetry and Drama
Appendix D—Abstract

Black and Ethnic Studies Programs at Public Schools: Elementary and Secondary (May 1972)

Raymond H. Giles, Jr., B.A., Hunter College
City University of New York
M.A., Hunter, Graduate School of Education
City University of New York
Directed by: Dr. David Evans

Operating on the premise that the public schools are the major purveyors of American traditions and cultures and therefore that racial prejudice and discrimination should be addressed through the educational system this study examined the operation of various ethnic and black studies programs and their impact on racial attitudes. The major purpose of the study was to collect data and information related to the assessment and improvement of these programs in order to propose new strategies and more relevant content and approaches for in-service teacher education programs, establish new projects in the public schools, and evaluate the impact and effectiveness of such programs.

A scrutiny of the two philosophies operative in the black studies field, separate courses versus curricular revision, was followed by a survey of three elementary African heritage classes in Harlem that were given an open-ended written questionnaire to determine their impressions of the attitudes towards Africa. Excerpts from taped interviews and discussions with three classes are included for
an in-depth look at the attitudes underlying the written responses.

At the secondary level a survey of twenty-five programs throughout the country was made and eight representative case studies were isolated and presented in detail. These case studies include separate black studies courses in both traditional and experimental predominately white schools for black students only, separate courses in minority studies for white students, required black history courses in all black high schools, integration of black studies into the regular school curriculum in all black high schools serving a ghetto, black studies programs in predominately black high schools serving a middle class black community, and a white teacher of black history in an all black high school. Each of these case studies examines and presents factors which relate to the strengths as well as the weaknesses of programs in each situation with the aim of providing insights to help administrators consider problems which might arise from similar situations as they attempt to establish such programs.

The curriculum guides from sixteen school districts were analyzed in depth to better understand how those districts suggest black studies be handled. Contributionism, black identity, and a thematic approach emerged as three distinct approaches to the teaching of black studies. Again both the fallacies and strengths of each approach are explored within the educational setting and as they relate to the stated goals of each program. It was further found that the guides as they exist are not often used in practice. The curriculum guides
were also measured against the expressed needs and interests of black students where such needs were openly stated. It was found that the needs of the black community are infrequently considered or understood by persons responsible for the development of course outlines.

The problems of assigning black teachers to teach black studies regardless of that teacher's training and the use of these teachers to counsel black students in predominately white schools is discussed.

The study raises a number of questions calling for varied interpretations and definitions of a black studies (each equally valid), a look at the origin and sponsorship of black studies programs, the need for clarifying their purposes within diverse settings, and who should teach and who should take black studies as well as the need for broader representation of interests and student needs in the development of each program. Much of the solution is seen to be in teacher preparation. Curriculum reform and adequate evaluation techniques for measuring the impact and effectiveness of black studies programs are also discussed as well as alternatives to the educational problems to which black studies are considered a panacea.