

ATLANTA UNIVERSITY

ATLANTA 14, GEORGIA

August 20, 1963

SCHOOL OF EDUCATION

DOCTOR BOND:

Here is something of what has been done pertaining to American Life and Culture or Way of Life - actually it will be up to you to make decision as to what you will wish to deal with.

Basically, we have attempted to minimize formal or prolonged lectures in the interest of maximum exchange between students - the "course" is directed primarily in the interest of group interchange and questioning, however lectures are important and necessary for background. Basically, American culture and way of life has been presented historically with especial stress on sociological aspects as well as psychological aspects. The intent is not to elaborate in great detail or to provide quick sure answers to major questions, but to investigate and lay bare certain current major problems in American societies and the basic units which comprise our social structure - wages, employment, family, leisure, religion, schools, and so on. On the social side, both the negative and positive aspects of race relations have been presented. It is important to deal with American social standards; eating, attire, dating, and the various customs they will encounter in making initial adjustments to college life - the boys have sometimes been disturbed with the relations with girls, thinking our girls are more promiscuous than those at home, and misinterpreting friendship overtures, or "good nite" kiss for something more profound.

We have attempted to relate these things to their own customs, showing relevancies in them, and going below the surface for similar, if possible, values.

Last summer, Mable Smythe (who has done this two years running) included the following: acquainted students with American values, customs, mores which might smooth their adjustment to life in the USA - her content included an overall view of the USA - its geography, its regional differences-its variety in economics and politics, in speech, in values and so on; the political climate, limited control of government, reliance on local option, check and balance system, role of the state and local government as compared with African countries, remedies and problems related to taxation, price controls, civil rights and so on- isolation and internationalism, the peculiar American propensity to "give" overseas aid without certain attachments obvious as in some other countries; the American character including puritanism, frontier spirit, US affluence and its influence on shaping the American ideal and reality-self-reliance and spirit for work - industry, thrift, competitive factors; espousal of the cause of the underdog, melting pot character of the nation-philanthropy and why it is or what it is; ideals of social responsibility-how this affects lower and higher education for citizenship-- the US family-what it is, mobility, different family pattern from the extended pattern at home; role of relationships beyond family-relations with friends, with husband and wife and parents-increased separation of children from parents ; especial problems with juveniles, changing status of women, ideals of responsibility of the individual-increased emphasis on group living , especially outside the home. US manners and customs-role of voluntary organizations-social situations and how to meet them-role of social life for students- dating- home sexuality(interpretation of certain behavior patterns among Africans like holding hands, boys dancing with boys, and how this would be looked upon here)-clothing, kinds to wear and buy - no bargaining in stores, but finding goods with essentially same quality costing more some places than others Miscellaneous things included relationships between Africans and US Negroes and US whites and other foreigners- role of African student as community guest-demands for speaking, dancing, and other performances-



PLEASE NOTE THE ATTACHED EVALUATION OF LAST SUMMER'S PROGRAM, ESPECIALLY II., page three which is Mable's own statement with recommendations for improvement this summer.

ekw

The Confidential File

Atlanta University
Atlanta, Georgia

Final Evaluation

TO: Presidents, Deans, and Foreign Student Advisers ASPAU-UNCF Host Institutions
FROM: Edward K. Weaver, Director, ASPAU-UNCF Orientation Program
RE: The Scholars and their Confidential Files

The Staff of the ASPAU-UNCF Orientation Program, held at Atlanta University, August 26 through September 8, 1962, herewith submits you a Dossier(s) pertaining to the scholar or scholars attending your institution. This is an accessory function of our program. The file represents only a two-week contact; we present it with temerity. It contains subjective and objective data gathered in a short time. We trust it will be accepted for whatever it may mean to you. The data (interpretative analysis - profile and case summary) obtained from the Minnesota Multiphasic Personality Inventory were subjected to the scrutiny of two eminent psychologists. While we do not enclose this profile in this material, it is filed in the offices of the UNCF and African-American Institute. We do, however, provide you with the "Notes" enumerated on the profile. If, for your purposes, proper officials of your institution desire such materials, you may write UNCF or AAI for them. I repeat, this is confidential information; our ethical and professional concerns force me to state that, however diffused and intimate our relations with these scholars, errors may have been made in our brief contact; I must also stress that interpretations should always be made in terms of an alien culture, cultural persistence, and deviations from American norms.

The Dossier(s) are typewritten, and attached to this general statement. There follows a general evaluation of the total program which may be useful as background.

Rationale for the ASPAU-UNCF Atlanta University Orientation Program

The norms of the primary cultures from which African, and other foreign, students come differ from those in the USA. Scholars are confronted with necessity to make cross-cultural adjustments. First contacts with alien cultures are crucial to success. Our Orientation Program was designed to facilitate maximal adjustments of scholars in their transition from home country to the USA. These scholars came to the USA, not to adjust to or adopt our culture -- they came to obtain education useful to them at home. Some may submerge themselves in our culture, even drown in it; others may suppress their primary culture and become "Americanized;" a few may withdraw, develop low morale; or become too dependent on those they come to love and trust; unfortunately, some may develop schizophrenic, hypochondriac, self-critical, or other tendencies.

These scholars "look like" American Negroes. Some hosts, and peers, may think of or try to "treat" them as Negroes. Moreover, each host institution has a philosophy, objects, and values it seeks to instill in its students-graduates (dignity of work, leadership, equality of women, and the like). These students, however, have option to accept, adjust to, adapt, reject American norms.

Experience indicates that successful foreign students make segmental adjustments. While they are recipients of scholarships more beneficial than those of Americans, we need not "throw this in their faces." Those who do not submerge themselves, withdraw, or become too overtly aggressive - who do not deny their primary cultural background, tend to succeed. The African scholar is confronted with peculiar unique cross-cultural adjustment needs. Cultural persistence may conflict with the technical, instrumental-skill, communicative-feedback, relations with authority figures, and the other human relations restructurizations he must acquire in the strange, confusing, contradictory, American life. Segmental adjustments as occur, we must continually remind ourselves, do not operate on the same levels, dimensions, planes, or elsewhere for all Africans, even those from the same nation or colony, tribe, town or village, or school.

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The most pervasive adjustment needs are in "hearing"(listening) and speaking. As bi-linguals or multi-linguals they have had to put "on top" their native language(s) "African", "British" and , now, "American" English. This, combined with the kind of "American English" spoken in the South confronts them with all the hidden nuances, meanings, subterranean, idiomatic,colloquial,suppressed,humorous,unconscious,enunciative, pronunciation, phonetic, and other cross-cultural deviations inherent in adjustment.

These scholars are, at most, transient aliens. In making segmental adjustments we propose they conform to overt symbolic structures called for in the rites, regulations, rituals, and other interaction patterns in the host institution - that they manifest the duties, obligations, and responsibilities of American students. The culturally persistent patterns of the primary culture,however, may manifest itself in hair-style or hair-cut, in wearing native (home) clothing, in preferences for foods uncommonly served, or in other ways which appear to be "strange", but which serve to remind us that these are not Americans but Africans. In this frame we operated our Program around: 1) English as a Second Language (the core); 2) American Life and Culture; 3) American Education and College Life; and 4) Recreation and associated activities. We also offered a Guidance and Counseling Service.

Staff Overall Evaluation of the Program

The "Senior" and "Junior" staff regarded this as an excellent program. Objective and subjective bases for such "high" evaluation are identifiable in the specific reports which follow.

Specific Evaluations of the Major Areas of the Program.

- I. English as a Second Language - Doctor Marie Gadsden, Lecturer
Content - Introduction to "American English", difficulties to be alert for:
(spelling variants, calligraphy, pronunciation and enunciation--stress,pitch,intonation, rhythm-idiom,phonetic and phonemic American distinctions,semantics-
connotations and denotations-,standards of usage-descriptive vs normative grammar
levels of speech-,standards of usage and sub-divisions of the three major levels,
major USA dialect areas,dictionaires-role content,limitations-purposes, mechanics
of human speech and relationship of articulatory devices or factors to grammar,
pronunciation,language as a means of success in college-reception,reading,listening,
transmission,nature of required English courses in US Colleges.

Method- The basic method was lecture-discussion; one announced quiz; 1 objective terminal test; oral and reading evaluation; individual voice profile on tape;
timed silent reading exercises; four "dittoed" excerpts from "Cheaper by the Dozen"
Much of the daily work was based in "clues" of discussions in lectures of Doctors Clifford and Smythe. Orientation was continuous with meals,dormitory solon experiences,
on walks,rides,and elsewhere.All staff was co-instructors; all agreed that the key to adjustment is communication, particularly language communication.

Guidance - All the orientation program was guidance in application; from 7:45 A.M.
until bedtime - living in the dormitory increased the degree of guidance possible.

Peripheral responsibilities - providing an example of how to be a congenial well adjusted human being; facilitating social arrangements for students with local homes.

Estimate of Success or Lack of it in English as a Second Language - impossible to measure accurately. Success was marked in alerting students to potential difficulty; in dislodging traditional concepts about standards of absolute correctness; in forcing them to question old ideas about correctness with appropriateness in time, situation, audience, and the like.

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Reasons for Success or Lack of it - to increase success another time; an advanced profile of voice and speech would be useful to the language specialist-before the program begins; data on the native language(s) would be helpful; a manual of exercises based on phonetic distinctions in "African" and native language; a language commentary enumerating specific language and/or communicative problems (perhaps prepared by the junior counselors or other Africans); a small text of readings for two weeks.

Overall evaluation of the total program - The time was adequate, it would be desirable to have no students leave before the end of the two weeks. If time for leavers could be settled prior to the orientation program, and written agreements received and in hand from the host colleges, this break could be eliminated. Barring this, the language specialist would have to concentrate on the "early leavers" in the opening weeks. The space was adequate and satisfactory. The location was convenient. The philosophy and objectives were intelligent and valid. The content was adequate. Staff meetings need to be worked out more precisely (time, agenda, attendance) to not conflict with other scheduled items (meals and the like).

Suggestions for future programs - Keep having them!

II. American Life and Culture - Dr. Mabel Smythe, Lecturer

Content - Interpretation of American life and culture was to acquaint students with American values, standards, customs, and mores (together with insight as to their origins, and significance)-oriented towards smoothing their adjustments to life in the USA. Subjects treated were: geography, regional differences, economic variety, interdependence (overall view of the USA); political climate of the USA (limited central government, checks-balances, role of state-local government, taxation, civil rights, remedies for these problems, isolationism, internationalism); the American character (Puritanism, frontier spirit, US affluence as major influences shaping ideals and realities, self-reliance, industry, thrift, competitive spirit, espousal of cause of underdog, philanthropy, social responsibility of the individual; the US family (mobility, role of relationships beyond immediate family, egalitarianism and its influence on special roles especially children and aged, position of women, marriage; US manners and customs, role of voluntary associations, social situations and how to meet them, interpretations of behavior patterns, clothing; relationships between Africans and US Negroes, role of African student as community guest, relations with the Experiment in International Living; dating, homosexuality, answering questions).

Estimate of Success or Lack of it - Rapport was good, interest high; having been on shipboard with the students, I was able to supplement, rather than repeat the information shared there (I also briefed other staff members on the shipboard orientation); the more or less free-wheeling days for answering questions were less rewarding than the days when a formal, well thought out presentation was followed by questions; as time passed I felt there was more openmindedness - there continued areas of misunderstanding - I would have liked a more complete sense of "wait-a-minute - perhaps this means something different from what it was back home in Africa" - some appeared to achieve this, others didn't.

Reasons for Success or Lack of it - More visual equipment and materials would have been helpful - in another time we may plan and select some good orientation films (in advance), books of photographs, significant magazine articles, posters, more maps.

Overall evaluation - The emphasis on easing the path of student adjustment, rather than converting them into Americans, is properly our focus. I like two weeks as a time period.

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NOTE TO UNCF. The greater intimacy of a small group (as opposed to the shipboard situation) and the specific nature of our focus where colleges are similar in location and background, gives great advantages. The students themselves found the supplementary orientation helpful over and above the shipboard preparation, which they had understood imperfectly, for various reasons. It was obvious that the attention of all of us on communication, and especially the lectures in American English, was an excellent and wise choice. The rapport of the staff and feelings of resonable comfort held by the students was good. Content was excellent. I was proud of this.

Suggestions for future programs. Better transportation, planned and provided in advance. A judicious sprinkling of outside speakers of various kinds, perhaps 4 or 5 in all the two weeks. Make a real effort to learn the names of all students the first 3 or 4 days, using names constantly helps, and rapport grows faster. Perhaps use the same junior counselors who have worked out well this time, along with well-selected new ones from various countries and colleges. Keep the kind of instruction in depth in American English which emphasizes oral and auditory problems. This has been most helpful. Keep depth in all content areas, where appropriate. Get a group of young people (girls and boys) who belong to the age group 18-25, to volunteer to serve as hostesses and hosts on several occasions during the orientation period.

III. American Education and College Life - Dr. Paul I. Clifford, Lecturer

Evidence of Success - On September 6, 1962 I administered to 14 of the scholars and 2 of the Junior Counselors an objective multiple-choice test consisting of 33 items. This test adequately sampled the knowledge and information which were the principal foci of my instructional efforts. The test had both face and curricular validity. No effort was made to determine the reliability of the instrument, since it was designed for both evaluative and didactic purposes. Item 10 of the test was re-written to correct an error it contained. The test was scored by use of a key. Each item that was correct yielded three points. A total score of 99 was indicative of a perfect performance. Statistical analysis of the scores obtained by the subjects revealed the mean score to be 92 and the median to be 93. The scores of the scholars (exclusive of the two junior counselors) ranged from a high of 99 (perfect score) to a low of 87. This means that no scholar missed more than four of the 33 items. This was truly a remarkable group performance.

When letter grades based upon the system of A-100%; B-85-89; C-80-84; D-75-79; and F-below 75 were assigned to the raw scores, 11 of the 14 scholars earned A's, while 3 earned B's.

Reasons for Success or Lack of it - Successful; Extremely able and intelligent scholars; High motivation; Adequate time scheduling; Well defined general and specific objectives; Adequate selection of learning activities; proper organization of the various learning experiences; Valid and objective evaluation and "feedback."

Responsibilities - Instructor. Administrator of the Minnesota Multiphasic Personality Inventory and Hanfmann Kasanin Test (The Vigotsky Blocks), concept formation. Dr. O.W. Eagleson scored the MMPI. He and I collaborated on the Interpretative statements derived from the responses.

Peripheral responsibilities: Chauffering, recreation effort at home.

General attempt to become a companion of the scholars so that they may better understand some of American culture.

Overall Evaluation of Total Program: Excellent. There was adequate time allotted for the several aspects of the program. The physical setting was conducive of

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desirable learning! In terms of philosophy and structure, the program was realistic and relevant. The staff and the director manifested industry, instructional expertise and dedication.

Suggestions For Future Programs - Havel staff receive all of the data collected from and about the scholars during the screening and selection processes. Have greater degrees of structure, direction and purpose characterize staff meetings.

IV. Guidance and Counseling, Dr. L. T. Walker

Individual and group counseling: Personal health habits, good grooming, social pleasantries, table manners, masculine graces, dating, dormitory living.

Recreational activities: Home visits, "mixer" parties, dance instructions, films, tours, games!

Personal needs.

Success or Lack of Success - The success or lack of success of a counseling program is usually best known after several months of "practical operation" by those who participated. However, some immediate success could be seen in the areas of grooming, manners and personal health habits.

Reasons for Success or Lack of Success - Successful: the maturity of the group, the varied experience of the group, the role of the junior counselor, the size of the group (which permitted more individual attention), the effective cooperation of the senior staff. Overall evaluation quite satisfactory.

Suggestions for Future - Personal data record of each enrollee be made available to staff. No enrollee be required to leave program prior to completion. Staff car and group transportation be provided. Staff spend several days at site prior to students' arrival in planning conferences.

More specific evaluations are contained in the individual analyses attached.

School of Education
Atlanta University
Atlanta, Georgia, 30331

M E M O R A N D U M
A.S.P.A.U.- U.N.C.F. Orientation Program for African Scholars
Atlanta University
August 31, 1963 - September 7, 1963

From; Edward K. Weaver, Director Preliminary Orientation

To: President Clement; Dr. William J. Trent,Jr.; Staff

General Statement

The UNCF proposes to operate an orientation program for ASPAU-UNCF African scholars at Atlanta University during the period August 31 (arrival date in Atlanta) through September 7 (departure date for the various colleges). This program will differ in certain respects from previous orientation programs (held during the summers of 1961 and 1962) in that it will be of shorter duration. However, the general objectives remain "to facilitate, as fully as possible, the academic and personal adjustment of each scholar in realizing maximum success in his/her educational and social transition from home country to the United States of America." While the exact number of students is at present still uncertain, some information indicates that they may approximate 28-29.

The fact that these scholars will not have the usual shipboard experiences which previous groups have had, and that they will have, instead, an orientation approximating the shipboard experience at Putney, Vermont should be borne in mind by all of our staff. Likewise, these scholars will have, in addition to the Putney experience, some homestay experiences in the interim of their arrival in the USA and Atlanta on or about August 31. Further, the fact that this Atlanta experience will be one week less than prior orientations in Atlanta will have to order and structure the programming we engage in here. These students are expected to fly over and go straight to Putney, from there to Homestays, and from Homestays to Atlanta, from Atlanta to their various institutions.

I have talked with Mrs. Jon Prentiss, Director of the Putney experience and Homestay programming, and been assured that as much correlation and integration of the orientation experiences as is possible will be achieved, at least between the Directors. While we may lament the fact that prior coordination of our efforts did not occur, this doesn't diminish our need to make certain that all experiences prior to actual entree into the college or university, should be geared to a most effective operation for minimizing difficulties typically encountered by foreign students upon entree into the American pattern of higher institutional life, and the American society-culture in general.

With these conditions constantly in mind, I propose that whatever thinking and planning which staff and/or others involved in the UNCF operation be structured or perceived within the following terms of reference, or rationale which I propose in the following statements.

Rationale for the Atlanta Orientation Program

Since it is not yet clear exactly when these students will arrive in the USA, we must presume that they will have about a week in Putney, and another week (or more) in Home Stay. Our experiences have been that the Homestay sometimes develops into an attachment and reliance upon the new friendships established which persist into the first and second semesters, and even throughout the entire period of stay in the USA.. While numerous explanations will have been made about various American phenomena, and while experiences of certain types will have been provided them, we cannot make assumptions that the two or three week experience in a foreign land, arrived at, as some African has said, so rapidly that "the soul has still not caught up with the body" -- we cannot assume that proper perspective and perceptions of education, life generally in the States, our unique vocabularies and peculiar humor, and so on is actually understood by these scholars. In fact, after living in the USA all my life, there are many things I do not understand - hence we must constantly assume that these foreign guests have still, despite efforts to displace them, some images which may or may not be at variance with reality as we desire them to perceive it.

Thus, I propose that we approach our group with the general posture of trying to help aliens, strangers, foreigners, to make swift, certain, and proper adjustments to a strange land. As staff people who have lived overseas, either in their own countries or similar ones, we should bring to bear our own rather

extensive knowledge of Africa and other foreign lands in which we have been aliens, to bear in anticipating, in feed-back, and in counseling these youth in such manner as to make their full entry into (and participation) an American college or university as successful as possible.

There are certain consequences which attach to being a stranger, an alien, a foreigner in a host country. One consequence, often, is the polite and repeated nature of the "gratitude" of our scholars for the opportunity to have such a bneficiant grant - mixed with, of course, sometimes caustic criticism, even surprise, that it is not enough or that their benefactors are not quite as lavish as assumed at home. While these specific examples may not characterize our own group, they do constitute kinds of attitudes (ambivalent as they may apparently be) which may reside within our guests, not only during the period in Atlanta, but during their entire stay here in the USA. My own notion is that, sometimes, we may regard these as exploitive or other behaviors, but I am not yet sure that this is true. In either event, certain consequences and opportunities for rapidly learning attach themselves to our behaviors and operations, and these, together with other factors, actually state the nature of our orientation program.

Certainly, by the time they come to Atlanta they will have discovered that some of the familiar norms of behavior of their primary cultures do not hold in this host country -- some may even begin to feel bereft of what have been, at home, guides for conduct and belief as they become exposed to our cognitive structures, value systems, and actions-behaviors. The extent to which their first contacts and encounters with our host culture (at Putney, during homestay, in Atlanta) will enable them to learn about the norms in the USA in such manner as to enable them to make satisfactory and acceptable adjustments or "transitions" is, indeed, crucial to their three or four or more years in our institutions.

For these students will continually be faced with problems of cross-cultural experiences, some of which are contradictory and inconsistent. We, as a staff, must be continually aware of the nature of cultural persistence. That is, we must help them to acquire the necessary accessories of American-type behavior, and also assure the self-maintenance of their own primary cultural patterns which will sustain them here, and when they return home. There are certainly numerous values in American culture-society which these students should see and (possibly) appreciate (our notions about work, freedom, political organization, our family patterns, and the like), yet we must be continually aware that, in some sense, they are visitors, observers participating in a three-four year guest-situation, and did not come here to become "Americanized" or even to adapt to, adopt, or adjust to our way of life. They came here, of course, for many and varied reasons, some of which will take several months or years to be properly or correctly communicated to us. They may even be willing to state these as desire for technical training, to become a physician or barrister, scientist, economist, geologist, and so on - or desire to return home and become an Nyerere, or Nkome, or Kenyatta, or Nkrumah, and so on.

Since it has been our experience that many foreign students, especially some Africans from certain countries, tend to submerge themselves (try to suppress as to their home behaviors), sometimes their test performances as to mental ability, achievement, and so on do not actually measure them (there is a controversy right now in West Africa growing out of the "testing experiments going on in Nigeria"), and we have consequently found them one or two semesters, or even in their third or fourth year "failing" after having performed brilliantly in the Freshman class and being "skipped" or advanced. Others tend to become too dependent on an individual(s) or groups whom they trust -- to such extent that they sometimes find it difficult to make important decisions for themselves. Moreover some, who do not overtly manifest these behaviors had to make such segmental adjustments that they do not successfully submerge either their past or present situation and hence make quasi or even pseudo-adjustments to American life and education.

Actually, we believe that the foreigner (Africans in this instance) who overtly behaves as if he has become fully acculturated is a tension-system which is in too powerful a disequilibrium -- this has led, in a few instances to schizophrenic behavior. Segmental adjustments, therefore, appear to be best (as far as we now know) since these offer options for feasible choices as it is easier to adjust to a new situation than it is to a tradition. Such reasonable segmental adjustments might well include those which are operational and functional, which are necessary, and include adjustments to the thought-processes and value systems of the alien culture, and subsequent or consequent motoric or other actions and behaviors. These adjustments require social, economic, political, and other changes in cognition, values, and action; they include required re-assessments to authority figures, rituals and symbols associated with American education and life, as well as technical adjustments to study and to fellow-students. It should also be recalled that segmental adjustments vary from individual to individual, and do not necessarily occur at the same level or dimension in people from the same country, tribe, or school.

Other things being equal, these students will probably come from English-speaking African countries, and probably from schools which are oriented towards the UK or England. Nevertheless, perhaps the most pervasive difficult objective of the orientation process will be language. Language influences thought as well as behavior - American English differs from British, Canadian, Australian, and African English (in fact one country now has decided to no longer use Americans to teach English) -- thus understanding American English is essential in our programming, and for these students to understand our culture, and education.

American English will also be a third or fourth or more diversified language to most of these scholars who will know or be able to "hear" several African languages or "vernacular" as well as African and British English. Not only will these students have many different languages and cultural orientations, but we will have to deal with them without facility in their African languages, or even facility in British-English. This means we must be careful of our explanations and translate, at first at least, into our approximations of their African or British referent systems. They will need, then, a great deal of opportunity to explore, through experiences we provide them, the American-English, its idioms, its unique constructions and spelling, its grammatical principles and our "weird" everyday usage, the freedom with which we break rules, as well as all those hidden evasive "private" words and nuances we continually invent.

To achieve these, and other purposes (expressed in the specific assignments which follow in later pages) requires total staff effort and concern for communication, with especial awareness of need to concentrate on their listening (hearing or aудing) and comprehension. Since most Africans tend to be excessively polite towards their teachers (Masters or Madame) it will sometimes not be possible to detect whether communications have been achieved -- this calls for a great deal of "feed-back" (making sure that "static" and "interferences" do not intervene because of the media, sender, encoding, and decoding processes involved in transmission and reception). Reading skills are, of course needed, since prior reading often tends to have been for purpose of rote memorization and repetition on the "set papers;" there are especial meanings American teaching pedagogy ... implies to "assigned readings" and bibliographies, to their textbook readings, the ephemeral readings, the word sequences, and the hidden or implied jokes and other sophistications which are a part of our culture and which inevitably creep into our writing and reading, especially in the popular magazines and certain newspapers which do not always print all the news that's fit to print. While they will probably get grammar and rhetoric at their host college, we should all give some preliminary considerations to American-English as everyday tools to understanding Americans -- especially the lazy, slurred way we southerners run our words together, drop word endings, the melodic rhythmic, sometimes, indistinguishable on-rush of our speech, even of the English teachers. While we don't necessarily want them to make the sounds of American(southern) English, they must learn some of the stresses (or lack of them), intonations, rhythm units, and so on. Our specialish in English as a second language, is especially gracious and good in this area, but each of us must teach these several languages (and skills) as constantly, and functionally, and quickly as possible -- in one week.

I really didn't mean for this background statement to get this long, but one or two other things need some stress (I know you already know these things, but I want to re-emphasize them). Many African students come to believe that Americans are decadent or, at least "queer," (I don't mean sexually). They have some considerable reservations about living in the South, especially with what is going on right now and what they images are based in the own local newspaper reports at home -- they believe Americans have very few real friends, and that our family patterns are disruptive and "odd." They come to have needs for intimate social relations with others which are, sometimes, difficult to achieve or attain. The boys come to regard our girls as loose and promiscuous; the girls come to have not much respect for our boys and men -- failure to be accepted in the intimate "brother" and "sister" relations of the extended family pattern, or to have a "mother" or "father" or even "cousin" or "uncle or aunt" in America is sometimes interpreted as a personal failure, or as rejection of the stranger or foreigner, especially by his Afro-American brother, whom, inconsistently he may think to be too sedentary about bettering his condition. Since all these scholars will be in institutions in which the majority of his/her peers are colored (in various shades) this will be most difficult. One "boy" said he actually couldn't realize why some of his fellow-blacks didn't speak his own language.

Perhaps we may attempt to communicate an image wherein the student will come to adopt a posture in which he will approach his college-life with awareness that whatever problems, needs, interests and the like he has are functions, not always or necessarily, of his own personality, color, or native home, but are, sometimes, resultants of cultural conflict and cultural persistence. This means attempting to project to them that what appear to be personal adjustment problems are oftentimes cultural problems demanding, at most, a segmental, but not a total, adjustment

To repeat, to achieve our ends, we must continually stress cultural persistence, and use this concept to understand our students (our guests) -- we must let them know that the basic primary cultural patterns they knew will persist despite overt efforts to operate in the frame of their host country. This covert persistence of primary cultures is what makes their acculturation incomplete and segmental -- and this is desirable, since they will return home and must operate within their home culture. There are evidences that primary cultures are very much alive six, or seven, or even more years in a foreign land. Our scholars must know and realize this, and understand that these patterns and values and actions will affect their responses all during their stay here.

Since we acknowledge that segmental techniques of adjustment are most successful, for "getting along in a transient culture, students must come to realize that the symbolic Americanizations they develop are temporary, or even, part-time in basis. This means they may need, although some try to reject this, chance for interaction with primary group patterns of other Africans while in the USA. To help in this, we will have four "Junior-Counselors" who have been in the USA for one or two or more years. If you agree, we might stress the usefulness of retention of some outer symbol of being a foreigner - this helps others, and himself, to understand that this is a person from another land, another culture. While some retentions of "other" cultures sometimes are annoying, especially food preferences and statements of differences, if we recall our own experiences overseas, we will recall need, perhaps, to sometimes dress or act or look like an American even while we were trying to make our segmental adjustments, we will understand that such symbolic operations are important and necessary for all who engage in them. This may call for some students to "invent" a "native dress" (if he/she comes from a country where there is or was none); to retain a peculiar hair-cut or style, to become an expert in drumming or dancing (everyone expects them to be able to do something "African") - or other aspects which enable himself and others to understand that he is not an American. Some previous experiences indicate that some people in some colleges or universities come to regard such behaviors designed to establish that "I am a foreigner" as extreme, abnormal, and objectionable -- especially if they are regarded as "extreme" because of requests, criticisms, or special privileges. We must understand, and I hope the host campus people do too, especially at first, that to this student his primary culture is precious, sacred, ancient -- in it lie his knowledge-value-action systems -- if it is an emerging country he is ambivalently proud and defensive, but withal, he is in need of some kind of self-sustaining security pattern which he uses to continually affirm and re-confirm his dignity, status, and assurance.

Our task, then, and this is too much for one week, is to begin to provide them with some bases for selectivity -- to help them understand the segmental nature of their adjustment processes -- to help them to begin re-evaluating naive or other notions of the USA and its peoples and wealth and behaviors so they may enter their education, segmentally transcend both the primary and host culture, and make the necessary needed adjustments in both now called for. Hence, I propose that our task is to try to acculturate these students only to the extent that necessary for them to begin to communicate and behave effectively in the first weeks or months in their host colleges; primarily during their orientation in the host institution. If we can lay a broad foundation for this, they should be able to enter the host institution with objectivity, beginning understandings, and with relieved anxieties. They will realize and accept their guest status, their guest prestige for a cultural factor (not necessarily a personal one) and that the institution and its personnel, basically, desires to help them as evidenced by the gracious scholarship grant which they have received.

OUR STAFF

We shall have a Director, a Secretary, Four Junior Counselors, and Four "Lecturers".

1. Director - Edward K. Weaver, will have full administrative responsibility for directing the program, and administering it. While primarily concerned with these roles and functions, he will have sufficient time (I hope) to be flexible and share experiences and competencies with lecturers and scholars. Dr. Weaver is a Professor in the School of Education, Atlanta University and has traveled in Europe, lived in Africa for a year, and recently returned from an experience on a Committee surveying Pre-University Education in Ghana.

2. Secretary - Miss Marie Robinsen will have responsibility for reproducing whatever materials needed, maintaining coordination of all programmed activities, conducting registration and other procedures, providing clerical and other services, and generally relieving the Director of all, except major, administrative matters, as his Assistant. She is a highly educated and experienced young woman, has worked as Secretary in Atlanta University, and is presently employed at Emory University with one of the research programs in the Hospital there.

3. The Junior Counselors - We shall have four African students who have been in the USA one or more years. If possible, one of these will be a young lady.

4. The Senior Counselor, Activities Director, and Lecturer - Dr. Leroy Walker is so versatile that I hesitate to indicate the range of his operations. Dr. Walker is Professor of Health and Physical Education at the North Carolina College in Durham. He has traveled extensively in Europe, the Middle East, Africa and the Caribbean; coached the Olympic track teams for Israel and Ethiopia, and last summer led the Americans in the Jamaica Games; is resourceful and dynamic in student relations; will deal with personnel problems, student recreation, social and personal problems; identify and treat unique peculiar American dormitory and campus life; expose health and other practices and needs; deal with the homosexual and heterosexual behaviors of American youth; and generally attend to the welfare of the students. The Junior-Counselors will work with him, and, I hope the entire staff. This is Leroy's third summer with the program.

5. The Lecturer in American Life and Culture - Everyone knows Dr. Horace Mann Bond, Dean of American-Africanists, The School of Education at Atlanta University, and "most frequent visitor to Africa"; Doctor Bond will have responsibility of using his vast knowledge of African and American life and culture to portray contemporary social and other foundations of American life; economic and political aspects; the power structure; the changing conditions and emerging leadership; social conflicts; problems of democracy and communications between divergent citizens; shifts in thought and behavioral patterns; what it means to be colored in the USA, and so on.

6. The Lecturer in American Education and College Life - Dr. Paul I. Clifford is Registrar of Atlanta University, a Professor in the School of Education, Director of the NDEA Guidance Institute, and a Registered Psychologist. He will administer certain tests (not too many), lecture to students from his wealth of experiences overseas and in the USA about the nature of the American educational system its differences from some others (especially British-types), problems of adjustment to college life, and so on. This is Paul's second summer.

7. The Lecturer in English as a Second Language - Dr. Marie Gadsden is Chairman and Professor of English at Alcorn University, has spent some years overseas in various countries (recently returning from Guinea where she taught English as a second language, and French). In a sense Marie is a kind of core person, in that our emphasis will have to be upon as concentrated an approach to American language and life. She is quite tremendous and, I believe, unexcelled in this area, and we have justified feelings of respect for her work. This is her second summer with us.

EVALUATION

We will not attempt to develop an ambitious evaluation or testing program for these scholars this summer. All students will be tested at their host colleges. However, we will attempt to produce, via whatever media Doctor Clifford decides, some measures (estimates) which may be complementary or supplementary to whatever the Colleges do. This may include personality or psychological and other materials which will become a part of the dossier sent along with each student to his host institution. There is, of course, need for the staff to evaluate the program for purposes of reporting to our sponsor, the UNCF. This kind of evaluation will involve the entire staff, and scholars, if necessary.

EXTRACURRICULAR ACTIVITIES

These will, in view of the short period at hand, be at a minimum. We would like one home visit, perhaps one or more sessions to do some "American Dancing" (altho I was hard put in Ghana to convince the people there in June that I was doing authentic twist since they did it much better than I). However, we will expect Leroy to squeeze in whatever he can without exhausting everyone.

FOOD AND SHELTER

All scholars, junior counselors, senior counselor, and Lecturer in Language will live in AU dormitories. Staff members may eat there also. Miss Robinson may live there if she desires.

SCHEDULES AND OTHER INFORMATION WILL BE FORWARDED AS SOON AS INFORMATION AVAILABLE IS SECURED.

All staff are expected to be on-hand for duties no later than August 29 (for a final planning period). I would like Miss Robinson to provide me with a list of needed office supplies. I would like for the Lecturers to prepare materials to be reproduced for distribution to the students which they can use here, and take with them to colleges. Please let us have this in time to have reproduced before you get here (before August 26th). We have a small sum for purchase of tests, paper backs, and other instructional materials. This is such a small sum that you should be as reluctant to use it as possible; but it should be used as needed (It's only \$120). Please direct any remarks as soon as you receive this.

page six

A FINAL WORD

To repeat one or two things:

1. The program has been reduced from two weeks to one week, beginning (for students, but not for staff) August 31 and ending September 7.
2. It will be important and necessary to do as much as possible in these few days along the lines indicated in the foregoing statements.
3. To achieve our goals, it will be helpful for all staff to prepare (and submit to me for duplication) materials for perusal and/or study by these scholars; as well as materials which they may take with them to their host institutions.
4. Staff members are requested to be in Atlanta for a 2-day session (pre-planning) no later than August 28 - please notify me when you are coming so proper arrangements may be made for you.
5. A small sum is available for purchase of materials - please let me have your orders immediately so we can have these materials on-hand.
6. We shall have to change our schedules for daily operations. I submit the following as a skeleton-frame within which to structure daily schedules:

<u>Breakfast</u>	7 - 7:30
<u>Announcements</u> (etc.)	7:30 - 7:45
<u>Trek to Reading Clinic</u>	7:45 - 8:00
<u>Language sessions</u> (Gadsden)	8:00 - 10:40
<u>Break</u>	10:40 - 11:00
The program has been reduced from two weeks to one week, beginning (for students, but not for staff) August 31 and ending September 7.	11:00 - 12:45
<u>Trek to Bumstead-Ware Halls</u>	12:45 - 1:00
The program has been reduced from two weeks to one week, beginning (for students, but not for staff) August 31 and ending September 7.	1:00 - 1:45
<u>Lunch</u> (everyone)	1:45 - 2:30
To achieve our goals, it will be helpful for all staff to prepare (and submit to me for duplication) materials for perusal and/or study by these scholars; as well as materials which they may take with them to their host institutions.	2:30 - 4:30
<u>Break</u> (includes Trek back to Clinic)	4:30 - 6:00
To be arranged daily (Walker & Weaver)	please let me know when you are coming so proper arrangements may be made
<u>Dinner</u>	6:00 - 7:00
<u>To be arranged</u> (Walker and Weaver)	7:00 - 10:00 please let me have your orders immediately so we can have these materials on-hand.
7. There is need to carefully consider the following recommendations made by the staff and scholars last summer (suggestions for improvement)	to structure daily schedules:
a. Improvement of the guidance processes	
b. Detection of possible neurotic or psychotic or personality "problems"	
c. Development of an advanced profile of voice and speech (perhaps the Home-Stay or Putney people will collect tapes and forward to us before or with these scholars)	
d. Development of a manual based on phonetic distinctions in "African" and other languages	
e. Specification (enumeration) of specific languages or communicative problems (by us, as well as the Putney and Home stay people)	
f. Preparation by the Junior Counselors of a specific language "problems" listing	
g. Listing of readings useful to scholars prior to, during, and after the orientation program	
h. Specific scheduling of staff meetings - actually having these daily - including judicious use of outside speakers	
i. More visual equipment, materials, and multi-sensory aids - especially (Leroy and others) orientation films, books of photographs, significant magazine articles, posters, maps, and so on (I have some materials on Africa for them to take with them)	
NOTE TO SPONSORS (UNCF, Home-Stay, and Putney) -	
1. There is need for better transportation arrangements - and specification from host institutions	
2. PLEASE GIVE US SOME DATA ABOUT THESE PEOPLE BEFORE THEY GET HERE SO THE STAFF MAY KNOW SOMETHING ABOUT THEM PRIOR TO THEIR ARRIVAL	

As recommended (Walker and Weaver) - 7:00 - 10:00 we have

[c. Aug. 1963]

ATLANTA UNIVERSITY

ATLANTA 14, GEORGIA

SCHOOL OF EDUCATION

Doctor Bond:

If you have anything to order for this orientation program it can be ordered on regular requisition forms of AU

If anything is to be reproduced, let me have it and I will get it done as soon as possible

ekw



2

[1963]

300,000New
Corrected
Estimate

1810-1820 — 60,000 80,973

1820-1830 — 60,000

1830-1840 — 50,000

1840-1850 — 40,000

1850-1860 — 30,000
—————
24,000Slaves: at 20% decennial
growth1790 — 697,624 @ 139524.8
20% — 139,524
—————
837,148Actual Pop., 1800 — 893,602
What Natural Growth
Should have been 837,148
Number Imported: 56,454Free Negroes, 1790 = 59,557
" " 1800 = 108,435Natural growth of
Free Negroes, at
25% = 147389
—————
94,846Actual growth of
Free Negroes — 48,908No. accounted for
by Natural growth — 14,389No. accounted for
by Emancipation
or Immigration — 34,519No. estimated to
have immigrated — 10,000No. estimated to
have been emanci-
pated — 24,519If this estimation is
correct, the number of
those imported MUST have
been much larger; include,To account for 82.2%
growth of Free Negroes,
including 24,519 Emancipated
— 24,519To account for excess of
Natural growth of slaves — 56,454Total estimated to
have been imported
in decade — 80,973

Wissler!

[1963]

...the mode of life....(is) their culture. This round of life in its entire sweep of individual activities is the basic phenomenon to which the historian, the sociologist and the anthropologist give the name, culture.

A complete record of such a culture would record in full their arts, industries, amusements, politics, family life, education, religion, etiquette, etc.... culture is the sum and substance of the thoughts and beliefs of a people and these are in reality the determining characteristics of culture, according to which they may be pronounced alike or different.

The American
(culture is fairly
homogeneous)

(Smythe's areas)

Robert Graves: (p. 51, Watch the North Wind Rise. (AVON BOOK; 75¢))

"What are the marriage customs here?" I asked. ("That's the first thing to find out," KNUT JENSEN, the Danish anthropologist, had once told me. "There are some places, you know, where a man dies of shame if he accidentally catches sight of his sister-in-law's leaf skirt hanging out on the line, and others where he's expected to lead her off into the bush three times a day. One can make dreadful mistakes if one ~~does~~ doesn't discover which place is which"). (This is a hypothetical country where new cultures — after a nuclear war — were encouraged by the government of the survivors).

AMERICAN LIFE AND CULTURE [1964]

I. Introduction;

(This is intended to be a discussion of American values, standards, customs, and mores)

- What is culture?

(See page 51 of Robert Graves)

II. Definitions
(See mimeographed page of term-paper, "culture Areas of Africa", p.7)

II. The geography of the relationships between Africa and America

A. The Geography of the Slave Trade

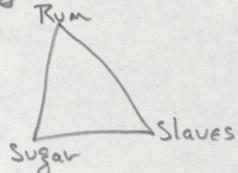
- 1. The voyages of Christopher Columbus

a. To Ghana; 1483

b. To America; 1492

- 2. The triangular trade -

Sugar, Rum, slaves



B. The Geography of Negroes in the United States

1. The Geography of the United States

a. The Censuses of 1790, 1860, 1960

(by race)

(with regions marked)

2. The Geography of the Colleges to be attended

C. The Acculturation of the Negroes in the U.S.

1. Meaning of "Negro" - ↗

a. Original meaning: "black"

b. New meaning: any person

of African descent, of whatever degree -

Mabel Smythe's Outline

[c. 1964]

Introductory:

I. Discussion and Treatment of American Values, Standards, Customs, and Mores

II. Geography

Regional Differences

Economic Variety

Inter-dependence (Overall view of the USA)

III. Political Climate of the USA

A. Limited central Government

B. Checks and balances

C. Role of State and local Governments

D. Taxation

E. Civil Rights and Current Problems

1. Remedies

IV. The American Character

A. Puritanism

B. The Frontier Spirit

C. U.S. Affluence as major influences shaping ideals and realities

D. Some American Stereotypes of Ideals

1. Self-reliance

2. Industry

3. Thrift

4. Competitive spirit

5. Espousal of cause of the under-dog

6. Philanthropy

7. Social responsibility of the individual

V. The U.S. Family

A. Monogamous; Patriarchal
1. Modifications by social class, history

B. Effects of Industrialization, Urbanization

1. Effects of Mobility

2. Sex egalitarianism and its influence on

C. Sex special roles

a. Children

b. The aged "Dating"

C. The position of women; Courtship and marriage

1. Rapid changes

2. Divorce as example

[c.1964]

III. U.S. MANNERS AND CUSTOMS

A. Role of voluntary Associations

1. Churches

2. Fraternal orders; in and out of college

3. Race relations orders, societies,
organizations and associations

VII. ~~not~~ The Technology of the United States

~~VIII. SPORTS~~

X. Interpretation of behavior patterns

A. Clothing

B. Relationships between Africans and U.S. Negroes

1. General

i.

XI. Relationships between Africans and U.S. Negroes

A. The General Problem of Ignorance as

to Varieties of Culture

1. Assumptions of similar cultures

2. Assumptions of variable cultures

B. The Problem of Deep Psychological Problems

i. The Superiority-Inferiority complexes

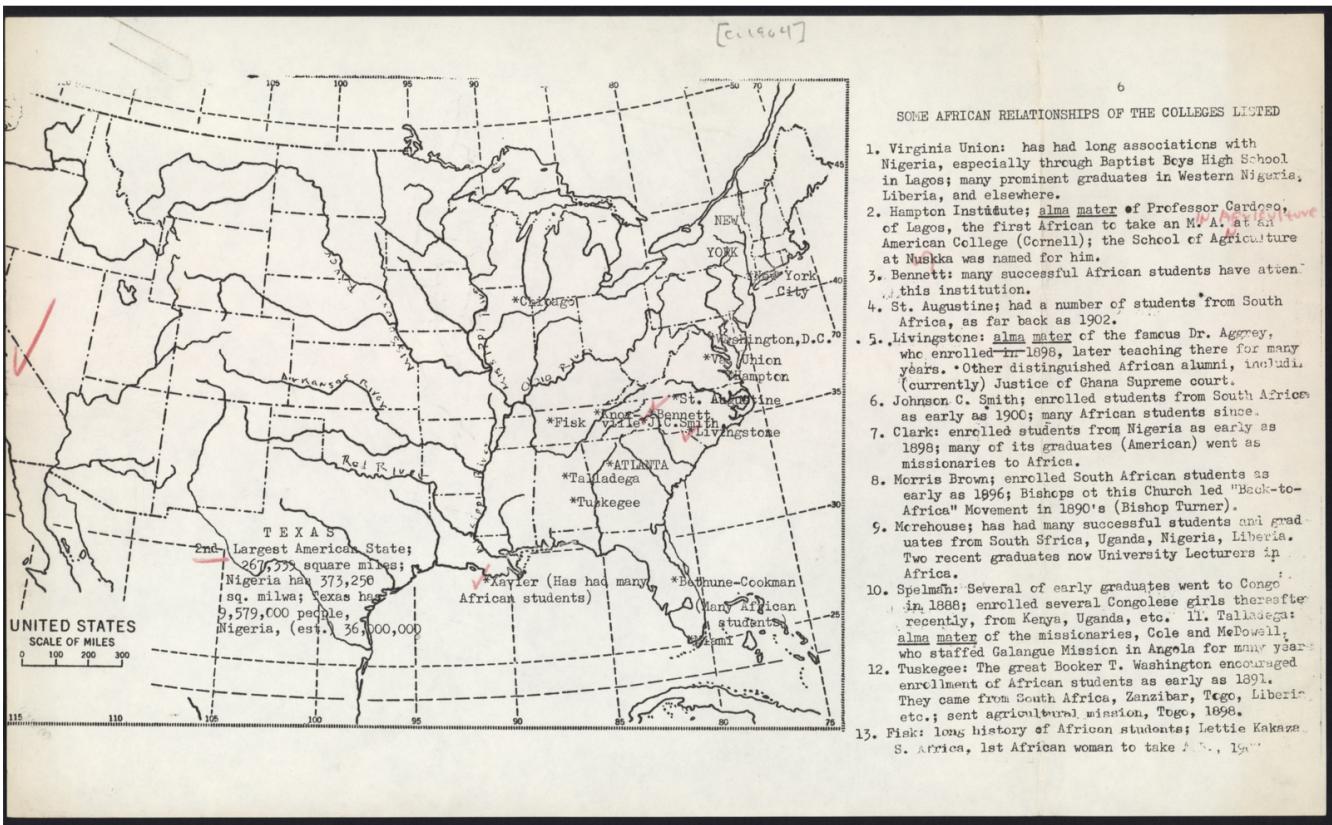
XII. The role of the African student as community guest

XIII. Various and miscellaneous problems

A. Dating

B. Homosexuality

C. Answering Questions



SOUTHERN UNITED STATES
PLANTATION SECTION:

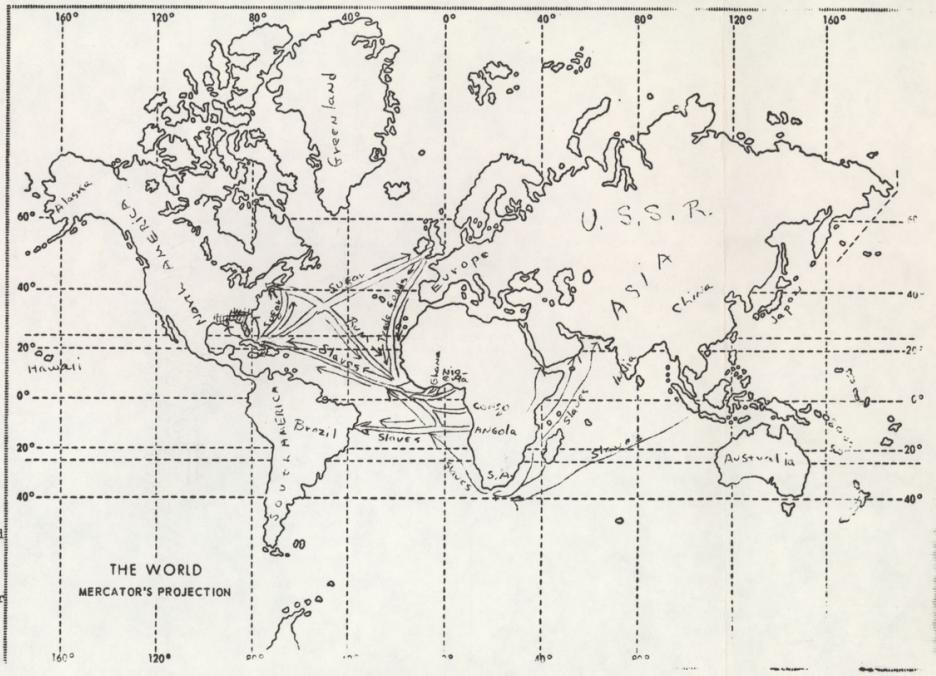
Indigo
Cotton
Sugar Cane
Rice
Tobacco } African slave
 labor was the
 foundation of
 the American
 economic system.

(These crops, which could be cultivated only by large "gangs" of agricultural laborers, became with the mining of Gold and Silver, and the clearing of the forest, the "Seven Labors of the New World" performed.

THE WORLD SLAVE TRADE IN THE 18THE CENT"RY

Slaves were brought from Malaysia to South Africa by the Dutch; from East Africa to Arabia and the Middle East by the Arabs. The greatest part of the slave trade, however, was from the West Coast of Africa to the Americas. Slaves for South America were brought principally by the Portuguese from Angola (and Nigeria) to Brazil.

Angola (and Nigeria) to Brazil.
Slaves for North America were first brought into what is now the United States by the Dutch from their African colonies. Later the English and Spanish monopolized the famous "triangular" trade. Slaves were traded for rum and taken to the West Indies (Cuba, Jamaica). Here they were traded for sugar, which was taken to New England (America) and England, made into rum and gin, sent to Africa and traded for more slaves.



HOW LONG HAS THE AMERICAN NEGRO BEEN AWAY FROM AFRICA?	1790	1800	1810	1820	1830	1840	1850	1860
No. of Slaves	6,47,624	893,602	1,191,362	1,538,022	2,009,043	2,487,355	3,204,313	3,953,760
% Increase in the ten years	28.1%	33.3%	29.1%	30.6%	23.8%	28.8%	23.4%	
No. of Free Negroes	59,557	108,435	186,446	233,634	319,599	386,293	434,495	488,070
% Increase in the ten years	82.2%	71.9%	25.3%	36.8%	20.9%	12.5%	12.3%	
The percent Free Negroes were of all Negroes	7.5%	10.8%	13.0%	13.1%	13.2%	13.4%	11.9%	10.9%
Estimated number imported from Africa in the decade	80,000	60,000	60,000	60,000	50,000	40,000	30,000	
Total number of Negroes at each census	757,181	1,002,037	1,377,808	1,771,656	2,328,642	2,873,648	3,638,808	4,441,830

AN ESTIMATE OF THE NUMBER OF YEARS NEGROES HAVE BEEN

I N T H E U N I T E D S T A T E S

9 2 %	h a v e	b e e n	i n	t h i s	c o u n t r y	s i n c e	1 7 9 0
9 6 %	"	"	"	"	"	"	1 8 0 0
9 6 . 5 %	"	"	"	"	"	"	1 8 1 0
9 7 . 5 %	"	"	"	"	"	"	1 8 2 0
9 8 . 5 %	"	"	"	"	"	"	1 8 3 0

P.O. Box 965

Abac station

Tifton, Ga.

4/9/66.

Dear Sir,

I was told by MRS. Bryant here in Tifton that you ^{are} associated with the program of African students coming over in the state of Georgia for further studies. Well, I am a student from Sierra Leone, West Africa currently enrolled at Abraham Baldwin College, Tifton, Georgia.

In view of the fact that, I will be travelling to Atlanta on Sunday the 11th of September, I would be much obliged if you could arrange for me to meet with any student from my home or at least students from West Africa or Africa as a whole.

I thank you very much in advance, and hope to see you on Sunday with the help of God.

Sincerely yours
Liberia O. Taalika.

Amenpie
Esarkadam
Sekondi
Ghana
9/2 [1970] ^{Feb 9}

Dear Dr. Bond,

I have not heard from you again since my reply to your letter of November 4. 1969.

In the last-mentioned letter you asked me (in the second paragraph) to send you a brief academic vita and references.

I have had no acknowledgement of receipt and I am now wondering if you received the letter at all.

One other letter which I posted to the States at the same time has not reached the addressee.

Please let me hear from you soon

Yours sincerely

Nana

This space also for correspondence



BY AIR MAIL
AÉROGRAMME
AIR LETTER

DR. HORACE M. BOND,
PROFESSOR, SCHOOL OF EDUCATION,
ATLANTA UNIVERSITY,
ATLANTA, GEORGIA 30314
U.S.A.



Sender's name and address
.....
.....
.....

AN AIR LETTER SHOULD NOT CONTAIN ANY
ENCLOSURE; IF IT DOES IT WILL BE SURCHARGED
OR SENT BY ORDINARY MAIL

This space also for correspondence

COPY

SCHOOL OF EDUCATION
ATLANTA UNIVERSITY
ATLANTA, GEORGIA 30314

February 19, 1970

Ahenefie
Essikadu
Sekondi

Ghana

Dear Nana:

I must tell you that I did receive your letter and conveyed the contents to our President, Dr. Thomas D. Jarrett and to the Dean of the college of Arts and Sciences, Dr. Richard K. Barksdale. Decisions in this matter will have to come from them. At the time when I handed them your name both expressed interest.

That is all I know. I hope that you may yet hear from them, and favorably.

Sincerely,
Horace Mann Bond mg

Horace Mann Bond

HMB/mg

SKY
GOLD BEAUTIFUL TREE
UNIQUE SKIN
100% COTTON FIBER