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An Exploratory Study of Black Americans' (in Chicago) Perception of African Culture

Emman Ejidike Nwoko Egorugwu

Loyola University Chicago

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AN EXPLORATORY STUDY OF BLACK AMERICANS' (IN CHICAGO) PERCEPTION OF AFRICANS AND FEATURES OF AFRICAN CULTURE

by

EMMAN (EJIDIKE) NWOKO EGORUGWU

A Thesis Submitted to the Faculty of the Graduate School of Loyola University in Partial Fulfillment of the Requirements for the Degree of Master of Arts

May

1972
VITA

Emman (Ejidike) Nwoko Egorugwu was born in Ubakala, Umuahia, Nigeria, in 1941.

He attended Anglican School, Sapele and Our Lady School, Onitsha. In 1956 through 1961 he attended Seventh Day Adventist Training School, Ihie, Nbawsi and trained as an elementary school teacher. From 1962 through 1964 he taught at Umuebe, Owerri and Ihie, Nbawsi.

In October, 1964, he began studies at Andrews University, Berrien Springs, Michigan and was graduated in September, 1968 with a degree of Bachelor of Arts at Roosevelt University, Chicago, Illinois.

He began his graduate studies at Loyola University, Chicago, Illinois, in September, 1968.
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CHAPTER I

INTRODUCTION

Statement of the Problem

Black Americans, in pursuit of collective identity, have begun to identify in various ways with Sub-Saharan culture. Many have adopted various African costumes, the "Afro" hair-do, and appreciation of African music and dances. They have promoted African wood carvings and used African models for earrings and neckwear. Some have begun to study Swahili, Yoruba, Twi, and other African languages. In the academic realm, black students have agitated and received developing programs of black studies including African studies. Prominent black leaders such as the Reverend Jesse Jackson and Stokely Carmichael have identified with Africa and especially with Pan-African development. However, black Americans' ambivalent attitudes toward Africa generally and its cultures pose some sociological problems.

In this study, we are concerned with the black Americans' attitudes toward Africa. We shall specifically focus upon two broad questions:

1. How do black Americans perceive Africans and aspects of their cultures?
2. How does this perception of Africans and aspects of their cultures affect the racial identity of black Americans?
Since black Americans vary in their attitudes, our aim is to compare the attitudes of black Americans toward Africa and its cultures by (1) education, (2) occupation, (3) age, and (4) gender. In terms of these variables, we hypothesize as follows:

1. Blacks tend to perceive Africans and their cultures more favorably with increase in education.
2. Professional and/or white collar blacks tend to perceive Africans and aspects of their cultures more favorably than do blue collar blacks.
3. Blacks tend to perceive Africans and their cultures significantly more favorably with increase in age.
4. Black males tend to perceive Africans and their cultures significantly more favorably than do black females.

Survey of the Literature

Although characterized by Scott and Brockriede (1969:52) as children of two cultures, America and Africa, black Americans would not be able to incorporate both cultures at the same time. What then motivates blacks in their recent quest for identification with Africans and aspects of their cultures? Some black Americans enthusiastically identify with aspects of African cultures, but others do not. In fact, some black Americans despise aspects of African cultures.

For over three centuries, black Americans have been separated from Africa. Except for recorded history, no black American probably would have any idea of his African origin.
Unlike other ethnic groups the blacks have not been completely assimilated into American society. The fact that they found themselves here as a result of slavery has, probably, made their case peculiar and their assimilation more difficult than that of other ethnic groups.

Centuries of existence under slavery in American society robbed them of their original culture, but it has not made them inheritors of mainstream American culture. Because of the adverse conditions imposed on them, the black Americans have lacked opportunity to develop a culture of their own. They have been deprived of opportunities for nourishing more than vague memories of history and life in Africa (Essien-Udom, 1962:26-36). Since emancipation, black Americans have been challenged to seek better positions for themselves in the society and to improve their lot, and have also been plunged, more than at any other time in their existence here, into a psychological search for identity.

The literature concerning this problem has turned up three characteristics including: (1) negative reactions by black Americans to Africa, (2) suggested improved relations between black Americans and Africans, and (3) proposals for blacks to return to Africa.

Myrdal (1962:806-807) has pointed out that black American intellectuals have opposed the "return-to-Africa" proposals because they are entirely "Americans" and because they prefer to stay in America to fight it out. They would not care to be attached to or identified with Africa and its people . . . except for sameness of skin color.
Adelaide Cromwell Hill and Martin Kilson (1969:145-155) have reported that black Americans have often dissociated themselves from Africa, deliberately denying its culture and beauty. They have created a negative image as a result of frequent threats of racists to "send them back to Africa." They have attributed this negative attitude to Western nations, which have often tried to sustain the rational basis of colonialism there and "slavery" here.

Robert Allen (1969:140-142) has criticized the adoption of and the move to return to "the old" African culture by black Americans. He has considered black Americans who want to adopt aspects of African culture as cultural "nationalists" rather than as "reactionary nationalists" who distort and vulgarize the idea of black culture. He has regarded their attitude as a fad and a hindrance to the liberation of blacks in this country.

Ernest Dunbar (1968:51-55) has referred to the negative reaction of a young black American lady to African dresses in Ghana. While in the United States, this young lady always wore African dresses and was conspicuous around New York. When she visited Ghana, however, she refused to wear the dresses and to adopt the "Afro" hair-do. She felt she would be mistaken for a Ghanaian—which means being treated like a native—rather than "with the deference accorded a foreigner."

The attitude of this young lady resembles that of the free Negroes of Charleston (Fitchett, 1940:139-152), who, in 1790, organized a Brown Fellowship Society. They opposed any identity with Africa and even resisted being considered blacks. A
comparison of the two preceding cases with Adelaide Cromwell Hill's observations indicates that as long as "black" had a negative connotation for black Americans, and as long as Africa and its people remain colonial, black Americans probably continued to perceive black Africa and aspects of its culture negatively. Perhaps, they would adopt positive orientations when the situation changes.

Essien-Udom (1966:11-26) has pointed out that the tragedy of black Americans is that they have rejected their origins. Many blacks do not seek the dignity of black in America, but rather seek political rights as American citizens, as well as success by striving to escape psychologically from their identity as blacks. In other words, Essien-Udom points out the fact that many black Americans are sometimes ashamed of their racial background and, consequently, do not feel that they could exist in the society as American citizens while they remain black. Even among the nationalistic Black Muslims, they disagree about their name. Some prefer "Afro-Americans," others prefer "Africans Abroad," "People of African Descent," "Asiatics," "Black People." Although they think of Africa like their leader, Marcus Garvey, they do not give highest priority to black African relations.

Juanita Clarke (1966) has written (after she had returned from the Ivory Coast) that educated Africans mistakenly assume that an indisputable bond exists between Africans and black Americans, the "educated" black American rarely shares this feeling. When he feels drawn to the African on racial level,
he denies even to himself, the importance and validity of the feeling.

Recently (Mitchell, 1971:28), two African business executives attending a United Nations-sponsored program in Boston expressed disappointment on the part of black Americans and serious reservations about their recent quest for adoption of aspects of African culture. One, a Nigerian business executive, observed that while black Americans talk about how much they are beginning to relate to Africa and to Africans, culturally and politically, he could not see any meaningful manifestations of their doing so. He further stated that black Americans have not begun to show the brotherly love and concern that are the bases of Pan-Africanism.

No doubt, this observation confirms that black Americans' attitude toward Africa and its cultures manifests inconsistencies and contradictions.

Turning to the positive literature, Charles Lerson (1969) has described basic parallels between African and black American literary relations and has drawn attention to the common African heritage of both. He reiterates that Africa, as an image and concept, serves as a continual inspiration, not only to black Americans but to black people world-wide.

Analysis of comments sometimes made by some black Americans especially on recent developments in various parts of black Africa, seems to indicate that the black Americans no longer see their social or political situations as different from those of
Africans. Rather, they seem to see themselves and Africans as people that have an identity of a shared fate.

Walter Moore (1970:45-90) shares the above opinion. In analyzing recent events in Nigeria, he appealed to black Americans to get involved in the affairs of Nigeria, an involvement which is the very foundation of the future of blacks because blacks throughout the world are interdependent.

The opinion of Lindsay Barret (1969:58-102) is that the roots of identity between black Americans and Africans should begin with black Americans having mutual and voluntary access to knowledge gained, rather than in economic hoodwinking when participating in programs of development in Africa. Black Americans should seek to understand Africans as estranged brothers rather than as exotic hosts, while Africans should comprehend the vital changes their black American brothers have undergone.

Dunbar (1968:51-55) has pointed out that a certain type of black American has evolved from the black ghetto since the emergence of the newly independent African states. According to the author, this type of black American is trying to identify with Africa, even though he has not set foot on the continent. This "neo-African movement" as he terms it, is a reaching out for ties to the positive status of Africa to replace the negative image of the black in America. In other words, it is not easy to determine whether or not such black Americans as described by Dunbar could have been affected by Africa if they did not feel that there exists a negative image of the blacks in America.
It is the view of Doctor T. Melady (1961:89-106) that the emerging political presence of non-white people in the world has a very important bearing on the status of the blacks in the United States. The discriminatory treatment accorded blacks in the society, he says, is causing a gradual but steady antipathy for America on the part of Africans. It is his contention that extensive use of blacks be made in undertaking both private and government contracts with Africans.

W. E. B. Dubois, popularly thought of as the father of the Civil Rights Movement in the United States, often stated that a strong cultural and psychological bond existed between black Americans and Africans, and suggested a transfer of or adoption of African communalism by black Americans. Dubois developed an interest in and organized Pan-African Congresses in 1911, 1918, 1923, 1927 and 1945. Foster (1954:435-468) contends that these Pan-African Congresses emphasized the solidarity or a common fate of black Americans with the oppressed colonial peoples of Africa.

It could be noted, at this juncture, that most of the African students who participated in the Pan-African Congresses mentioned above, such as Nkrumah of Ghana and Azikiwe of Nigeria, returned to their various countries in Africa to start and lead the political struggles for independence in their countries.

Marcus Garvey also identified black Americans' problems with the problems of colonialism in Africa. Essien-Udom (1962:48-50) states that Garvey believed that, until Africa was liberated, there would be no hope for black people anywhere.
Garvey sought to organize black Americans here into a vanguard for African redemption from colonialism and to lead black Americans eventually back to Africa. He, like Booker T. Washington, sent commercial and industrial missions to Liberia and the Gold Coast (Ghana) as a means of drawing both groups together.

Attempts to draw both groups together were made by Delaney and Malcolm X. In 1854, Delaney (1969:75-77) dispatched envoys to investigate places like East and Central Africa for possible sights to which black Americans could return. Malcolm X made similar investigations during his extensive travels in Africa in the early 1960s.

Role of This Study in the Context of the Literature

In this review of the literature, we have pointed out that historically ambivalent attitudes existed among black Americans toward Africa. No study however, has empirically analyzed these attitudes. Secondly, although black Americans have begun to identify in some ways with Africa, the quest has not been necessitated by a genuine need and interest in Africa and aspects of its culture or by a desire to share its culture.

The function of this study is to attempt to ascertain how black Americans perceive Africans and aspects of their culture, and how this social imagery of the African affects their (black Americans) racial identity. To answer these questions we surveyed four hundred black Americans.

In the next chapter, the method and techniques used in conducting the study are discussed.
CHAPTER II

METHOD AND TECHNIQUES USED

The Subjects of the Study

The subjects of this study, four hundred black Americans, ranged in age from 15 to over 45. Residents of Chicago, their age distributions consisted of the following: Ninety were in the age category 15-25; 85 were between ages 26-35; 80 in between 36-45; 80 between 46-55, and 65 were in the category of over 55. (See Table 15.) Males and females were equal in numbers.

Black Americans below fifteen years were excluded from the study because: (1) They lacked sufficient contacts with Africans in America who are mostly college students or workers. (2) They had not heard or read enough about Africa, so lacked opinions about Africans and their cultures. The age categories for the study were selected because of the two reasons mentioned, and, because the present move for adoption of aspects of African culture and the "back to Africa" talk are more pronounced among black Americans older than fifteen years.

Educationally, the subjects were classified into two categories: (1) college (four years of college and/or above), and (2) non-college (below four years of college and no formal schooling). Thirty lacked formal education, 50 were on the grade-school level, 65 in high school, 50 had vocational education.
65 had junior college training, 80 were college trained and another 60 had graduate studies. (See Table 1.)

The subjects resided within an area bound on the north by Devon Avenue, on the south by 107th Street, on the east by Muskegon Avenue, and on the west by Cicero Avenue. With the aid of a street map of the city of Chicago, every eighth street (starting from Muskegon Avenue in the east and proceeding westward, or from Cicero Avenue in the west and proceeding eastward) was picked and a specific number of interviewees assigned each street according to its occupied length from 107th Street south to Devon Avenue in the north, or vice versa.

The following streets were picked for the interviews: Muskegon, Jeffrey, Woodlawn, King Drive, State Street, Halsted, Ashland, Western, Kedzie, Pulaski, and Cicero. From these streets, the following numbers of interviewees were respectively drawn in the sequence outlined above: 14, 21, 29, 36, 32, 48, 47, 50, 50, 48, and 25.

The interviewees were visited and appointments were made with them for interviews. In some cases they were interviewed in homes, in places of work during break periods, in taverns, or in schools. In cases where the class or kind of people needed in the study were not available within the particular areas selected, effort was made to locate such interviewees as close to such areas as possible. Such cases sometimes arose in locating such people as lawyers and physicians.
When the topic for the study was approved as sociologically significant, the researcher had a number of informal discussions with some black American friends. The discussions and feedback received from them made it clearer that there existed a need for the study.

The Research Instrument

The data for the study were gathered by a self-administered questionnaire technique. A seven-paged questionnaire consisting of fifty questions and containing information on age, marital status, gender, education, occupation, perception of Africans and African cultures, hidden motives, social status and residence was used. The questionnaire also sought information about the attitude of Africans in the United States (as seen by black Americans) toward black Americans.

Pretesting

Before the final questionnaire was drawn up, it was pretested by interviewing fifty males and females in Woodlawn, Hyde Park, and Lake Meadows. Some questions presented some difficulties to those with low education. For example, the question "Africa is backward not for technological underdevelopment, but because of its black population majority" was not understood by some interviewees. The question was reworded in the final questionnaire to read: "Africa is regarded as backward because a majority of its people are black. Would you say this is: a) correct, b) doubtful, c) incorrect." Another question that
contained the word "miscegenation" was either misunderstood or unintelligible to some of the respondents. This question was dropped from the final questionnaire.

The pretesting afforded an opportunity for the researcher to understand and use some of the slang of the members of the gangs and the less educated and this aided in approaching these particular groups. The pretesting also guided the researcher in determining the form of the responses to the questions and the sequence of questions in the final questionnaire used.

Questionnaire Administration

In most cases, the respondents were interviewed in their homes, while some interviewees were met at prearranged places. Some subjects resisted but the majority co-operated in part because the interviewer was an African seeking information from "fellow black brothers and sisters."

In the next chapter, we will examine the influence of education on black Americans' perception of Africans and aspects of their culture.
CHAPTER III

EDUCATION

Does education influence black Americans' perception of Africans and aspects of their culture? We hypothesized that blacks tend to perceive Africans and aspects of their culture more favorably as their education increases. The respondents' educational attainment levels were categorized as follows: None (no formal education) 7.5 per cent, Grade School 12.5 per cent, High School 16.3 per cent, Vocational 12.5 per cent, Junior College 16.2 per cent, College 20 per cent, Graduate 15.0 per cent.

**TABLE 1**

**POPULATION DISTRIBUTION BY LEVEL OF EDUCATION COMPLETED**

<table>
<thead>
<tr>
<th>Level of Education Completed</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>(N = 400)</td>
<td></td>
</tr>
<tr>
<td>None (no formal education)</td>
<td>7.5</td>
</tr>
<tr>
<td>Grade School</td>
<td>12.5</td>
</tr>
<tr>
<td>Vocational</td>
<td>12.5</td>
</tr>
<tr>
<td>High School</td>
<td>16.3</td>
</tr>
<tr>
<td>Junior College</td>
<td>16.2</td>
</tr>
<tr>
<td>College</td>
<td>20.0</td>
</tr>
<tr>
<td>Graduate</td>
<td>15.0</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
</tr>
</tbody>
</table>
Perception of Africans and Aspects of Their Cultures

Questions 32 and 38 through 40 as key questions focused upon determining black Americans' perception of Africans and aspects of their culture. The respondents' doubt to these four questions were considered negative opinions.

32. Would you say that the presence of Africans here is:
   a. an encouragement to black Americans
   b. of no perceived significance to black Americans
   c. not good for black Americans

38. Do aspects of African culture, including costumes, dances, ornaments, songs, languages, and various forms of greeting have any significance to you as a black person?
   a. yes
   b. doubtful
   c. no

39. Would you desire to adopt aspects of black African culture (mentioned above) as a heritage of black Americans?
   a. yes
   b. doubtful
   c. no

40. But for the differential treatment accorded black Americans in the society, they would not seek to adopt some aspects of African culture?
   a. correct
   b. doubtful
   c. incorrect
In Table 2 above, there was no significant difference in the responses of the full college educated and those with some or non-college education. A majority of the respondents from both educational categories (64 and 65 per cent respectively) indicated that African cultures have no meaning or significance to them as black people.

In testing the table on black Americans' perception of the significance of aspects of African cultures to them as black people, there was no significant difference between the full college and those with some or non-college education in their perception of aspects of African cultures. Both groups alike have more unfavorable than favorable perception on the
significance of aspects of African cultures to them as blacks. In other words, a majority of black Americans do not feel that African cultures have any meaning or importance to them as black people.

**TABLE 3**

BLACK AMERICANS' PERCEPTION OF SIGNIFICANCE OF ASPECTS OF AFRICAN CULTURES TO THEM AS BLACK PEOPLE BY LEVEL OF EDUCATION

<table>
<thead>
<tr>
<th>Education</th>
<th>Full College Percentage (N = 140)</th>
<th>Some or Non-College Percentage (N = 260)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
<td>36</td>
<td>35</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>64</td>
<td>65</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 0.021 \]

\[ p < 0.05 \]

\[ \text{d.f.} = 1 \]

When confronted with the question of whether or not the respondents would really like to adopt African cultures as black Americans' heritage, an insignificantly greater percentage of those with some or non-college education (66 per cent) than those with full college education (65 per cent) expressed no desire for adoption of aspects of African culture as black Americans' heritage. The test applied to the table on this issue (Table 4) also showed no significant difference between
TABLE 4

OPINION ON DESIRE TO ADOPT ASPECTS OF AFRICAN CULTURES AS HERITAGE OF BLACKS
BY EDUCATION

<table>
<thead>
<tr>
<th>Education</th>
<th>Full College Percentage</th>
<th>Some or Non-College Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td>(N = 140)</td>
<td>(N = 260)</td>
</tr>
<tr>
<td>Yes</td>
<td>35</td>
<td>34</td>
</tr>
<tr>
<td>No</td>
<td>65</td>
<td>66</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>$X^2 = .022$</td>
<td>$\mathrm{p &lt; .05}$</td>
<td>d.f. = 1</td>
</tr>
</tbody>
</table>

the two educational categories in their attitude toward adoption of aspects of African cultures as their heritage. A majority in both educational categories had more unfavorable than favorable perception toward adopting aspects of African cultures as a heritage.

Question 40 examined whether or not black Americans' desire to adopt African cultures is motivated by a differential treatment of blacks in the society. No differences emerged in the responses. The group with some or no college education was two per cent (65 per cent) higher than the full college educated respondents (63 per cent) in accepting that their desire to adopt some aspects of African cultures is a result of differential treatment accorded them in the society. In other words, a
majority of black Americans do not desire to adopt aspects of African cultures because of genuine interest or a love for these aspects of the cultures.

A test of the table on the issue (Table 5) indicated no significant difference between the full college and the some or non-college educated respondents in accepting that their desire for adoption of some aspects of African cultures is motivated by the differential treatment accorded them in the society.

**TABLE 5**

OPINION ON ADOPTION OF ASPECTS OF AFRICAN CULTURES AS A RESULT OF DIFFERENTIAL TREATMENT OF BLACKS BY EDUCATION

<table>
<thead>
<tr>
<th>Response</th>
<th>Full College Percentage</th>
<th>Some or Non-College Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Correct</td>
<td>63</td>
<td>65</td>
</tr>
<tr>
<td>Incorrect</td>
<td>37</td>
<td>35</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ X^2 = .086 \], \[ p > .05 \], \[ d.f. = 1 \]

Question 32 (Table 6) examined how black Americans feel about the presence of Africans here. In other words, how do black Americans perceive Africans? There were no marked differences between the responses of the two educational categories.
### TABLE 6
OPINION ON THE PRESENCE OF AFRICANS IN AMERICA
BY EDUCATION

<table>
<thead>
<tr>
<th>Education</th>
<th>Full College Percentage</th>
<th>Some or Non-College Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td>(N = 140)</td>
<td>(N = 260)</td>
</tr>
<tr>
<td>Positive</td>
<td>34</td>
<td>36</td>
</tr>
<tr>
<td>Negative</td>
<td>66</td>
<td>64</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 0.085 \quad \text{P} \geq 0.05 \quad \text{d.f.} = 1 \]

A majority in both the full college and some or non-college educated groups (66 and 64 per cent respectively) either did not regard the presence of Africans here as of any perceived significance to them, or felt that their presence (Africans) is not for the good of black Americans.

The test applied to the table showed no significant difference between the perception of full college and some or non-college respondents about Africans. Both groups had more unfavorable than favorable perception of Africans.

Asked why some black Americans felt that the presence of Africans here is not good for them (black Americans), there were, summarily, eight reasons that were given by the respondents who felt that way.
Some Reasons Black Americans Consider the Presence of Africans in America Detrimental

From College Educated Respondents

1. Some (Africans) who are potential assets for the development of Africa stay back to relax here after their training and education, and consequently, are swallowed in the social mess of a society that they naturally do not belong to.

2. Their presence here supports the white racists' claims that the black man has to copy from the white or from the West in order to exist. In other words, admitting that the white man is superior to the black.

3. Some Africans here sell out to the white and are sometimes used by such whites for achieving their selfish ends.

From Some or Non-College Educated Respondents

1. Some of them (Africans) act up and feel too important and self-sufficient.

2. Most of them do not mix freely with their black brothers.

3. Black girls, especially the educated, smart ones, prefer Africans to us, while we hardly have any access to African girls here.

4. Africans here are preferred and more loved by the whites and hence they accord them preferential treatment.

5. Your forefathers (Africans here) sold us into slavery here. If a majority of blacks felt this way about Africans here, the genuineness of the quest to adopt African cultures and the "Back to Africa" movement remain very questionable.
TABLE 7
SUMMARY OF QUESTIONS 32 AND 38-40

<table>
<thead>
<tr>
<th>Response</th>
<th>Full College Percentage</th>
<th></th>
<th>Some or Non-College Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>#32 #38 #39 #40</td>
<td></td>
<td>#32 #38 #39 #40</td>
</tr>
<tr>
<td></td>
<td>N=140 N=140 N=140 N=140</td>
<td></td>
<td>N=260 N=260 N=260 N=260</td>
</tr>
<tr>
<td>Favorable</td>
<td>34 36 35 37</td>
<td></td>
<td>36 35 34 35</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>66 64 65 63</td>
<td></td>
<td>64 65 66 65</td>
</tr>
<tr>
<td>Total</td>
<td>100 100 100 100</td>
<td></td>
<td>100 100 100 100</td>
</tr>
</tbody>
</table>

\[ x^2 = 0.194 \]
\[ P > .05 \]
\[ d.f. = 7 \]
In testing hypothesis number one (Blacks perceive Africans and aspects of their culture more favorably with increase in education), the null hypothesis reads: There is no significant difference between the full college and some or non-college educated black American in their perception of Africans and aspects of their culture. Like in each of the individual tables tested, the result of the test indicated that there is no significant difference between the full college and some or non-college educated black Americans in their perception of Africans and aspects of their culture. The null hypothesis is tentatively accepted while the original hypothesis is rejected.

Summary

The findings in this chapter indicate that education does not influence black Americans in their perception of Africans and aspects of their culture. Contrary to the proposition that blacks will perceive Africans and aspects of their culture more favorably with increase in education, the some or non-college educated had a slightly more favorable, but still insignificant, perception than the fully college educated respondents.

Generally, a majority of the respondents had unfavorable perception of Africans and the aspects of their culture.
CHAPTER IV

OCCUPATION

This chapter examines whether or not black Americans who are in the professions and/or white collar occupations perceive Africans and their cultures more favorably than do those in blue collar occupations.

TABLE 8

POPULATION DISTRIBUTION BY TYPE OF OCCUPATION AND LEVEL OF EDUCATION COMPLETED

<table>
<thead>
<tr>
<th>Education</th>
<th>Professional and White Collar</th>
<th>Blue Collar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Percentage (N = 170)</td>
<td>Percentage (N = 230)</td>
</tr>
<tr>
<td>College</td>
<td>80</td>
<td>2</td>
</tr>
<tr>
<td>Some or Non-College</td>
<td>20</td>
<td>98</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

The subjects consisted of 170 professional and white collar workers made up of 136 fully college educated and 34 of some or non-college educated respondents. There were 230 blue collar workers consisting of four fully college educated and 226 some or non-college educated respondents.
TABLE 9

POPULATION DISTRIBUTION BY TYPE OF OCCUPATION AND ANNUAL INCOME

<table>
<thead>
<tr>
<th>Annual Income</th>
<th>Professional and White Collar Percentage</th>
<th>Blue Collar Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N = 170)</td>
<td>(N = 230)</td>
</tr>
<tr>
<td>$1,000 - $5,000</td>
<td>-</td>
<td>28</td>
</tr>
<tr>
<td>$5,000 - $10,000</td>
<td>-</td>
<td>67</td>
</tr>
<tr>
<td>$10,000 - $15,000</td>
<td>39</td>
<td>5</td>
</tr>
<tr>
<td>Over $15,000</td>
<td>61</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

While a majority (61 per cent) of the respondents in professional and/or white collar occupations had over $15,000 annual income, there were none with as much annual income among the respondents in blue collar occupations. There were more professional and/or white collar respondents (39 per cent) with $10,001 - $15,000 per annum than there were in the blue collar group (5 per cent).

There were 28 and 67 per cent of blue collar workers with $1,000 - $5,000 and $5,001 - $10,000 annually respectively, while there were none in these income brackets among the professional and/or white collar workers.
TABLE 10
OPINION ON SIGNIFICANCE OF ASPECTS
OF AFRICAN CULTURES
BY OCCUPATION TYPE

<table>
<thead>
<tr>
<th>Occupation Type</th>
<th>Professional and White Collar Percentage</th>
<th>Blue Collar Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td>(N = 170)</td>
<td>(N = 230)</td>
</tr>
<tr>
<td>Yes</td>
<td>35</td>
<td>36</td>
</tr>
<tr>
<td>No</td>
<td>65</td>
<td>64</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = .022 \quad P < .05 \quad d.f. = 1 \]

There were no differences as can be seen from Table 10. Only one per cent more of the professional and/or white collar (65 per cent) than the blue collar workers (64 per cent) indicated that aspects of African cultures do not have any significance to them as black people. The test applied to the table also indicated no significant difference between the professional and/or white collar and the blue collar workers in their perception of Africans and aspects of their cultures. Both the professionals and the blue collar workers have more unfavorable than favorable perception of Africans and aspects of their cultures.
TABLE 11
OPINION ON DESIRE TO ADOPT ASPECTS OF AFRICAN CULTURES AS HERITAGE OF BLACKS BY OCCUPATION TYPE

<table>
<thead>
<tr>
<th>Occupation Type</th>
<th>Professional and White Collar Percentage</th>
<th>Blue Collar Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td>(N = 170)</td>
<td>(N = 230)</td>
</tr>
<tr>
<td>Yes</td>
<td>32</td>
<td>34</td>
</tr>
<tr>
<td>No</td>
<td>68</td>
<td>66</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 0.09 \quad p > 0.05 \quad d.f. = 1 \]

The reluctance to adopt aspects of African cultures as a heritage for blacks was no more pronounced among the respondents in professional and/or white collar occupations (68 per cent) than among the blue collar workers (66 per cent). A test of the table indicated no significant difference between professional and/or white collar and blue collar workers in their perception of or desire to adopt aspects of African cultures as a heritage of black Americans. Both occupational groups showed more lack of desire than a desire to adopt aspects of African cultures as a heritage of theirs.

Similarly, respondents from the professional and/or white collar occupation (66 per cent) did not differ from blue collar workers (64 per cent) in maintaining that they would not seek to
adopt some aspects of African cultures if they were not differentially treated in the society. Again, the test on the table (Table 12) showed no significant difference between professional and/or white collar and blue collar workers in the opinion indicated above.

**TABLE 12**

**OPINION ON ADOPTION OF ASPECTS OF AFRICAN CULTURES AS A RESULT OF DIFFERENTIAL TREATMENT OF BLACKS BY OCCUPATION TYPE**

<table>
<thead>
<tr>
<th>Occupation Type</th>
<th>Professional and White Collar Percentage</th>
<th>Blue Collar Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td>(N = 170)</td>
<td>(N = 230)</td>
</tr>
<tr>
<td>Correct</td>
<td>66</td>
<td>64</td>
</tr>
<tr>
<td>Incorrect</td>
<td>34</td>
<td>36</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ X^2 = .088 \quad P > .05 \quad \text{d.f.} = 1 \]

From this feeling of the majority, it would again be inferred that the motivation for adoption of aspects of African cultures does not emerge from a real interest in the cultures.

A majority of 66 per cent of the blue collar workers and 63 per cent of the professional and/or white collar either do not perceive the presence of Africans here as of any significance.
or consider their presence (Africans) detrimental to American blacks.

### TABLE 13

**OPINION ON THE PRESENCE OF AFRICANS IN AMERICA BY OCCUPATION TYPE**

<table>
<thead>
<tr>
<th>Occupation Type</th>
<th>Professional and White Collar Percentage (N = 170)</th>
<th>Blue Collar Percentage (N = 230)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Favorable</td>
<td>37</td>
<td>34</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>63</td>
<td>66</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 0.19 \]

\[ P > .05 \]

\[ \text{d.f.} = 1 \]

The test indicated no significant difference between the two occupational groups in the way they perceive the presence of Africans in America. A majority of both groups have more unfavorable than favorable perception on the presence of Africans in America.

It was hypothesized that professional and/or white collar blacks perceive Africans and their cultures more favorably than blue collar blacks. In stating the hypothesis in its null form, this would read: There is no significant difference between professional and/or white collar blacks and blue collar blacks in
<table>
<thead>
<tr>
<th>Occupation Type</th>
<th>Professional and White Collar Percentage</th>
<th>Blue Collar Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Response</td>
<td>#32</td>
<td>#38</td>
</tr>
<tr>
<td>N=170</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Favorable</td>
<td>37</td>
<td>35</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>63</td>
<td>65</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 2.26 \]

\[ p > .05 \]

d.f. = 7
their perception of Africans and aspects of their culture. In other words, both the professional and/or white collar and blue collar blacks perceive Africans and aspects of their culture in the same way. This perception could either be positive or negative.

The chi-square test was applied at a significant level of 0.05 with seven degrees of freedom. As is evident in the subsequent tables, the value obtained from the test was not significant, and the null hypothesis was, therefore, accepted, while the original hypothesis that professional and/or white collar blacks perceive Africans and aspects of their culture more favorably than blue collar blacks, was rejected.

Summary

The chapter reveals that type of occupation does not influence blacks' perception of Africans and aspects of their culture. In the two occupational categories, a majority of the respondents manifested negative perception for Africans and aspects of their culture.

In the next chapter, we will examine the influence of age on blacks' perception of Africans and aspects of their culture.
CHAPTER V

AGE

In the two preceding chapters, we described the influence of education and type of occupation on black Americans' perception of Africans and aspects of their culture. In this chapter, we will attempt to examine whether or not age influences blacks' perception of Africans and aspects of their culture. Does the black American's age influence his perception of Africans and aspects of their culture? If it does, in what ways? We hypothesized that blacks perceive Africans and aspects of their culture more favorably with increase of age (hypothesis 3).

TABLE 15

POPULATION DISTRIBUTION BY AGE

<table>
<thead>
<tr>
<th>Age</th>
<th>Perception</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 - 25</td>
<td>25.5</td>
</tr>
<tr>
<td>26 - 35</td>
<td>21.3</td>
</tr>
<tr>
<td>36 - 45</td>
<td>20.0</td>
</tr>
<tr>
<td>46 - 55</td>
<td>20.0</td>
</tr>
<tr>
<td>Over 55</td>
<td>16.2</td>
</tr>
<tr>
<td>Total</td>
<td>100.0</td>
</tr>
</tbody>
</table>

(N = 400)
The four key questions (32 and 38-40) that have been used to determine black Americans' perception of Africans and aspects of their cultures will also be applied in this chapter.

**TABLE 16**

OPINION ON THE PRESENCE OF AFRICANS IN AMERICA BY AGE

<table>
<thead>
<tr>
<th>Age</th>
<th>15-25</th>
<th>26-35</th>
<th>36-45</th>
<th>46-55</th>
<th>Over 55</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Percent-</td>
<td>Percent-</td>
<td>Percent-</td>
<td>Percent-</td>
<td>Percent-</td>
</tr>
<tr>
<td></td>
<td>(N=90)</td>
<td>(N=85)</td>
<td>(N=80)</td>
<td>(N=80)</td>
<td>(N=65)</td>
</tr>
<tr>
<td>Positive</td>
<td>26</td>
<td>29</td>
<td>36</td>
<td>38</td>
<td>54</td>
</tr>
<tr>
<td>Negative</td>
<td>74</td>
<td>71</td>
<td>64</td>
<td>62</td>
<td>46</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 13.0 \quad P > .05 \quad d.f. = 4 \]

In the above table, only answer "a" was regarded positive, while answers "b" and "c" were regarded negative. In the five age categories, only the age category over fifty-five had a majority (54 per cent) that responded positively to the question. The age category 15-25 had the highest percentage (74 per cent) of negative responses, followed by the age category 26-35 with 71 per cent. The age categories 36-45 and 46-55 came third and fourth respectively in negative responses, while the age category over 55 had the least negative response (46 per cent).
The negative responses were gradually decreasing with increase in age, while the positive responses gradually increased with increase in age. A test of the table showed significant differences among the different age categories in their perceptions of the presence of Africans here.

TABLE 17
OPINION ON SIGNIFICANCE OF ASPECTS OF AFRICAN CULTURES BY AGE

<table>
<thead>
<tr>
<th>Response</th>
<th>15-25 Percentage (N=90)</th>
<th>26-35 Percentage (N=85)</th>
<th>36-45 Percentage (N=80)</th>
<th>46-55 Percentage (N=80)</th>
<th>Over 55 Percentage (N=65)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>20</td>
<td>26</td>
<td>39</td>
<td>41</td>
<td>58</td>
</tr>
<tr>
<td>No</td>
<td>80</td>
<td>74</td>
<td>61</td>
<td>59</td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 28.5 \quad p > .05 \quad d.f. = 4 \]

The highest percentage (80 per cent) of those who rejected the idea of aspects of African cultures having any significance to them as black people was from the age category of 15-25, while the lowest percentage that rejected the idea was from the age category over 55 (42 per cent). The negative responses as shown in Table 17 were gradually decreasing in percentage with increase in age. The age category over 55 years had the highest percentage
in accepting that aspects of African cultures have significance to them as blacks, while the age category 15-25 had the least positive responses (20 per cent).

The table was tested and this indicated significant differences among the different age categories in their perception of aspects of African cultures.

**TABLE 18**

OPINION ON DESIRE TO ADOPT ASPECTS OF AFRICAN CULTURES AS HERITAGE OF BLACKS BY AGE

<table>
<thead>
<tr>
<th>Response</th>
<th>15-25 (%)</th>
<th>26-35 (%)</th>
<th>36-45 (%)</th>
<th>46-55 (%)</th>
<th>Over 55 (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>18</td>
<td>29</td>
<td>33</td>
<td>42</td>
<td>55</td>
</tr>
<tr>
<td>No</td>
<td>82</td>
<td>71</td>
<td>67</td>
<td>58</td>
<td>45</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 34.9 \quad p > .05 \quad d.f. = 4 \]

The highest percentage of negative response to the matter of whether or not the respondents would desire to adopt aspects of African cultures as a heritage of blacks came from the age category of 15-25 (82 per cent). The lowest percentage of negative responses came from the age category over 55 years (45 per cent). Conversely, the lowest percentage of positive responses
came from the age category 15-25, while the highest percentage of positive responses came from the age category over 55 (55 per cent).

The test applied to the table indicated quite significant differences among the age categories in their opinions on whether or not they would adopt aspects of African cultures as a heritage. The percentages of positive responses to the question continued to increase with increase in age, while the negative responses decreased with increase in age.

**TABLE 19**

**OPINION ON ADOPTION OF ASPECTS OF AFRICAN CULTURES AS A RESULT OF DIFFERENTIAL TREATMENT OF BLACKS BY AGE**

<table>
<thead>
<tr>
<th>Response</th>
<th>15-25</th>
<th>26-35</th>
<th>36-45</th>
<th>46-55</th>
<th>Over 55</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N=90)</td>
<td>(N=85)</td>
<td>(N=80)</td>
<td>(N=80)</td>
<td>(N=65)</td>
</tr>
<tr>
<td>Correct</td>
<td>61</td>
<td>66</td>
<td>68</td>
<td>59</td>
<td>69</td>
</tr>
<tr>
<td>Incorrect</td>
<td>39</td>
<td>34</td>
<td>32</td>
<td>41</td>
<td>31</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 3.36 \quad P > 0.05 \quad \text{d.f.} = 4 \]

In Table 19, the highest percentage of the respondents who agreed that they would not seek to adopt aspects of African cultures, if they were not accorded differential treatment in the
society was from the age category over fifty-five years (69 per cent). This age category also had the lowest percentage in refuting the statement (31 per cent). The age category 36-45 had the second highest percentage in accepting the statement (68 per cent).

In refuting the statement, the age category 46-55 had the highest percentage (41 per cent). The test applied to the table indicated significant differences among the age categories concerning the question asked. Unlike the three preceding tables (16, 17, and 18), there was no definite pattern of rejection or acceptance of the statement with either increase or decrease in age. However, the overall differences were slight.

Summary

It was hypothesized that blacks perceive Africans and their cultures more favorably with increase of age (hypothesis 3). The chi-square test was applied to the four tables (16, 17, 18, and 19) in which the four key questions were analyzed. The values obtained in each of the tests were quite significant. The null hypothesis that there is no significant difference among the various age categories is rejected while the original hypothesis is tentatively accepted or confirmed.

There existed distinct differences among the various age categories in their perception of Africans and aspects of their culture. In three of the four questions used in determining black Americans' perception of Africans and their culture, there was a decreasing negative perception with increase in age and an
<table>
<thead>
<tr>
<th>Response</th>
<th>Question</th>
<th>15-25 Percentage</th>
<th>26-35 Percentage</th>
<th>36-45 Percentage</th>
<th>46-55 Percentage</th>
<th>Over 55 Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>(N=90)</td>
<td>(N=85)</td>
<td>(N=80)</td>
<td>(N=80)</td>
<td>(N=65)</td>
</tr>
<tr>
<td>Favorable</td>
<td>32</td>
<td>26</td>
<td>38</td>
<td>36</td>
<td>38</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>20</td>
<td>26</td>
<td>39</td>
<td>41</td>
<td>58</td>
</tr>
<tr>
<td></td>
<td>39</td>
<td>18</td>
<td>29</td>
<td>33</td>
<td>35</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>39</td>
<td>34</td>
<td>33</td>
<td>41</td>
<td>31</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>32</td>
<td>74</td>
<td>62</td>
<td>64</td>
<td>62</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>38</td>
<td>80</td>
<td>74</td>
<td>61</td>
<td>59</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>39</td>
<td>82</td>
<td>71</td>
<td>67</td>
<td>65</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>40</td>
<td>61</td>
<td>66</td>
<td>67</td>
<td>59</td>
<td>69</td>
</tr>
</tbody>
</table>
increasing negative perception with decrease of age. There was a change in this pattern regarding the adoption of aspects of African culture under the conditions of differential treatment of blacks in the society. The age category over fifty-five years had the highest percentage of negative responses regarding this issue, while the age category 46-55 had the lowest percentage of negative responses.

The issue which promoted the most opposition was whether or not blacks would desire to adopt aspects of African culture as a heritage. The age category 15-25 had the highest number of negative responses (82 per cent). On the average, the age category 15-25 had the greatest negative as well as the lowest positive perception, while the reverse was the case in the age category over fifty-five years.

In the next chapter, we will examine the influence of gender in black Americans' perception of Africans and their culture.
CHAPTER VI

GENDER

This chapter will attempt to ascertain whether gender influences black Americans' perception of Africans and aspects of their culture. Do black American males perceive Africans and aspects of their culture more favorably than do the females? We hypothesized that black males perceive Africans and aspects of their culture more favorably than do black females.

The highest percentage of the males in the study fell in the 15-25 age category (24 per cent) and the lowest percentage fell in the age category over 55 (16 per cent). The highest percentage of female respondents fell in the age category 26-35 while the lowest percentage fell in the age category over 55 (17 per cent).

With a slight difference of one per cent in male responses (64 per cent) as compared with female responses (65 per cent), there was no difference in the way black males and females feel about the presence of Africans in America. A majority of both black males and females either feel that their presence (Africans) in America is of no perceived significance or feel that it is harmful to black Americans. The results of the test (Table 21) also confirmed this finding.
Percentage of males (65 per cent) and females (63 per cent) slightly differed regarding the significance of aspects of African cultures to black Americans (Table 22). The test applied to the table showed no significant difference between the opinions of males and those of females. A majority of both male and female respondents had more negative than positive attitudes toward the importance of features of African cultures to them as black Americans.

The results of the test applied to Table 23 showed no significant difference between males and females in rejecting the adoption of aspects of African cultures as a heritage of their own. Only three per cent (68 per cent) more males than females (65 per cent) rejected this adoption of African cultures. Conversely, only three per cent (35 per cent) more females than
TABLE 22

OPINION ON SIGNIFICANCE OF ASPECTS OF AFRICAN CULTURES BY GENDER

<table>
<thead>
<tr>
<th>Response</th>
<th>Male Percentage (N = 200)</th>
<th>Female Percentage (N = 200)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>35</td>
<td>37</td>
</tr>
<tr>
<td>Negative</td>
<td>65</td>
<td>63</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = .08 \quad p \geq .05 \quad \text{d.f.} = 1 \]

TABLE 23

OPINION ON DESIRE TO ADOPT ASPECTS OF AFRICAN CULTURES AS HERITAGE OF BLACKS BY GENDER

<table>
<thead>
<tr>
<th>Response</th>
<th>Male Percentage (N = 200)</th>
<th>Female Percentage (N = 200)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>32</td>
<td>35</td>
</tr>
<tr>
<td>Negative</td>
<td>68</td>
<td>65</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 0.20 \quad p < .05 \quad \text{d.f.} = 1 \]
males (32 per cent) accepted adopting aspects of African cultures as a heritage of their own.

TABLE 24

OPINION ON ADOPTION OF ASPECTS OF AFRICAN CULTURES AS A RESULT OF DIFFERENTIAL TREATMENT OF BLACKS BY GENDER

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male Percentage (N = 200)</th>
<th>Female Percentage (N = 200)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive</td>
<td>34</td>
<td>38</td>
</tr>
<tr>
<td>Negative</td>
<td>66</td>
<td>62</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ x^2 = 1.46 \quad P \geq .05 \quad d.f. = 1 \]

The responses to the question showed very few differences resulting from gender. The females were only four per cent ahead of the males in refuting the statement: "But for the differential treatment accorded black Americans in the society, they would not seek to adopt some aspects of African cultures." The test applied to the table showed no significant difference between male and female opinions on the matter.

It was hypothesized that black males tend to perceive Africans and aspects of their cultures more favorably than do black females. In testing the four tables containing the key questions of the study, there were no significant differences
between black males' and black females' perception of Africans and features of their cultures. The majority of both groups perceived Africans and aspects of their cultures more negatively than positively. The original hypothesis was, therefore, rejected.

African Imagery and Black American Identity

One of the two questions this study focuses upon is the effect of African imagery on the substance of black Americans' racial identity. Do black Americans regard the African as a model whom they want to emulate and identify with or is the African just "another stranger" to them?
TABLE 26
OPINION ON AFRICANS SEEING BLACKS AS DIFFERENT

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male Percentages</th>
<th>Female Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N = 200)</td>
<td>(N = 200)</td>
</tr>
<tr>
<td>Yes</td>
<td>67</td>
<td>58</td>
</tr>
<tr>
<td>No</td>
<td>33</td>
<td>42</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Most black males (67 per cent) and females (58 per cent) agree that Africans in the United States see them (black Americans) as different from themselves. But a higher percentage of black females (42 per cent) than males (33 per cent) disagree that Africans in America see them as different from themselves (Africans).

As shown in Table 27, slightly more males (29 per cent) than females (25 per cent) believed that Africans in America are indifferent to black Americans, while more females (75 per cent) than males (71 per cent) disagreed with this view. Generally, as indicated by the proportions of affirmative reactions, the responses from the black Americans interviewed (as shown in the table) indicate that a majority of the respondents do not feel that Africans in America are indifferent to blacks.
TABLE 27
OPINION ON AFRICANS' INDIFFERENCE TOWARD BLACKS

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male Percentage</th>
<th>Female Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N = 200)</td>
<td>(N = 200)</td>
</tr>
<tr>
<td>Yes</td>
<td>29</td>
<td>25</td>
</tr>
<tr>
<td>No</td>
<td>71</td>
<td>75</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

TABLE 28
OPINION ON AFRICANS AS SYMBOL OF BLACK IDENTITY

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male Percentage</th>
<th>Female Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(N = 200)</td>
<td>(N = 200)</td>
</tr>
<tr>
<td>Yes</td>
<td>6</td>
<td>11</td>
</tr>
<tr>
<td>No</td>
<td>94</td>
<td>89</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Most respondents did not regard the African as a symbol of black identity. Five per cent more male respondents (94 per cent) than female respondents (89 per cent) opposed the African as a symbol of black identity.
If a majority of the respondents did not regard the African as a symbol of black identity, then it can be inferred that aspects of his culture (African's) would not mean much to those black Americans.

TABLE 29

OPINION ON BLACKS' DESIRE FOR EMERGENCE OF NATIVE BLACK AMERICAN CULTURE IN AMERICA

<table>
<thead>
<tr>
<th>Gender</th>
<th>Male Percentage (N = 200)</th>
<th>Female Percentage (N = 200)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>86</td>
<td>85</td>
</tr>
<tr>
<td>No</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

Male and female respondents manifested almost similar preferences for the emergence of a totally native black American culture in America rather than an incorporation of some aspects or features of African cultures. Only one per cent more females (15 per cent) than males (14 per cent) objected to the emergence of a totally native black American culture in America.
CHAPTER VII

SUMMARY AND CONCLUSIONS

This chapter will present a brief review of the findings of the study and present suggestions for further research.

The study was directed toward determining how black Americans perceive Africans and aspects of their culture and how these perceptions affect black Americans' identity. Four hundred black Americans in the Chicago area were interviewed.

Contrary to Hypothesis 1, most black Americans, regardless of their educational level, tend to perceive Africans and aspects of their culture unfavorably.

The type of occupation also does not appear to affect the perception of black Americans toward Africans and aspects of their culture, which contradicts Hypothesis 2. Whether in professional, white collar or blue collar occupations, the subjects tend to perceive Africans and aspects of their culture unfavorably.

Age differentials, however, significantly affect black Americans' perception of Africans and aspects of their culture. Their perceptions tended to favorably increase with increase in age, which confirms Hypothesis 3. (See Tables 16, 17, 18 and 19.) As black Americans become older, they become more dissatisfied
with their plight in America and hence look to Africa in hopes of achieving a better life style.

Gender was not a significant factor. This finding negates Hypothesis 4. A majority of both males and females tended to perceive Africans and aspects of their culture more negatively than positively. However, there is no doubt that contrary to the positive and ambivalent feelings of the earlier black advocates of "back to Africa," a majority of present generation black Americans feel that Africans are different from them (Table 26). It can be inferred that black Americans regard this difference not from a racial point of view, but from the social and cultural aspects that may have resulted from their long separation from Africa. This inference is supported by Juanita Clarke's views in Chapter I (page 5) on the "educated" black American.

It is obvious from the findings of the study that a majority of black Americans do not regard the African as a symbol of black identity (Table 28). They feel the African does not manifest traits with which black Americans would want to identify. Consequently, it is not surprising that most of the subjects (86 per cent males and 85 per cent females) prefer to acknowledge the emergence of a totally native black American culture rather than an incorporation of aspects of African culture. Most black Americans do not seem to regard Africa as a place where they would prefer to live. Their recent quest to adopt aspects of African culture may be viewed as a camouflage
for not having realized their aims in a society where throughout their history they have not been entirely accepted.

The researcher is aware that further investigation of the subject is necessary to establish the findings in this study as conclusive and suggests the following:

1. That similar studies be conducted in New York, Los Angeles, Detroit and Washington, D.C. as well as in rural and urban areas of the South where there are major concentrations of black Americans.

2. That these studies be repeated in five or ten years when perhaps black Americans will have made further advances politically, economically and socially.

3. That a reverse of this study—Africans' perception of black Americans—be conducted and the results compared with the present study.
APPENDIX I

SPECIMEN QUESTIONNAIRE

Personal

1. Age: ______

2. Marital Status: Married Single Divorced Widowed

3. Sex: Male Female

4. Education: Grades Completed
   a. none
   b. grade school
   c. high school
   d. vocational
   e. junior college
   f. college
   g. graduate

5. Occupation: __________________________

6. Income (per annum): __________________

African Languages and Visits

7. Do you understand or speak any African languages?
   a. yes ________ b. no ________

8. Have you any particular reasons for understanding or speaking these languages? ________________________________

9. Which African countries have you visited? ________
Attitude Toward Being Black

10. Are you in favor of the black movement in this country?
   a. yes ____
   b. doubtful ____
   c. no ____

11. Would you say that the black movement is achieving anything in this country?
   a. yes ____
   b. doubtful ____
   c. no ____

12. Africa is regarded as backward because a majority of its people are black. Would you say this is
   a. correct ____
   b. doubtful ____
   c. not correct ____

Perception of Africa

13. Do you feel that you are a part of Africa?
   a. yes ____
   b. do not know ____
   c. no ____

14. Do you have any reasons for your answer to the above question? _____________________________
15. How do you react when an African country or state becomes independent?
   a. elated _____
   b. optimistic _____
   c. no real significance _____

16. Would you say the black American has anything to lose if he regards himself as an African?
   a. yes _____
   b. do not know _____
   c. no _____

17. Black Americans are better off to forget all about Africa than having any connections with it?
   a. agree _____
   b. undecided _____
   c. do not agree _____

18. In order for black Americans to be able to associate with Africa, all its colonial or subject states should be independent.
   a. agree _____
   b. not necessarily _____
   c. do not agree _____

19. Do you desire to live in Africa?
   a. yes _____
   b. undecided _____
   c. no _____
20. Africans in the United States are indifferent toward black Americans.
   a. yes __
   b. doubtful __
   c. no __

21. Do Africans in the United States admire black Americans?
   a. yes __
   b. doubtful __
   c. no __

22. Africans in the United States see black Americans as different from themselves.
   a. correct __
   b. doubtful __
   c. incorrect __

23. The African is a symbol of black identity.
   a. correct __
   b. doubtful __
   c. incorrect __

24. Would you rather see the emergence of a totally inactive black American culture here than the adoption of some aspects of African culture?
   a. yes __
   b. doubtful __
   c. no __
25. Have you had any transactions (social or business) with Africans here in the United States?
   a. yes ___
   b. no ___

26. How would you rate Africans' attitude toward you?
   a. friendly ___
   b. indifferent ___
   c. unfriendly ___

27. List in order of preference with which of the following groups you would like to associate.
   a. the Indians ___
   b. the Asians ___
   c. the Africans ___
   d. the Europeans ___

28. Any reasons for your preference? ____________________________

29. The African is better off in the United States than in Africa.
   a. correct ___
   b. doubtful ___
   c. incorrect ___
Africans as Threat

30. It is said that white Americans accept Africans in the United States more readily than they accept black Americans.
   a. agree _____
   b. doubtful _____
   c. disagree _____

31. If the above statement is true, would you say that this situation in relation to black Americans
   a. is a threat _____
   b. is a natural way of life _____
   c. poses no real danger _____

32. Would you say the presence of Africans here is
   a. an encouragement to black Americans _____
   b. of no perceived significance to black Americans _____
   c. not good for black Americans _____

Perception of Aspects of African Culture

33. Would you approve of black Americans wearing their hair "natural"?
   a. yes _____
   b. no opinion _____
   c. no _____

34. Any reasons for answering this way? ________________________________
35. Would you say the "Afro" (hair-do) looks better on
   a. the black American male ____
   b. the black American female ____
   c. both the male and the female ____
   d. neither of the two sexes ____

36. Which of the following statements comes nearest to what you would accept about black Americans adopting African costumes, dances, ornaments, etc.
   a. pride of black Americans in recovering their heritage ____
   b. an imitation of what is not theirs ____
   c. reacting against the society ____

37. In order to negate and overcome the racial problems black Americans face in the society, it is necessary to "go all out" in adopting aspects of African culture.
   a. acceptable ____
   b. doubtful ____
   c. not acceptable ____

38. Do aspects of African culture including costumes, dances, ornaments, songs, languages and various forms of greeting have any significance to you as a black person?
   a. yes ____
   b. doubtful ____
   c. no ____
39. Would you desire to adopt aspects of black African culture (mentioned above) as a heritage of black Americans?
   a. yes ____
   b. doubtful ____
   c. no ____

40. But for the differential treatment accorded black Americans in the society, they would not seek to adopt some aspects of African culture.
   a. correct ____
   b. doubtful ____
   c. incorrect ____

Shared Fate

41. The white man has treated the black man with contempt and insult in Africa and the United States.
   a. strongly agree ____
   b. doubtful ____
   c. no ____

42. What experiences with the white man would you say you share with Africans? ____________________________

43. Do these experiences produce any reactions in you about Africa?
   a. yes ____
   b. doubtful ____
   c. no ____

44. What are your reactions? ____________________________
45. Black Americans and Africans would be suited to live together because they have both been victims of prejudices and oppressions from other races of the world.
   a. acceptable ___
   b. doubtful ___
   c. not acceptable ___

Hidden Motive

46. The talk of "back to Africa" may be regarded as a threat to induce society to grant the Afro-American his rights.
   a. correct ___
   b. doubtful ___
   c. incorrect ___

47. The inconveniences, such as reduction in material wealth, social enjoyment, etc. would not be worth the sacrifices the black American would make by deciding to emigrate from the United States to Africa.
   a. agree ___
   b. undecided ___
   c. disagree ___

48. Since society does not accord the black American equal opportunities with the rest of Americans, it is logical that he rejects and replaces the culture of the society with another.
   a. acceptable ___
   b. not necessarily ___
   c. unacceptable ___
Social Status

49. In which social class would you say you belong?
   a. upper ____
   b. middle ____
   c. lower ____

Residence

50. Do you
   a. own a home ____
   b. rent ____
   c. live with your parents ____
   d. live with friends or relatives ____
APPENDIX II

STATISTICAL ANALYSIS

The hypotheses of the study were tested by employing the chi square ($X^2$) statistic. This device was chosen because of its usefulness in inferring from a sample whether or not two variables are independent in the population from which the sample was drawn.

The hypotheses of the study sought to test the relationship between black Americans' (1) education, (2) occupation, (3) age, and (4) gender and their perception of Africans and aspects of their culture. The level of significance for testing the hypotheses was set at .05. The data for the study were machine-tabulated (IBM).
February 4, 1971

Immanuel:

Thank you for the copy of the questionnaire I requested from you. I am quite interested in the kind of project you have taken up for your study. Since I was not available for an interview, I wish to express my feelings through this short note on the study you are conducting.

The concept of Afro-Americans' perception of Africans and their cultures would be a farce if placed only on the two extremes on the continuum--positive and negative. No matter where it falls on the continuum, the totality of Afro-Americans' perception of Africans and their cultures hinges on what may be called 'Black Nationalism.' This itself is used to describe a body of social thought, attitudes, and actions that range from simple expression of ethnocentrism to the more sophisticated ideologies of Pan-Negroism and Pan-Africanism.

Strictly speaking, the various shades of feelings about Africa fall under negative, romantic, ideological, and political. The negative deals with a complete detachment from every thing African; the romantic deals with the imaginary, unrealistic thoughts of a homeland that was, perhaps, once ours; while the ideological is like the romantic, but differs from it in the sense
that it keeps the "nigger" wondering about his presence here. The political energizes and keeps him optimistic and encourages him to press harder for his total liberation here.

Whatever the feelings are, Immanuel, the Afro-American does not intend to turn his back to America, no matter the circumstances. Thank you and good luck to you for the difficult, but interesting task you are trying to accomplish.

Earl Brown
APPENDIX IV

EARLY PROONENTS OF "BACK TO AFRICA"

1. Paul Cuffe (1759-1817) of Cuttyhunk, Massachusetts, made several attempts to take the free Negroes back to Africa. In his ship 'Brig Traveller' he sailed a number of times on exploratory trips to Sierra Leone. On his first visit there, he took with him thirty-eight free Negroes whose expenses for the voyage he paid in full. These settled permanently in Sierra Leone. The group was comprised of nine men, eight women, six boys, and fifteen girls and their ages ranged from eight months to sixty years. He planned, on another trip, to take two thousand more free Negroes down to Sierra Leone, but he died before the voyage was to start in 1817. However, he did establish a church for the free Negroes in Sierra Leone before his death.

Source: A Brief Account of the Settlement and Present Situation of the Colony of Sierra Leone in Africa. New York, 1812, No. 357.

2. Doctor Martin Delany (1812-1885) was born in Charleston, Virginia and was always ardently proud of the black race. This pride led him to excel in his medical studies. In 1854, he organized the National Emigration Convention to
consider the return of free Negroes to Africa. In May, 1858, he set sail on the vessel Mendi and led the Niger Valley Exploring Party to Africa. He was in Africa for one year negotiating for land and for the settlement of American Negroes. He placed more emphasis on the exploration of East Africa, for he considered this part of Africa amenable to a great commercial development with all the countries of the East.

From time to time, conventions were called in which responsible trustworthy Negroes were given various assignments on the projects for Africa. His goal was to establish a strong, prosperous nation of free colored people that would be the pride of Africa and a center for International Commerce.


3. Paul Robson, born in 1897 of a Negro minister in Princeton, New Jersey, is a distinguished concert singer. Rather than give recitals of German and Italian songs, he devoted his time and talent to explore in depth, the rare qualities of the Negro languages of Africa. He has, to the surprise and amazement of Western critics, demonstrated before English and European audiences, the beauty and grandeur in black African cultures through Negro spirituals. Through his
patient and deep study of African legendary traditions, folk songs and folklores, he discovered West African languages to be the pure, unpolluted languages of African Negroes.

He aims, through a systematic study of the cultures of the Negro of West Africa, to help dispel the existing errors and ignorance in the American Negro about the African and his cultures.

APPENDIX V

AN EARLY OPPONENT OF "BACK TO AFRICA"

Frederick Douglass (1817-1895) born on the Eastern shores of Maryland, was very much opposed to the Negro Colonization movement. He was of the opinion that the freed colored people of America should seek their lot in America rather than move to establish a colony in Africa. He stated (1950:350-352):

We do not mean to go to Liberia, and to appropriate a large sum for our removal, would merely be a waste of the public money. Our minds are made up to live here if we can, or die here if we must; so every attempt to remove us, will be, as it ought to be, labor lost. Here we are and here we shall remain. Shame upon the guilty wretches that dare propose, and all that countenance such a proposition. We live here--have lived here--have a right to live here, and mean to live here.

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<thead>
<tr>
<th>Author</th>
<th>Year</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Mitchell, Grayson</td>
<td>1971</td>
<td>&quot;Two Africans find U. S. blacks are disappointing,&quot;</td>
<td>Chicago Sun Times (May), 31.</td>
</tr>
<tr>
<td></td>
<td>1958</td>
<td>&quot;Mr. Muhammed speaks,&quot;</td>
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</tbody>
</table>
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Rainwater, Lee.  

Scott, Robert L. and Brockriede, Wayne.  

Spiro, Herbert.  

Trawick, A. M. (ed.).  


Uya, Okon E. (ed.).  


Wilson, James Q.  

Znaniecki, Florian.  
The thesis submitted by Emman (Ejidike) Nwoko Egorugwu has been read and approved by the director of the thesis. The final copies have been examined by the director and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of

Master of Arts

June 7, 1972  
Date

Signature of Advisor