

3. To give the children a knowledge of a culture to identify with in a positive way.

4. To analyze the system of American society to determine why the Negro is in the position he is in.

5. To teach the Negro children a pride in their ancestors.

The Freedom School was dedicated on November 16, 1963. However, the school informally convened on October 19, 1963.

Subjects

The Freedom School is composed of three groups: an adult workshop, teenagers, and children from 8 to 12. There are approximately 50 children attending the Freedom School. They will be used as subjects for the study. Basically they are of middle class and lower middle class origin and have parents interested or involved in the civil rights movement.

Hypotheses

Participation in the Freedom School will have effects in four areas: (1) attitudes toward the self; (2) attitudes toward Negroes; (3) attitudes toward whites; and (4) attitudes toward civil rights.

It is hypothesized that the self-attitudes and the attitudes toward Negroes will become more favorable and a greater solidarity will be felt with other Negroes. The reasons for this can be seen in a dissonance model. Through socialization and the development of the "self" the Negro child learns that he is a Negro and is considered inferior and undesirable by society. This is in dissonance with a desire to think well of himself. In such a dissonance situation there are two alternatives, to change his perceptions of reality or to change his perceptions of himself. In the past the Negro child learned that the way society viewed and treated him could not be changed. This left him with no compelling reason for not accepting the officially sanctioned negative evaluation of himself, and his dissonance was balanced by accepting the belief that he was, in fact, inferior. However, society today is beginning to show signs that the treatment of the Negro will be changed. Correspondingly, the Freedom School, by teaching a pride in being a Negro and by giving the child a knowledge of the positive aspects of the Negro heritage to counterbalance the negative stereotypes projected by society, gives the child a basis for rejecting society's evaluation and a basis for a belief in his own personal worth and value. This process will be supplemented by providing a knowledge of outstanding Negroes whom he can respect, identify with, and use as models. The self-attitudes and the attitudes toward Negroes will, therefore, become more favorable and a greater solidarity will be felt with other Negroes.

An increased knowledge of Negro history and a corresponding identification with the Negro culture should lessen the effects of the glorification and privileged status of whites in our society. The socialization effects which cause the preference for being white by telling the Negro child that it is better to be white, will be reduced by a more favorable attitude towards his own race. A clearer understanding of how the Negro was placed in his present position should have an unfavorable effect upon attitudes toward whites. For these reasons it is hypothesized that the attitudes toward whites will become more unfavorable.

A sounder knowledge of the civil rights struggle, a historical perspective of the civil rights movement, an admiration for historical and contemporary civil rights leaders, and the exposure to the deeply committed attitudes of the teachers and staff towards the civil rights movement should result in a more action oriented and committed involvement in the civil rights movement.

Although the causal relationship has not been proven, the results of this study indicate that groups within the Negro community which (1) emphasize a positive view of Negro history or (2) actively work to change the status of the Negro in America, can have and hold positive attitudes toward Negroes. At the same time, the results indicate that of the two activities, the emphasis upon Negro history produces more positive attitudes toward Negroes than does the participation in the civil rights movement. It was also found that the attitudes toward whites of the two samples studied differed, those Negroes emphasizing Negro history perceived whites less positively than Negroes while those Negroes active in civil rights perceived whites to be equal to Negroes.

It may be concluded that one of the major tasks of society is to change the negative self-attitudes of Negroes in order to bring them into the "main-stream" of society. Two possible methods are pointed to in this study. The first is teaching Negro history. The second is involving all Negroes in action programs such