

DARE CULTURAL ENRICHMENT PROGRAM

Planning Conference

Harrelson Hall, N. C. State University

December 10, 1967

- 1:30 Registration
- 2:00 General Meeting (Rm 213)
- Introduction to the project
General discussion (panel moderated)
Workshop assignment
- 3:00 Workshops*
- 4:00 Coffee Break
- 4:30 Workshops
- 5:30 DINNER
- 7:00 Workshops
- 8:00 General Meeting
- Summary
Appointment of standing committees
Adjournment

- | | |
|--|--------|
| *Black Heritage | Rm 307 |
| Government and Vocations | Rm 371 |
| International Studies | Rm 330 |
| Religion | Rm 320 |
| Exploration | Rm 335 |
| Arts | Rm 325 |
| Avocations (sports, hobbies,
games, etc.) | Rm 314 |

NOTES:

Coffee and do-nuts will be available all day in the lounge.

Dinner is available for a song at the Erdahl-Cloyd Student Union.

DARE (Direct Action for Racial Equality) of North Carolina State University is planning to operate a Cultural Enrichment program for black children aged 11 to 13 (Junior High students). The basic ideas underlying the program and the general plans have already been made (see enclosed brochure). What remains is the detailed planning and the appointment of personnel to run the program. We are writing you to ask that you attend a planning conference to be held December 10, 1967, in Harrelson Hall at North Carolina State University. Your talents are badly needed to help place the project on a solid footing.

The first program is to be carried out next semester (January through June) on a very small scale and on an experimental basis (perhaps 30 children) in order that we might learn the ropes. The hope is to find funding for a much larger program during the summer. The initial funding will be with contributions from local sources and a small grant received from the North Carolina Council on Human Relations. The success of the program will determine whether or not DARE applies for a larger grant to do the project on a larger scale. As you can see the future and success of the program depend upon your participation in the coming conference.

The program as we now conceive it consists of several blocks in each of which a given aspect of cultural enrichment is to be explored. Each block is to be planned in detail by a committee of people directly concerned (professionally or otherwise) with the materials of the block in question. Thus the block on philosophical exploration would be planned by people involved in religion and philosophy.

It should be understood that the blocks are merely convenient ways of lumping materials which are to be planned together. It should not be taken to imply that all of the material in a block is to be presented at once nor does the execution of one block exclude the simultaneous execution of another.

Since, at this point, the program is more or less open ended and unstructured, the planners will be given a free hand in deciding its course. In a word, here is your chance to get in on the ground floor of a program, which, if planned and executed properly could provide a key to breaking the poverty cycle at one of its most impregnable points--education and culture.

Planning of such a program requires the involvement of many people acting in concert. The DARE Cultural Enrichment Committee has made outline plans for the project and the subject matter to be considered. Thus, the general planning has been done. It is now our wish to do more detailed planning of the program in the planning conference. The aim of the planning conference then is to set up a pilot project to be carried out during the Spring academic semester.

As a participant in the conference you will join a discussion group or "block" group whose purpose it will be to plan the more detailed aspects of one block in the program. Hopefully from these meetings there will evolve permanent groups who will assume responsibility for supervising the execution of the program. People have been assigned to the blocks on the bases of their professional and avocational interests and skills as well as on the basis of their probable acquaintanceship with other resource people in the area.

It is possible that one planning session will be sufficient to solidify the program. If not further sessions will be arranged at the convenience of those in attendance at our first meeting.

Block I - Exploration

This block in a sense provides the basis for the whole program. Here the children are to be exposed to the many means and mechanisms of physical and spiritual exploration. The programs under this block should be aimed at instructing the children as to how one seeks, exploits, records, and fully appreciates experience. It is hoped that activities designed to encourage extensive use of all sensory mechanisms will be developed. This block is also to reveal to the children ways of getting information and, just as important ways of recording the information. Going barefoot, blindfolded, taking pictures, keeping diaries, etc., are examples of what can be done. The emphasis here should be on creative exploration.

Block II - Black Heritage

The need for this block is obvious. At a time when the black man's self esteem is only beginning to rise from what must have been its lowest ebb, black children need sources of information consistent with their new found pride. This block should aim to provide a sound basis for the black child's pride in being black. The risk of producing blind racism rather than pride is present, but it is a risk that must be taken if this program is to avoid becoming just another attempt to bleach the black man's mind.

Block III - Philosophy and Religion

Here the child is exposed to the many different ways people have of looking at the world and at themselves. Programs in which various religions and philosophers are presented should be the rule here. The relationship of this block to some of the others is obvious and should not be ignored in the planning. Planners should keep in mind that Raleigh is rich in resource people for the block.

Block IV - Government

This block is one of those potentially boring to the children but nevertheless essential. It is imperative that black children be made aware of the workings of the system under which they live and also imperative that they be made aware of their potential influence on the system. Planners should attempt to design this block with the child's future participation in mind. Local, State, and National governments should be included.

Block V - Vocations

For many black children the choice of jobs for educated people is very limited. In many cases this limit is due to the child's concept of what people can do to make money. The vocations block should be designed to broaden the horizons of the children so that they recognize something other than teachers, ministers, doctors and lawyers as successful people. Community organizing, for example, is a well-paying and very important job. The emphasis here should be on vocations relevant to the needs of black people but not to the exclusion of some of the more exotic professions.

Block VI - Avocations

This is the "fun" block. Here the children are exposed to sports, games, hobbies, pets, etc., which are not normally encountered in the ghettos. There is no need to tell black children about football, baseball, or some other rather commonplace sports and games to which they are already over-exposed. This block should open totally new doors. Of all the blocks this one allows the greatest freedom. It is limited only by the planners' imaginations.

Block VII - International Studies

The folk dances and songs, the foods, the crafts, the games and the religions of other countries are readily available to people in this area. Between Durham, Raleigh and Chapel Hill the number of students from other

countries is overwhelming. Planners of this block should seek ways of tapping this resource. Weekly sessions, for example, in which the children are given a meal, slides, folk dances, etc., from one country or area of the world are certainly feasible.

Block VIII - The Arts

Sculptors, musicians, painters, dancers and actors are readily available in this area. There are theaters, museums, concerts and any number of other media through which the participants in the program could be exposed to the arts. Planners of this block should keep two things in mind. First that this block is complimentary to other blocks in the program and secondly, that we are dealing with black children. It would be most discouraging to them to find themselves exposed only to European art forms, especially if they are being performed or produced only by white artists.

Some Food for Thought

Notes

Religions

Moslems
Black Muslims
Zoroastrians
Hindu
Bahai
Christians
Jews

Sports

Sky diving
Caving
Skiing
Soccer
Rugby
Lacrosse
Swimming
Log rolling
Riding
Surfing

Pets

Insects
Turtles
Fish
Snakes
Ants
Crayfish
Spiders
Skunks
Chipmunks
Birds

Places to go

TV Stations
NCSU Dairy farm
Airport
Police stations
Water works
Sewage disposal plant
Electric plant
Carolina potters
Libraries
W.W. Holding Tech.

Jobs

Community organizer
Electrical linemen
City planner
Restaurateur
Veterinarian
Pilot
Psychologist
Forest ranger
Business machine repairman
Tree surgeon
Data processors
Medical Technicians
Linguists

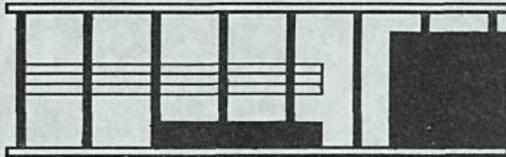
Help

NCSU
Shaw
St. Aug.
N. C. Museums
City Council
Merchants Bureau
Libraries
State Personnel Office
W. W. Holding Tech

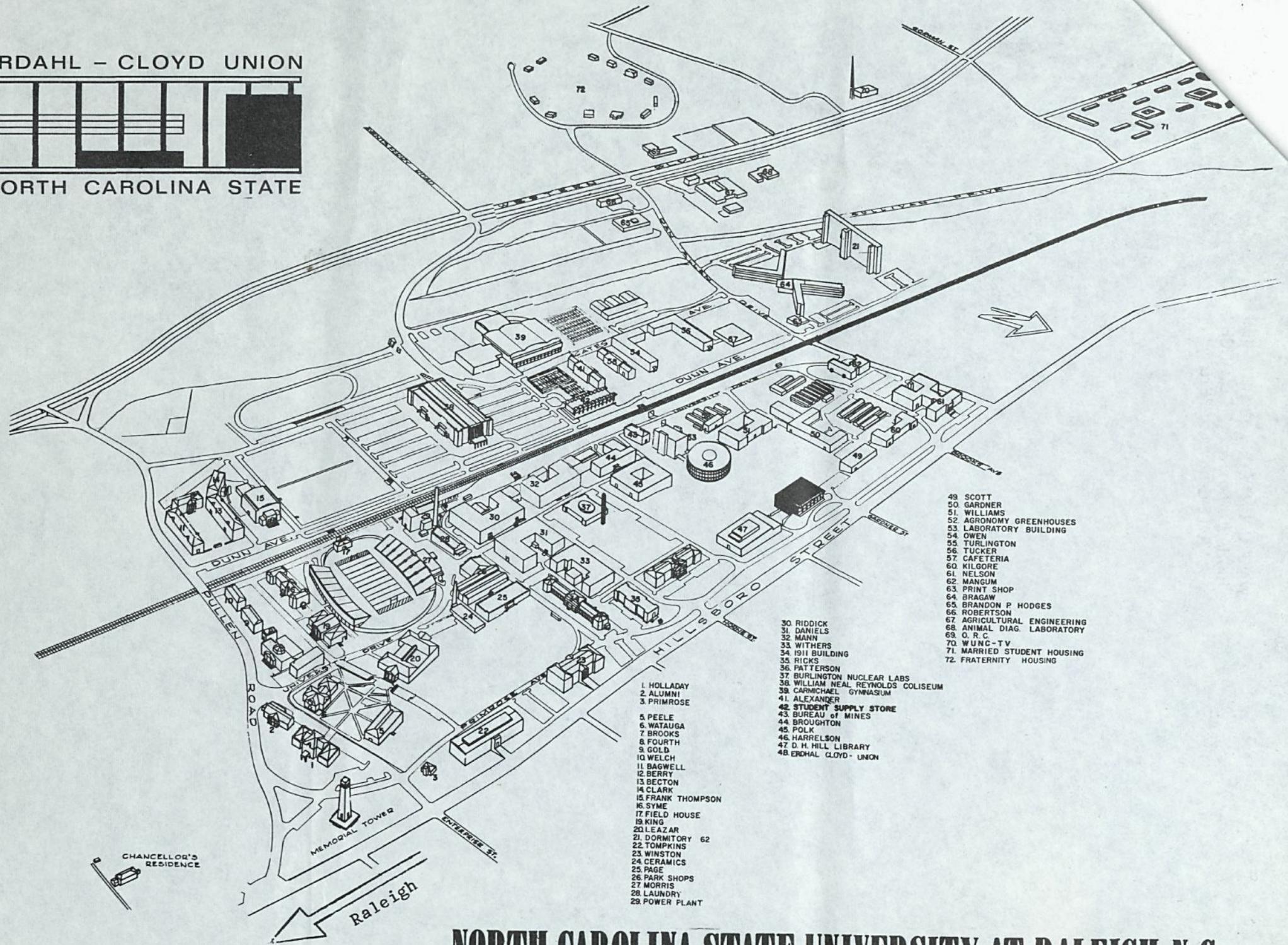
Notes

1. Reading is very important and should be a part of all blocks.
2. Duplication of school efforts should be minimal.
3. The more the children see black people doing the things they are learning about, the more likely they are to consider that thing achievable.
4. We are dealing with two very delicate balances:
 - a. Presenting the program can result in stimulating the participant to try and achieve what is presented or it could result in complete withdrawal and abandonment of hope.
 - b. Attempting to instill black pride could result in a kind of blind racism that will work to the detriment of the participant.
5. Not only have black people been denied access to western culture, they have been, in effect, deculturalized generally. Thus many black children find themselves in a position of being cultureless in a culture-laden society. The aim of the program is to supply the needed reculturalization.
6. Movies and TV programs provide a constant supply of culture-rich programs. Keep track of these.
7. Parents may prove to be our greatest allies.

ERDAHL - CLOYD UNION



NORTH CAROLINA STATE



- 49 SCOTT
- 50 GARDNER
- 51 WILLIAMS
- 52 AGRONOMY GREENHOUSES
- 53 LABORATORY BUILDING
- 54 OWEN
- 55 TURLINGTON
- 56 TUCKER
- 57 CAFETERIA
- 60 KILGORE
- 61 NELSON
- 62 MANGUM
- 63 PRINT SHOP
- 64 BRAGAW
- 65 BRANDON P. HODGES
- 66 ROBERTSON
- 67 AGRICULTURAL ENGINEERING
- 68 ANIMAL DIAG. LABORATORY
- 69 O. R. C.
- 70 WUNC-TV
- 71 MARRIED STUDENT HOUSING
- 72 FRATERNITY HOUSING

- 1 HOLLADAY
- 2 ALUMNI
- 3 PRIMROSE
- 5 PEELE
- 6 WATAUGA
- 7 BROOKS
- 8 FOURTH
- 9 GOLD
- 10 WELCH
- 11 BAGWELL
- 12 BERRY
- 13 SECTON
- 14 CLARK
- 15 FRANK THOMPSON
- 16 SYME
- 17 FIELD HOUSE
- 18 KING
- 20 LEAZAR
- 21 DORMITORY
- 22 TOMPKINS
- 23 WINSTON
- 24 CERAMICS
- 25 PAGE
- 26 PARK SHOPS
- 27 MORRIS
- 28 LAUNDRY
- 29 POWER PLANT

NORTH CAROLINA STATE UNIVERSITY AT RALEIGH, N.C.

