AFRICANISMS IN THE GULLAH CULTURE

A Thesis

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by

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The author anticipated the many hours and time which was needed to produce her first thesis and major research. However, the author did not realize the patience and time such a study would require of other individuals.

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DEDICATION

First of all, I thank God for making my dream come true and for giving me an African family in every sense of the word.

This thesis is dedicated to the individuals who have contributed most to the author's personal and educational development, her parents:

Minnie McCutchen Dozier and
Sandy Dozier
also her brother,
Carl and Sister, Charlena
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CHAPTER I

STATEMENT OF THE PROBLEM

The cultural origin of an ethnic group determines the history and destiny of a people. The lack of it destroys them.

The cultural genesis and history of African-Americans have been distorted since the early slave trading period. Unfortunately, such distortions have led to many stereotypes about Africans. The specific discipline where the cultural heritage of Africans have been excluded is sociology. However, numerous research and publications in sociology have studied the African-American family. The conclusions and analysis of these researchers, moreover, have been refuted by several scholars both Black and white; and the Black community (see Chapter II).

Only recently has there been an attempt to re-evaluate the Black experience in America through an examination of the African heritage of Blacks. This reassessment of the Black Experience has taken place in many aspects of the African-American culture; namely --music, dialect, the arts, and in some respects education. Unfortunately, this reassessment has not taken place in the African-American family. It seems impossible that scholars have analyzed aspects of the Black culture without even examining the organizational structure of the family in terms of its African origins; since the family is the primary agent of socialization which makes
the deepest impression on an individual. Traditionally, the African family's social conditions and attitudes have been scrutinized as a direct effect of slavery, migration and urbanization, resulting in low income, poor education, deteriorate families and welfare dependency. However, the new ideology that developed to re-evaluate the Black Experience directs its attentions toward Africanisms to describe the Black Experience.

As a part of the new concept of Africanism in the African-American experience, this study will focus specifically on the Gullah family. It will examine the possibility of African survivals and describe the values, attitudes, and organization of the Gullah family. To study the possible African "survivals" in the Black family, it was necessary to conduct research in the geographical location where the African retentions are strongest. The area in the United States where there is evidence of strong Africanism is the Gullah or Geechee area. The unique dialect, music and arts of the Geechees support evidence of Africanisms in their culture. The strong evidence of African survivals in the Gullah culture convinced the present writer to formulate this hypothesis: Since there are documented evidence of African survivals in the Gullah culture (i.e. the art, music and dialect), it would seem logical that the survivals are also present in the African-American family structure.

Objectives of the Study

The survival of an ethnic group's culture must depend on the
elimination of negative stereotypes from the historical development of the people and accurate documentation of their culture must be recorded. The area in the culture of African-Americans where numerous stereotypes exist is the Black family. The family unit has always been an important element for slave masters because they knew that in order to destroy the African's culture and his resistance, it was necessary to destroy the family unit.

Therefore, this study will attempt to erase some of the negative myths and distorted views concerning the Black Experience in America through an illustration of its historical continuum. The method, then, is:

1) to review racist literature which deny, except to the most diligent reader, the survival of African influences in the Black culture--specifically, the art, music, dialect, and the Black family;

2) to review documentary evidence that support the existence of Africanisms in the Gullah culture;

3) and to examine the attitudes, values and structure of the Gullah family.

However, it is the writer's hope that this study will bring forth scholarly studies concerned with the Gullahs, reveal to educators and general readers the richness of the Gullah culture, and educate the Geechees especially about their rich and unique heritage.
Significance of the Study

As African-Americans become aware of their cultural heritage, the need for documentation is vital to Black history. This study is an attempt to document the cultural heritage of African-Americans because of (a) the abundance of racist publications, and (b) the lack of sound historical research on the Gullah culture. Moreover, an examination of the South Carolina educational system reveals an absence of Gullah literature in the curricula at the secondary and post-secondary levels.

Methodology

This study will analyze the culture of the Geechees through the family organizational structure. The primary source of information was taken from a sample population of fourteen area residents living in Georgetown, Mt. Pleasant and Edisto Island, South Carolina. Tape recorded interviews and questionnaires were employed to document the residents' testimony. This sample population included a cross-section of individuals whose ages ranged from 24 years to 102 years. Moreover, the remainder of this study devotes its attention to Africanism. The chapter of related literature (Chapter II) reviews studies done on the Gullah culture, and analyzes the racist conclusions of these studies. The areas specifically studied in Chapter Two are the development of Black music, dialect, and art.

The first section of Chapter Two gives an analysis of the origin and development of the Gullah dialect. In addition, the arts
of basketry, face vessels and quilting are discussed. The final section in the Chapter is devoted to the development of the myths and research on the Black family.

Chapter Three, moreover, places special emphasis on the historical and geographical development of the Geechees in South Carolina. Chapter Four gives the procedures and methods used to conduct original field research in the study. Discussion of the findings and the conclusion of the study are included in Chapter Five, while the researcher's conclusions and recommendations made may be found at the study's end.

Definition of Terms

The Black community in its fight for liberation is continuously redefining itself. In their struggle for self-determination, different terms are used which are believed to erase some of the negative stereotypes Europeans have given to Africans and to place positive images in the minds of Black people. However, it is very difficult for Africans to re-educate and to redefine their people because of the colonial processes Blacks have undergone worldwide, and particularly in America.

The following terms are intended to give the reader some knowledge of their usage in this study. Most of these terms are
important because it is difficult to find them in dictionaries or in social science references. They are as follows:

African; African-American; and Black are used interchangeably to refer to Africans who were (are) born in America.

Geechee - a term derived from the Ogeechee River near Savannah, Georgia.² which is given to all Africans living along the Southeastern Atlantic Sea Coast (extending from Georgetown, S. C. to Florida).

Gullah - a term given to Africans living along the South-eastern Atlantic Sea Coast. It has two possible origins: a) a corrupt form of Angola and b) a name from the Liberian ethnic group, the Goals on the West Coast between Sierra Leone and the Ivory Coast.³ The reader should note that the terms Gullah and Geechees are used synonymously.

Black community - the sections in America, urban or rural, where sixty per cent or more of the inhabitants are of African descent.

Black family - Africans who are related by blood or either by the extended family.

Black experience - the process Africans have undergone socially, historically, mentally, and physically.

Africanisms - are common characteristics of the African culture which is found in the culture of African people throughout the world.
CHAPTER TWO

Review of Literature

The literature reviewed here will not only include studies related to the Gullah family but will also include studies on the Geechee culture (i.e., art, music, dialect), as well as the concept of African carry-overs. The Southern region of the United States, especially the states located along the Atlantic Sea Coast (the Geechee area), known traditionally as the location with the most Africanretentions. The idea of the manifestation of Africanism in the culture of African-Americans was not easily accepted in this society. Consequently, two schools of thought have developed—one school supports the idea of African carry-overs, while the other takes the contrasting viewpoint. These schools of thought originated when researchers began to record the music of slaves and later the music of the slaves' children in spirituals, blues, and jazz. The debate over African influences in America did not end with the subject of music, rather it was just as evident in the dialectal speech patterns, the arts, as well as the Geechee family structure.

As stated earlier, the spiritual of the South Carolina slaves were recorded during the Civil War and the Reconstruction Era.
Map of the Gullah Area

These songs were documented by Northern white teachers and missionaries. The first collection of such spirituals was published in 1867 by three missionaries, William Allen, Charles P. Ware, and Lucy McKim Garrison, in their book, *Slave Songs in the United States*. Another documentation on the African-American music during this period was "The Survival of African Music in America" published in *Popular Science Monthly*, September, 1899, by Jeanette Robinson Murphy. The two works above reflect the attitudes of most contemporary scholars who have written on the origins of the African-American music. These contemporary attitudes, however, sought to explain the origins of the spirituals in terms of their own Christian beliefs and the African influence. Meanwhile, in 1893, a new ideology was developed by Richard Wallaschek, a German musicologist. Wallaschek's *Primitive Music: An Inquiry into the Origin and Development of Music, Song, Instruments, Dance, and Pantomimes of the Savage Races*, concluded that African-American music was an imitation of western music. This belief was widely accepted in the American society because of the myths created about the Black man.

Wallaschek's accusations were challenged by several scholars. First among them was Henry Edward Krehbiel, a critic for the *The New York Tribune*, who criticized the analysis of Wallaschek toward the origins of African-American music. Krehbiel analyzed the parallels between Africa and African-American music in his book, *Afro-American Folk Song*. He found several similarities between
the music produced in Africa and the United States among African-
Americans. He found the similarities by examining the African
and African-American songs by the use of musical scales.

Nevertheless, as the years progressed, the argument on the
origins of African-American music intensified giving birth to two
arguments. These two arguments are: 1) African-American music is
mostly western with remnants of African carry-overs and 2) African-
American music is African in origin. Unfortunately these argu-
ments continued to be debated among subsequent scholars. In 1926,
Norman J. White published American Negro Folk Songs. This study
acknowledged the African origin of African-American but the author
held that the concepts and words of the African-American spirituals
were almost entirely derived from white hymns and camp meetings.
Other works which attributed the development and origin of Black
music to European influences are: George Pullen Jackson's "The
Genesis of the Negro Spiritual," (1932) and Negro Spirituals,
Their Life Span and Kinship (1943). 7

On the other hand, African scholar Nicholas G. J. Ballanta
documented research in which he found the Negro spirituals to have
African influences. Ballanta showed parallels in the songs of
African-American and African on the continent of Africa in his
book Saint Helena Island Spirituals (1925). Moreover, in 1956
James Weldon Johnson and J. Rosamond Johnson's The Books of American
Negro Spirituals found that Black music was a fusion of christiani-
ty and African influences.

The songs listed in Johnson's collection and subsequent Black spirituals have led to more detailed research such as *Blues People: Negro Music In White America*, by Imamu Ameer Baraka (LeRoi Jones). This study attributes Africa as the major root of African-American music. In 1968, another major study was produced, *Early Jazz: Its Roots and Musical Development* by Gunther Schuller. This study is one of the most detailed technical analysis of jazz to date. It analyzes the harmonic, melodic and rhythmic patterns in jazz which corresponds closely with the African music.


Consistent with the myths and arguments discussed above, the same assertions exist about the possibility of African carry-overs
in the dialectical language patterns of African-Americans. Today, the present dialect or Black English as it is sometimes called, still has components of African languages. However, the Black dialect that is more pronounced in structure and form to African languages is the Geechee dialect. The Geechee (or Gullah) dialect is defined as a creolized form of English revealing survivals from many African languages spoken by slaves who were brought to South Carolina and Georgia during the eighteenth century and the first half of the nineteenth century. Nevertheless, this dialect continued to exist among their offspring even unto the present.

The Africans who were brought to South Carolina and Georgia directly from Africa came principally from a section along the West Coast extending from Senegal to Angola. The important areas involved were Senegal, Gambia, Sierra Leone, Liberia, the Gold Coast, Togo, Dahomey, Nigeria, and Angola. The vocabulary of Gullah contains words found in the following languages, all of which are spoken in the above mentioned areas: Wolof, Malinke, Mandinka, Bambara, Fula, Mende, Vai, Twi, Fante, Ga, Ewe, Fon, Yoruba, Bini, Hausa, Ibo, Ibibio, Efik, Congo, Umbundu, Kimbundu, and a few others.

The development of this dialect among Africans in America has produced two arguments: that the African-American dialect is a form of "English baby talk," and that the African-American dialect is a
Map of the West Coast Africa

carry-over from the African heritage. The most renowned scholars who support the contention that the Gullah dialect was derived from the English language are Ambrose E. Gonzales, John Bennett, George Phillip Krapp, Reed Smith, and Guy B. Johnson. The analyses and conclusions of these researchers were based upon their racist attitudes toward Africans. A. E. Gonzales states in his publication *The Black Border: Gullah Stories of the Carolina Coast* (1922), that:

Slovenly and careless of speech of these Gullahs seized upon the peasant English used by some of the early settlers and by the white servants of the wealthier colonists wrapped their clumsy tongues about it as well as they could and, enriched with certain expressive African words, it issued through their flat noses and thick lips as so workable a form of speech that gradually adopted by other slaves and became in time the accepted Negro speech of the lower districts of South Carolina and Georgia. With characteristic laziness, these Gullah Negroes took shortcuts to the ears of their auditors, using as few as possible. Sometimes making one gender serve for three, one tense for several and totally disregarding singular and plural numbers. 17

Unfortunately, racist research continued to be published on the Geechee dialect. As the publications flourished, researchers attempted to justify their racist attitudes by means of examining the plantation system of slavery to explain the Gullah dialect. Phillip Krapp discussed this theory in his article, "The English of the Negro," *American Mercury* (1924), he states:

The assimilation of the language of the Negroes to the language of the whites did not take place all at once. From the very beginning the white overlords addressed themselves in English to their black vessels. It is not
difficult to imagine the kind of English this would be. It would probably have no tense of the verb, no distinctions of cases in nouns or pronouns, no marks of singular or plural. Difficult sounds would be eliminated, as they are in baby-talk. Its vocabulary would be reduced to the lowest possible element. . . . It is reasonably safe to say that not a single detail of Negro pronunciation or Negro syntax can be proved to have any other than an English origin.18

Similarly, other works continued to support the idea of English origin in the dialect of African-Americans. Such studies are John Bennett's "Gullah: A Negro Patois" South Atlantic Quarterly (1908-1909).19 He justifies the origin of the Geechee dialect to be English in origin because of the African interaction with white indentured servants and laborers. In 1888 and 1925 two studies supported Bennett's argument: Charles C. Jones', Negro Myth from the Georgia Coast (1888), and DuBois Haywards', Porgy (1925).20

For over a decade the above ideologies were the dominant theme in all subsequent studies published on the Gullah dialect. The major works which carried this theme were Reed Smith's "Gullah" published in the Bulletin of the University of South Carolina (1926); Guy B. Johnson's Folk Culture on St. Helena Island, South Carolina (1930) and Mason Crum's Gullah: Negro Life in the Carolina Sea Islands (1940).21

However, the decade of the 40s was a period for new developments in the literature and attitudes toward the Gullah dialect. During this era outstanding works were published by Melville
Herskovits, *The Myth of the Negro Past* (1941) and Lorenzo D. Turner's "Linguistic Research and African Survivals," *American Council of Learned Societies,* (1941).\(^{22}\) Turner found the origins of Gullah dialect to be definitely African. The present scholars went beyond the British language to solve several questions left unanswered by the earlier researchers. Turner and Herskovits studied the culture of Africans in the New World as well as their languages in Africa. The work on the Gullah dialect which supports definite African characteristics in the dialect of the Geechee is Turner's major work *Africanism in the Gullah Dialect* (1949).\(^{23}\) Since this publication, no work has been devoted entirely to the Gullah dialect, however, educators have directed their attention to Black English. This work reveals supportive evidence on the origins and development of the Gullah dialect. The publication gives a very detailed and technical analysis of the Gullah dialect and the African languages.

Meanwhile, the early plastic and graphic arts of Gullah people came close to extinction by European enslavers. The white enslavers deliberately destroyed all they could of the early African-American art, because it showed the strong identification of slaves with Africa. To eliminate this sense of identity white masters either condemned the arts as "pagan and sinful" or destroyed it.\(^{24}\) Nevertheless, the arts and crafts continued to survive among Africans in America similar to the fashion it did in Africa.
These similarities are found in the purpose of the art and the technique for making the art objects. The African art both in America and Africa were created for a function and a purpose. African art was also created to be used and appreciated by the masses of people. This function is unlike western arts because Western arts for example, are created to be hung on a wall as a part of a decorum and appreciated by the beholder (or afforder, i.e., capitalism).

Contrary to the "melting pot" myth in America, the Africans who were forced to settle in the United States continued to make art objects characterized by African styles. These art forms were face vessels, quilting, basketry, blacksmith, wheelwrights, architecture, and carpentry.

The first example of African arts and crafts is the face vessels which were produced in the Gullah area of South Carolina and Georgia between 1850-1880. They were made from local clay and fashioned on the potter's wheel. The human features on the face vessels were applied with the hands. This pottery was glazed with sand and pine ash in a variety of colors. These jugs or vessels have several features, they are, ball-like eyes made of clay or porcelain and are sometimes movable; the teeth were made of kaolin (white clay). The noses of the vessels are slightly hooked with flaring nostrils. The face vessels are characterized by enormous eyes, wide-opened mouths with clenched teeth and protruding eye-
brows. The face vessels vary in size and form. Some are small pictures with smiling features and pouring spout and others have expression of singing, mustache, hands and arms. The size varies from 1 1/4 inches to 18 inches high. These African-South Carolinians and African-Georgians face vessels were believed to be linked with the Geechee religion, but, it is known that these face vessels were utensils for liquids. These face vessels are stylistically similar to the art made in Zaire, West Africa (i.e. the wooden and pottery made in West Africa). The African-Georgian and African-South Carolinian face vessels are on exhibition in the Charleston, South Carolina Museum, Smithsonian Institute (Washington, D.C.) and the Museum of Primitive Art (New York, New York).

Even though face vessels are one of the earliest forms of African-American art, this art form ceased to exist among the Geechees today. Presently, quilting, and basketry are among the art forms existing in the Gullah area with African influences. Quilting has survived in the Gullah regions for centuries and it is still popular among the inhabitants in this region.

Moreover, only a few of the Gullah quilts are recorded. One of the earliest recorded quilts made by an African-American is entitled "Harriet Powers Bible Quilt." This quilt was completed around 1898 by Harriet Powers. Powers was born a slave in 1837, near Athens, Georgia. Her quilt consists of 15 different scenes, each on a square of colored calico. These scenes are a combination
of religious and astrological subjects. Today there are several individuals in the Geechee region who make quilts for either gifts or economic reasons. The latest written records on the quilts made by the Gullahs are Roxine Brimmage, a resident of St. Steven, South Carolina discussed in Encore magazine. The article discusses Mrs. Brimmage economic conditions and describes the quilts she has on exhibition at the University of South Carolina. A later documentation of African-American quilting was published in Essence magazine. There are several other Gullahs who quilt in America for pleasure or economic reasons. Unfortunately, most of their art work is not recorded. Nevertheless, the quilting technique found among the Geechee is similar to the distinctive appliqué hangings made by the Dahomeans in West Africa.

Likewise, basketry is a popular form of African-American art surviving along the Southeastern Atlantic sea coast. The art of basketry is centuries old in Africa and over three hundred years old in America. The baskets which are being made in South Carolina are almost identical to the coil baskets found in West Africa. There is only one area in South Carolina where this art is practiced daily--this area is Mt. Pleasant, South Carolina. Surprisingly, the baskets are no longer made by the mass of African people, rather they are made by individual families. Fortunately, the baskets still serves as utensil items made to be used by the masses of people. The Gullah baskets were first made to separate rice.
These baskets were known as fanner baskets. The baskets were used as pocketbooks, sewing kits, plant hanger, fruit baskets and several other useful purposes. These baskets are made of sea weed grass, split palmetto leaves, and needles of long-leaf pine. Earlier baskets were made of bamboo and sugar cane strips. The "Generation Baskets" are exhibited daily along highway 701 between Charleston and Georgetown, South Carolina and the old slave market in Charleston, South Carolina. In addition, the baskets are exhibited at the Charleston Museum, the Rice Museum (Georgetown, South Carolina), the Smithsonian Institute and it is traveling in the United States on the "Afro-American Tradition in Decorative Arts" exhibition organized by the Cleveland Museum of Art (Cleveland, Ohio).

There are several publications that illustrate and also give some historical background on the Geechee baskets. The publications are, South Carolina Low Country Coil Baskets and The Afro-American Tradition in Decorative Arts. There are other works which recorded the art of basketry, quilting and face vessels. These works include Selections of Nineteenth Century Afro-American Artist, and Black Collegian magazine.

The Gullah family, unlike the arts, music and dialect, has not received scholarly attention. Indeed it seems unreasonable for scholars to conduct research on the Gullah culture without regarding the Gullah family. Since the central role of the family
is a transmission of values, education, and child rearing, moreover, it would seem impossible for the Geechees to continue their cultural heritage without the direct influence of the family. After all, the existence of Africanism in the arts, dialect and music of the Geechees is evidence that there is Africanisms in the structure of the Black family. However, this contention is a different approach from the traditional study sociologists have taken in studying the Black family. The traditional field of sociology has studied the Black family through a socio-pathological approach. This discipline has refused to analyze the characteristics of the Black family in terms of its African character; instead, it looks at the social behavior of the Black family as a direct effect of slavery, migration and urbanization.

The "father" of this discipline, Robert E. Park has made the same conclusions on the African-American cultural heritage and has summarized this concept in "The Conflict and Fusion of Cultures with Special Reference to the Negro":

My own impression is that the amount of African tradition which Negroes brought to the United States was very small. In fact, there is every reason to believe, it seems to me, the Negro, when he landed in the United States, left behind him almost every thing but his dark complexion and his tropical temperament. It is very difficult to find in the South today anything that can be traced directly back to Africa.34

Other sociologists, who followed the same line of thinking as Park, have taken the same position on the existence of Africanism in the culture of African-Americans. Even African-American
sociologist such as E. Franklin Frazier and E. B. Ruter have held this same traditional belief. E. Franklin Frazier, who is known as the major writer on the African-American family in *The Negro Family in the United States*, states that:

> Probably never before in the history has a people been so nearly completely stripped of its social heritage as the Negroes who were brought to America... old men and women might have brooded over memories of their African homeland, but they could not change the world about them. Through force of circumstances, they had to acquire a new language, adopt new habits of labor, and take over imperfectly, the folkways of the American environment... Of the habits and customs as well as the hopes and fears that characterized the life of their forebearers in Africa, nothing remains.35

Franklin's research examined the behavioral patterns of the African family which is shaped by social conditions instead of race or the African heritage. This argument is elaborated in his other works: *The Negro Family in Chicago* (1939) and *The Free Negro Family* (1932). W. E. B. DuBois' *The Negro American Family* (1908) also negates the African influences in the Black culture.36 Similarly, E. B. Reuter, a Black sociologist, summarized the possibility of African influences as impossible to have sufficient African carry-overs because the slave trading system brought Africans from many different parts of Africa. He makes this conclusion in "The Negro Family in the United States" (1940).37

During the 1930's it was popular for Europeans to ignore Africanism in the Black culture. At the same time, it was popular for Blacks to accept such analysis because of the negative stereotypes given to the African character. Furthermore, the
publications of Frazier and Parks helped new sociologists to document the theory which ignores African survivals in the culture of Black Americans. Their theory was the central theme in later publications on the Black family. In brief, the following works upheld the above thesis, Gunnar Myrdal's *The American Dilemma: The Negro Problem and Modern Democracy* (1944); D. Edward Franklin's *Marital Status and General Family Characteristics of Non-White Population in the United States*, (1953) and Paul E. Glick's *American Families* (1953).  

The tradition continued for sociologist to study the Black family with the same analysis of E. Franklin Frazier. One of the most controversial studies with this conclusion is *The Negro Family: The Case for National Action* (1965) by Daniel Patrick Moynihan. Moynihan's study found the structure of the Black family in a deteriorated state because of its high rate of marital dissolutions, illegitimacy, matriarchy, and welfare dependency.  

reacted to the conclusions and analyses made by Moynihan. Consequently, the author went to South Carolina to conduct research in the Geechee area because there is a lack of documented research on the topic of the Gullah family. Before examining the research conducted in South Carolina, the brief geographical and historical section in Chapter II will enhance the understanding and development of the Gullah culture.
CHAPTER III

Background Information

This chapter will discuss a brief geographical and historical account of the Geechee area. The historical development of any region has a lot to do with its geography. The geographical setting of a region, along with its physical features and economic resources determine to a large extent most of its history and culture. Therefore, the geography and history of South Carolina reflect the culture of the Gullahs.

A Brief Geographical Account

South Carolina has played an important role in the historical development of the United States. It shares common boundaries with North Carolina, to the North; Georgia, to the Southwest; and the Atlantic Ocean, to the East. The state is divided into three natural regions. These regions are, the Blue Ridge Mountains in the Northwest; the Piedmont Plateau in the West; and the Atlantic Coastal Plains along the coast. The Blue Ridge and Piedmont sections are referred to as the Up Country because of its hills and mountains and the Atlantic Coastal Plain is called the Low Country.

South Carolina is mainly an agriculture state. It has three major rivers (i.e., Santee, Pee Dee, and Savannah) which contrib-
bute to the production of its leading crops. These leading crops are tobacco, soy beans, and cotton. The state is 30,225 square miles in diameter. The total inhabitants of the region is 2,848,000.2

Even though South Carolina is mainly agricultural, industrialization is rapidly growing. The industrial movement was slow getting started, but presently South Carolina ranks second to North Carolina in textile output.3 The state's primary source of revenue prior to this period was indigo, rice, and cotton. Indigo was its major crop from 1750 to the Revolutionary War.

Nevertheless, Madagascar rice was introduced in the state around 1680.4 The rice was given to Henry Woodward from captain John Thumber as a parting gift. Woodward planted the rice and began a new crop in South Carolina--Charleston in particular.5 This led to the large consumption and commercial cultivation of rice. The commercial use of rice demanded a large supply of labor. To meet this demand, large numbers of Africans were imported to cultivate the rice. South Carolina became the nation's leading producer of rice since its introduction. Within the state of South Carolina, Georgetown was the major area for rice cultivation. However, during the Civil War, the large commercial use of rice in South Carolina was disrupted and never renewed. The two major reasons for this was the absence of slave labor and the destruction of many rice fields by flooding.
Another major economical crop in South Carolina was cotton which had been introduced in South Carolina since colonial times. However, it did not become a chief crop until 1793. In 1793, the invention of the cotton gin spread the commercial cultivation of cotton throughout the state. "Cotton was king" until the Civil War. Although cotton production declined tremendously during the Civil War, it was revived by cheap labor. This cheap labor was still provided by Africans under a new system called "sharecropping." The "sharecropping" system kept old slave masters in control of the farms with the Africans continuing to till it.

Brief Historical Account

The geographical and physical features of South Carolina caused a massive importation of Africans to be used as "the free labor supply." However, before the Europeans and Africans came to the region known as South Carolina, there were three indigenous tribes in this area. They were the Siouan Catawbas, the Iroquoian Cherokees and the Creeks (Muskogean Yamasee). Each tribe occupied a certain area of South Carolina; the Catawbas in the Low Country, Cherokees in the Up Country, and the Creeks occupied the area around the lower Savannah River. By 1800 these tribes had become almost extinct.

The following two events led to their extinction. The Yamasee War in 1715. This war unified the Indian tribes to fight for their land. However, European settlers won the war and
drove most of the Indian population out of the state. The major
factor in the settlers' victory was the Cherokee Indians' aid.
The Cherokees remained in the region until the Revolutionary War.
After the war most of them left with the British army because they
aided the British in this battle.  

This region was first explored by Europeans in 1521 via the
Spanish explorer, Pedro de Quexons. He came to Winyah Bay (Geor-
town) for Indian slaves. A settlement established, however, it was
abandoned in a few months. The first permanent European settlement
in South Carolina was Charles Town, now known as Charleston which
was founded in 1526 by Francis Cordillo. The settlement was mostly
comprised of the English, Scotch-Irish, Welsh, and German Swiss.  

As the population and commercial cultivating of indigo, rice
and cotton grew, cheap human labor was sought by the settlers. The
early colonists used white slaves for land cultivation, however, the
color of their skin caused them to go unnoticed among other settlers
in the colony.

Second, they enslaved the Indians. This ethnic group as
slaves did not work because of the Indians' cultural socialization
and their susceptibility to European diseases.

The third group of people enslaved were the Africans. The
Africans were enslaved for several reasons. The two most im-
portant reasons were their skin pigmentation provided as means for
identifying slaves and the Africans were immuned to many of the European diseases. The African used as cheap laborers increased the Black population considerably. The African population was first brought to South Carolina from Barbadoes to cultivate rice. However, by 1690 most African slaves were imported directly from Africa. Because the slave trade imported large numbers of Africans, the Black population exceeded that of the whites. The Table on page 31 will illustrate the origin and number of Africans brought to South Carolina from 1773-1785.

This direct importation of Africans from Africa and the geographical and economical systems of South Carolina, especially the larger plantation systems, made possible the existence of the Africanisms discussed in the preceding chapter (Chapter II).
### TABLE I

**Slaves Imported into South Carolina, 1733-1785**

<table>
<thead>
<tr>
<th>Source of origin given only as Africa</th>
<th>4,146</th>
</tr>
</thead>
<tbody>
<tr>
<td>From the Gambia to Sierra Leone</td>
<td>12,441</td>
</tr>
<tr>
<td>Liberia and the Ivory Coast (i.e. Rice and Grain Coast)</td>
<td>3,851</td>
</tr>
<tr>
<td>&quot;Guinea Coast&quot; (Gold Coast to Calabar)</td>
<td>18,851</td>
</tr>
<tr>
<td>Angola</td>
<td>11,485</td>
</tr>
<tr>
<td>Congo</td>
<td>10,924</td>
</tr>
<tr>
<td>Mozambique</td>
<td>243</td>
</tr>
<tr>
<td><strong>East Africa</strong></td>
<td>230</td>
</tr>
<tr>
<td><strong>Slaves brought from Africa</strong></td>
<td>65,446</td>
</tr>
<tr>
<td><strong>Slaves imported from the West Indies</strong></td>
<td>2,363</td>
</tr>
</tbody>
</table>

\[ \frac{2,363}{67,769} \]

CHAPTER IV

DESIGN OF THE STUDY

The preceding review clearly indicates the existence of significant African carry-overs in America. In addition, it reveals the crucial need for the Black culture to be examined in terms of its Africanisms, especially the Black family. Therefore, the essential purpose of this study is to present research material on the Gullah family. Hopefully, from this study a new procedure of analyzing the Black family will develop. After all, the traditional analysis on the Black family does not solve its present "problem;" Such problems as the status of the male and female in the African-American family, the high rate of illegitimacy and the absent father to name a few.

The "problems" have made African-Americans aware of the need for new evaluations pertaining to research on their history and culture. Likewise this study presents material for re-evaluation. It does not seek to answer completely all questions on the Geechee family nor does it solve the problems relating to the Black experience. It does, however, present a study on a new discipline in African-American history (i.e., the Gullah family). Hopefully, new research and methods of analysis on the Black experience will emerge.
Research Design

The intentions of this study is to provide descriptive information on the Gullah culture. Ultimately, the descriptions will provide insight into the Gullah family structure that will have a more generalized applicability beyond this study.

Development of Data Collection Instrument

As a result of the writer's research on the Gullah culture, it was discovered that there was a lack of documentations on the Gullah family and inadequate analysis of the Black family. Consequently, a questionnaire was developed to enhance the understanding of the Gullah family.

The questionnaire contained sixty-eight items (see Appendix I). However, before finalizing the questionnaire format, the sample questionnaire was given to the thesis committee advisors for critical review. The sample questionnaire was approved with minor revisions by the committee.

Study Population

The population studied was composed of fourteen residents in the Gullah sections of Brown's Ferry, Mt. Pleasant, and Edisto Island, South Carolina. All three areas are located on the Southeastern Atlantic Sea Coast (See chapter II for description). The purposive design of research analysis used has been tested by noted experts in the field of quantitative and qualitative research designs in social science and education.1
The sampling unit were selected on the basis of the researcher's own knowledge and the knowledge of other residents living in the Gullah area. A total of twenty area residents were consulted before the final selection of the sample universe. See Appendix III for consultants interviewed. This method of selecting the sample study was chosen because there is not a complete listing of the Gullah area residents.

**Data Collection Procedure**

The researcher administrated the questions from the questionnaire orally to the sample universe. Each interview was conducted in the homes of the informants. Their responses were recorded on a mini-cassette tape recorder. The aim of this study was explained to the informants before the interview was conducted (See Appendix III for description). The taped responses were then transferred from tape to the written questionnaire. This technique of documenting the responses was selected because many of the persons studied have no formal education. In addition a higher degree of responses were possible through this method.

After the sample universe was chosen for inclusion in this study, each client was assigned an identity number to assure anonymity. This number was used to identify the clients throughout the collection, coding and analysis of the data.

This study gives a description of the twelve case studies. It is hoped that ultimately a more detailed research will be conducted on the Gullah family to make a generalized analysis.
CHAPTER V

DISCUSSION OF FINDINGS

The evidence of Africanisms in the dialect, music and arts of the Geechees indicates that there are strong possibilities of African carry-overs in the Gullah family structure (see Chapter 3 for discussion of Africanisms). However, the lack of documented material on the Gullah family led to the present study. The variables observed and recorded for data in this study includes:

(a) General identification of data
(b) Residential Patterns
(c) Marriage
(d) Family size
(e) Child rearing
(f) Role of Elders
(g) Income
(h) Education
(i) Africanist Prospective
(j) Kinship
(k) Arts and craft

The examination of the above variables in a case study such as this, does not generalize about the characteristics of the Gullah culture as a whole. However, it does reveal some basic inferences on the Geechee family. See Table II, Page 36 for the areas in which the interviews were conducted.
TABLE II

<table>
<thead>
<tr>
<th>Group no.</th>
<th>Group Surveyed</th>
<th>Survey Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group A</td>
<td>Residents of Edisto Island</td>
<td>6</td>
</tr>
<tr>
<td>Group B</td>
<td>Residents of Mount Pleasant</td>
<td>5</td>
</tr>
<tr>
<td>Group C</td>
<td>Residents of Brown's Ferry</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>14</td>
</tr>
</tbody>
</table>

The sample population of this study included twelve documented surveys, the age ranged from twenty-five to one hundred-two. The average age of the participants are demonstrated in the chart below.

TABLE III

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Group A</th>
<th>Group B</th>
<th>Group C</th>
</tr>
</thead>
<tbody>
<tr>
<td>70 or over</td>
<td>57.6</td>
<td></td>
<td>73.6</td>
</tr>
<tr>
<td>59-69</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>48-58</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37-47</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26-36</td>
<td>60.7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-25</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The majority of the cases studied were male participants. Four out of seven males were seventy years old or over. Table IV illustrates the age and sex distribution of this case study.
### TABLE IV

<table>
<thead>
<tr>
<th>AGE</th>
<th>FEMALE</th>
<th>MALE</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-25</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>26-36</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>37-47</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>48-58</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>59-60</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>70 or Over</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Total</td>
<td>5</td>
<td>7</td>
</tr>
</tbody>
</table>

### TABLE V

**MARITAL STATUS**

<table>
<thead>
<tr>
<th>STATUS</th>
<th>NUMBER OF RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>2</td>
</tr>
<tr>
<td>Married</td>
<td>6</td>
</tr>
<tr>
<td>Separated</td>
<td>0</td>
</tr>
<tr>
<td>Widow</td>
<td>4</td>
</tr>
<tr>
<td>Divorced</td>
<td>0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>12</strong></td>
</tr>
</tbody>
</table>

According to Table V, the majority of the respondents were married. This variable is important in measuring the organizational structure of the Geechee family.
<table>
<thead>
<tr>
<th>Section I</th>
<th>Section II</th>
</tr>
</thead>
<tbody>
<tr>
<td>How long have you lived in this community?</td>
<td># of Responses</td>
</tr>
<tr>
<td>For Life</td>
<td>11</td>
</tr>
<tr>
<td>For 10 years (migrated)</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>12</td>
</tr>
</tbody>
</table>

As stated in Table VI, most of the respondents in this area have resided in the area for life. Most of the respondents live very close to their parents. They either lived on their parents lot or in their parents home. However, one of the respondents migrated to the area. In addition, one of the responses was not ascertained in Section II.
<table>
<thead>
<tr>
<th>Code No. of Participants</th>
<th>How far do you honor your relatives?</th>
<th>Should individuals marry their cousins?</th>
<th>If so, what cousin should they marry?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3rd Generation</td>
<td>No</td>
<td>NA</td>
</tr>
<tr>
<td>2</td>
<td>Infinite</td>
<td>Yes</td>
<td>5th Cousin</td>
</tr>
<tr>
<td>3</td>
<td>3rd Generation</td>
<td>No</td>
<td>Infinite</td>
</tr>
<tr>
<td>4</td>
<td>4th Generation</td>
<td>No</td>
<td>NA</td>
</tr>
<tr>
<td>5</td>
<td>3rd Generation</td>
<td>Yes</td>
<td>4th Cousin</td>
</tr>
<tr>
<td>6</td>
<td>5th Generation</td>
<td>Yes</td>
<td>5th Cousin</td>
</tr>
<tr>
<td>10</td>
<td>4th Generation</td>
<td>No</td>
<td>5th Cousin</td>
</tr>
<tr>
<td>20</td>
<td>Infinite</td>
<td>No</td>
<td>None</td>
</tr>
<tr>
<td>40</td>
<td>&quot;</td>
<td>No</td>
<td>&quot;</td>
</tr>
<tr>
<td>50</td>
<td>&quot;</td>
<td>No</td>
<td>&quot;</td>
</tr>
<tr>
<td>101</td>
<td>&quot;</td>
<td>Up to them</td>
<td>NA</td>
</tr>
<tr>
<td>102</td>
<td>&quot;</td>
<td>No</td>
<td>None</td>
</tr>
</tbody>
</table>

Table VII presents the attitude of the Gullahs toward families. Most of them believe in the extended family concept. They trace their family beyond the third generation in most of the cases studied.
<table>
<thead>
<tr>
<th>Code</th>
<th>How many children do you have?</th>
<th>How many children did your parents have?</th>
<th>Were any of your children adopted? or Did you rear any?</th>
<th>Total Number in Household</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6</td>
<td>6</td>
<td>no</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>9</td>
<td>4</td>
<td>No</td>
<td>10</td>
</tr>
<tr>
<td>3</td>
<td>NA</td>
<td>3</td>
<td>NA</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>NA</td>
<td>No</td>
<td>5</td>
</tr>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>Yes</td>
<td>6</td>
</tr>
<tr>
<td>6</td>
<td>3</td>
<td>6</td>
<td>No</td>
<td>6</td>
</tr>
<tr>
<td>10</td>
<td>1</td>
<td>NA</td>
<td>No</td>
<td>2</td>
</tr>
<tr>
<td>20</td>
<td>2</td>
<td>11</td>
<td>No</td>
<td>NA</td>
</tr>
<tr>
<td>40</td>
<td>2</td>
<td>NA</td>
<td>No</td>
<td>2</td>
</tr>
<tr>
<td>50</td>
<td>11</td>
<td>NA</td>
<td>No</td>
<td>NA</td>
</tr>
<tr>
<td>101</td>
<td>4</td>
<td>4</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>102</td>
<td>5</td>
<td>6</td>
<td>No</td>
<td>1</td>
</tr>
</tbody>
</table>

Average Children in the Home - 4.16.

NA - Is used for responses not ascertained.

The average size of the Gullah family interviewed is 4.16 children. The sample size included two participants either adopted or reared children as a part of their family. See Table VIII above.
Nevertheless, the general pattern for rearing children among the Geechees are:

a) Most of the children are taken care of by their grandmother if the mother is employed.

b) Their children were either named after or by family members and close friends.

c) The children were disciplined by their mother and members of the community.

d) Most of the data collected showed that the disciplining of children were very important to the Geechees. Refer to Appendix IV for additional information on child rearing.

Most of the Geechees included in the present study have a positive view on Africa and Africans. This prospective was surprising to the researcher because of the negative stereotypes this society has given Africans (See Appendix V, for additional information).

In addition, to the variables measured above, the data collected also measured five other variables. The first of these variables examined are the traditional arts and crafts of the Geechees. Basketry or quilting were made by all of the respondents in this study. The Mount Pleasant Region is the only area in the United States where the coil baskets are made. Quilting is also a dominate craft among the Geechees (See Appendix VI).

Moreover the elders in the Gullah community are very important. The majority of the data reveals the Gullah community
believe, a) the elders should be treated with respect; b) that elders should not be placed in rest homes and c) children should not call the older people in the community by their first names. See Appendix VII.

Education is valued among the Gullahs. They believe children should attend school and receive a good education. In addition the data collected on this variable examines the oral education tradition among Gullahs. See Appendix VIII.

Appendix IX summarizes the data collected on the respondents income. Most of the respondents were retired. Refer to Table IX.

In addition Appendix X, examines three variables of the institution of marriage among the Gullahs. These variables are explained in the Appendix X. The three variables are: (a) age at marriage, (b) type of wedding ceremony; (c) the reaction of the family and community to wedding. Most of the respondents were married in their early twenties. The common marriage among the sample population were house weddings and church weddings. The community members often bring food and gifts to the wedding reception.

Discussion

The results of the purposive design conducted in the Gullah region of Edisto Island, Mount Pleasant, and Brown's Ferry, South Carolina Certain common Characteristics among the Geechees. These characteristics are:

1. Close bond between parents and children after the children's marriage.
a) As indicated in Table VI most of the children live on the same lot of their parents or in the parents home.

2. Older people in the society are respected.

3. The Gullahs honor their blood relatives until the fourth or fifth generation. In some cases, the Geechees consider family members to be infinite.

4. None of the Gullahs believe individuals should marry their cousins.

5. Most of the mothers were working while their children were young. However, the grandmother generally kept the children.
   a) The children are always kept by family members and not in institutions (i.e., day care centers).

6. The disciplining of a child is very important to the Geechees. Often the community takes a part in the rearing of a child.

7. Most of them still have positive views about Africa and Africans.

8. The quilting and basketry are still surviving in the area.

For additional information on the attitudes and values of the Gullahs refer to Chapter IV and Appendices IV through IX.
CHAPTER VI

SUMMARY AND CONCLUSIONS

The average African-American knows little about their history and culture. Unfortunately, the immediate future does not indicate a solution to this problem. Nevertheless, Africans in America have demanded new historical interpretation and equality in every sense of the word. The earliest signs of positive gains by African-Americans was during the Reconstruction Era. During this period many Blacks were elected to public office (i.e., State and local positions). However, within a short period of time the taste of freedom found within the Reconstruction period were soon taken away. The protest movement of the late 1950's and 60's was another attempt by Africans to gain equality in this society. Moreover within a few years African-Americans realized that their accomplishments were not so great.

The present times for Africans in America are trying. Many of the accomplishments achieved during the 60's were taken away via the Bakke case of the recent past and the organized attacks by groups such as the Klu Klux Klan. In addition, the situation in Rhodesia and Southern Africa has made African-Americans aware of the need for reevaluation of their cultural
history.

To contribute to the new research needed on the African-American's history and culture this study was conducted. Its main objectives were to raise the awareness level of the Geechee people, and to provide a mechanism for continuous scholarly research.

To accomplish this goal an indepth examination of the Gullah culture was undertaken. The examination included studies on the dialect, music and arts, as well as a case study on the Gullah family. The case study sampled fourteen residents of three designated areas. The data collected and presented in this study revealed certain common characteristics among the Gullah people. Child rearing for example did not conform to mainstream American childrearing patterns. This study brought out the fact that Gullah children have always been reared by their immediate parents as well as relatives. None of the children were put into institutions (i.e. day care centers). The Residential Patterns of the Geechee people were also noted in this study. The writer found that most of the married or single sibs lived on the same lot as their parents. See Chapter V for additional information on the findings of this study.

Several measured variables made up the studies base. They were education, income, childrearing, residential patterns, attitude toward Africa and Africans, the role of the elders in
the community, family size and general information on the individuals sampled. These variables should inform the reader about the general characteristics of the Geechee people. In addition to examining these variables, the researcher also noted some contemporary problems common to the Geechee communities surveyed. The area of Mount Pleasant in particular has a problem keeping the art of coil basketry within its boundaries. A few of the area residents are training individuals from outside the Mount Pleasant area this traditional craft. Teaching outside individuals (whites) this art has upset many of the Mount Pleasant citizenry. Moreover, the residents said there is nothing they can do to prevent the spreading of the craft outside Mount Pleasant. The residents in this area are being exploited by tourists and researchers who come to the area for purely capitalistic gains. These researchers and tourists take pictures of the artists and their crafts (basketry). Many of the pictures are reproduced in magazines and books. Unfortunately these publications do not recognize the Geechee artists whatsoever. As a result many of the Geechees in this area refuse to have their picture taken by outsiders.

The other problem which was universal in the three areas studied was the high migration rate associated with the younger generations. This migration is taking place because of high
unemployment in the areas. If this migration pattern continues it could substantially eliminate the Africanism studied and pointed by this research.

As a result of the data presented and the present problems in the Gullah region the writer makes the following recommendations:

1) Africans in America must reassess their values in the important area of culture. Their cultural heritage will continuously give a sense of self worth to youthful Blacks which represent the future.

2) To conduct additional research on Gullah family tradition to determine definite Africanisms.

3) To create educational programs about the Geechee people, emphasizing, dialect, art, and family unit. I recommend also the teaching of Gullah dialect in the public schools throughout South Carolina in particular and the United States in general. Such programming would enhance the understanding of the Black children's difficulty in learning the English language.

4) The documentation of additional Geechee artists.
If the above recommendations are made the author feels sure the future of African-Americans will be productive.

If we know our beginnings the end will not trouble us.²
APPENDIX I

NAME____________________________________Sex: Male____Female____

1. Age:
   ___a) 15-25
   ___b) 26-36
   ___c) 37-47
   ___d) 48-58
   ___e) 59-69
   ___f) 70 or more

2. Resident for:
   ___a) Life
   ___b) Migration

3. If answer to the above is b) please answer the following:
   ___a) 1-10 yrs.
   ___b) 11-21 yrs.
   ___c) 22-32 yrs.
   ___d) 32-42 yrs.
   ___e) 43 or more yrs.

4. Martial Status:
   ___a) single
   ___b) married
   ___c) widow
   ___d) divorced

5. Moved to the area because:
   ___a) got married
   ___b) family moved
   ___c) job in the area
   ___d) Other________________

6. Mothers number of children:
   ___a) 1-3
   ___b) 4-6
   ___c) 7-10
   ___d) 11 or more

7. Number of Children:
   ___a) 1-3
   ___b) 4-6
   ___c) 7-10
   ___d) 11 or more
8. Occupation: ____________________

9. Did your parents live on the same Island or community in which you live?
   __a) Yes __b) No

10. Do/ or did you live in the same house your parents lived or is living in?
    __a) Yes __b) No

11. Did you have any children before you were married?
    __a) Yes __b) No

12. Did/Does all of your children have the same parents?
    __a) Yes __b) No

13. How did you select the name for your children?
    __a) Named after relative __b) Named after a close friend of the family
    __c) Other ____________________________

14. Did the name have any special meaning? __a) Yes __b) No

   What is the Meaning? ______________________________

15. Does/or did your children have a nickname?
    __a) Yes __b) No

16. Does the nickname have a special meaning?
    __a) Yes __b) No

   What is the meaning? ______________________________

17. How far back do you trace your relatives?
    __a) 1st - 3rd __b) 1st - 4th __c) 1st - 5th
d) 1st - 6th  e) Infinite

18. Do you believe individuals should marry their cousins?  a) Yes  b) No

19. Would you allow your child/children to marry his/her  a) 3rd cousin  b) 4th cousin  c) 5th cousin  b) 6th cousin  e) none

20. How old were you when you got married?  a) 13-19 yrs.  b) 20-25 yrs.  c) 26-30 yrs.  e) Other

21. What type of wedding ceremony did you have?  a) House wedding  b) Church Wedding  c) Civil Wedding  d) Other

22. What type of individual do you want your children to marry?

23. Do you investigate the background of the individual your child plans to marry?  a) yes  b) no  c) Sometimes

24. If you don't approve of the person your child wants to marry would you tell your child of your disapproval?  a) Yes  b) no  c) maybe

25. What is the reaction of a community when a marriage takes place?
a) They bring food and gifts  d) They bring nothing
b) They bring food only  e) Other

c) They bring gifts only

d) They bring food and gifts

e) Does all of the above  f) Does none of the above
g) Other

26. How does your relatives react to the news of a wedding?
a) They contribute to the finances of the bride
b) bring food  c) bring gifts
d) bring food and gifts
e) Does all of the above  f) Does none of the above
g) Other

27. Who disciplined your children?
a) Husband  b) Wife

28. Did you allow other members of the community to discipline your children?
a) Yes  b) No

29. Were you allowed to discipline other children in the community?
a) Yes  b) No

30. Do you believe it is important to discipline children?
a) Yes  b) No

31. Do you think disciplining a child will make him a better individual?
a) Yes  b) No
32. Do you think it takes more than parents to rear children?
   ___a) Yes ___b) No

33. Do you believe it helps a child to have others discipline him?
   ___a) Yes ___b) No

34. Do the people in the community treat the children they are discipling as though the child were their own?
   ___a) Yes ___b) No ___c) Most of the Time ___d) Other

35. Was there a difference in your childhood rearing and the childhood rearing of your children?
   ___a) No ___b) Yes If yes explain

36. Did you work while your child was young from the age of 1-10?
   ___a) Yes ___b) No

37. Where did you work?

38. Who took care of your child while you worked?
   ___a) Grandmother ___b) Mother ___c) Father ___d) Aunt ___e) Baby sitter non-relative ___f) Cousin ___g) Institution (Day care center)

39. Do you believe it is important to teach your children to cook, clean, work, etc.?
   ___a) Yes ___b) No
40. At what age did you began to teach your children or give them household responsibilities?
   ___a) 3-6 yrs.
   ___b) 7-10 yrs.
   ___c) 11-14 yrs.

41. a. Do you think that the boys should have different jobs from the girls?
   ___a) Yes          ___b) No

42. What do you think is the most important thing in keeping a community together?
   ___a) the church
   ___b) the family
   ___c) the school
   ___d) Other__________________________________________

43. What do you think about school integration?
   ___a) It is good for the children
   ___b) It is bad for the children

43a Do you think school integration has anything to do with the present day discipline of children?
   ___a) Yes          ___b) No

44. Did/does your family farm?
   ___a) Yes          ___b) No

45. Is farming your main source of income or is it a supplement?
   ___a) Supplement
   ___b) Main source

46. What is your main source of income?
   ___a) employment      ___b) retirement
46a What is the amount of your income? ____________________________

47. Do you have any other income?  ____a) Yes     ____b) No

47a What type of employment did you find?

_____a) skilled       _____b) unskilled

48. Do you believe education is important for children?

_____a) Yes       _____b) No

49. Should individuals come back to their community after they are educated?

_____a) Yes       _____b) No

50. Do you think education has done anything negative to the community as a whole?  ____a) Yes     ____b) No

Explain______________________________________________________________

____________________________________________________________________

51. Do you know someone in the community that you or other members in the community can go to find out the history of the community or their relatives?

_____a) Yes       _____b) No

52. How do you believe the senior citizens should be treated in the community?

_____a) with respect       _____b) with little respect

_____c) No different from other people

53. Should children call senior citizens and people over 50 yrs. by their first names?  ____a) Yes     ____b) No

54. Should Senior citizens be placed in rest homes?

_____a) Yes       _____b) No
55. Do you or any other member in your family make quilts, baskertry, iron work?  
   a) Yes  b) No

56. Can you remember anyone in the community who made these items?
   a) Yes  b) No

57. Do you believe city dwellers believe they are better than the rural dwellers?  
   a) Yes  b) No

58. How do you feel about living in the city?
   a) I like it  
   b) I don't like it  
   c) Its ok  
   d) Other

59. Is it better to rear children in?
   a) the city  b) the rural area

60. Do you remember any stores that your parents told you about slavery or the way in which they lived?  
   a) Yes  b) No

61. Did you tell these stories to your children?
   a) Yes  b) No

62. What do you think about Africans?

63. If an African came to your home how would you treat him?
   a) as a fellow brother  b) like someone strange  
   c) as a blood relative because Africa is our place of origin

64. How do you feel about strangers who comes to your community?
   a) they are welcomed by me
b) they are not welcomed

c) Other__________________________________________________________

65. Do you believe you are an African because your ancestors came from Africa?  
   a) Yes  b) No

66. Do you believe Black people have a different cultural background from whites?  
   a) Yes  b) No
   Why?______________________________________________________________

67. Would you like to go back to Africa?  
   a) Yes  b) No

68. Would you like to meet people from Africa?  
   a) Yes  b) No
APPENDIX II

My name is Debra Dozier Coulter. I am a resident of Georgetown, South Carolina. I would like to discuss with you your childhood rearing and a few questions about your family. I would like to discuss these questions with you because there is a lack of documented material on Black history, especially the History of the Black culture in this area. The interview will take approximately an half-hour to an hour. May I ask you these questions?
APPENDIX III

Questionnaire for Consultants

1. How long have you lived in this area?
2. Who is the oldest person living in this community?
3. How can I contact this individual?
4. Do you think this person would consent to an interview?
5. How long has the individual lived in this community?
6. Do all of the individuals children live in this community?
7. Do you know if they have grandchildren?
8. Do you know other residents who have resided in the community for ten years or longer?
9. How can I contact them?
10. Do you think the community as a whole would be receptive to this study?
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<th>Section</th>
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<th>How did you Select the Name for Your Children</th>
<th>Did the Name have Any special Meaning</th>
<th>Better to Rear Children in city/rural</th>
<th>Who disciplines your children</th>
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<td>When others discipline your child do they treat him as if he were their child</td>
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<td>Should male duties differ from females</td>
<td>Does discipline make a child better</td>
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### APPENDIX V

**Perspective on Africa and Africans**

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<th>Section</th>
<th>How would you treat an African who came to your home</th>
<th>Would you like to go back to Africa</th>
<th>How do you treat strangers who come to your community</th>
<th>Would you like to meet individuals from Africa</th>
<th>What do you think about Africans?</th>
<th>Do you believe you are an African because your ancestors came from Africa</th>
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## APPENDIX V (cont'd.)

### Perspective on Africa and Africans

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<th>Would you like to go back to Africa</th>
<th>How do you treat strangers who come to your community</th>
<th>Would you like to meet individuals from Africa</th>
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<td>Section</td>
<td>Do Blacks have a different culture from whites</td>
<td>Have you seen any face vessels</td>
<td>Can you remember anyone in the community who made them</td>
<td>Do any members in your family make quilts, basketry, or iron work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>-----</td>
<td>-----</td>
<td>---------</td>
<td>-----------------------------------------------</td>
<td>-------------------------------</td>
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<tr>
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<td>51</td>
<td>F</td>
<td>A</td>
<td>NA</td>
<td>No</td>
<td>No</td>
<td>Yes, quilts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>81</td>
<td>M</td>
<td>A</td>
<td>NA</td>
<td>No</td>
<td>No</td>
<td>Yes, quilts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>25</td>
<td>F</td>
<td>A</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>Yes, baskets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>49</td>
<td>F</td>
<td>A</td>
<td>NA</td>
<td>No</td>
<td>No</td>
<td>Yes, quilts and baskets</td>
<td></td>
<td></td>
</tr>
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<td>5</td>
<td>102</td>
<td>M</td>
<td>A</td>
<td>NA</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes, baskets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>38</td>
<td>M</td>
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<td>No</td>
<td>No</td>
<td>Yes, quilts</td>
<td></td>
<td></td>
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<tr>
<td>10</td>
<td>62</td>
<td>M</td>
<td>B</td>
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<td>NA</td>
<td>No</td>
<td>Yes, quilts</td>
<td></td>
<td></td>
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<td>28</td>
<td>F</td>
<td>B</td>
<td>Yes</td>
<td>No</td>
<td>No</td>
<td>Yes, baskets</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>80</td>
<td>F</td>
<td>B</td>
<td>NA</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes, quilts and baskets</td>
<td></td>
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<td>73</td>
<td>M</td>
<td>B</td>
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<td>No</td>
<td>Yes, quilts</td>
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<td></td>
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<tr>
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<td>79</td>
<td>M</td>
<td>C</td>
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<td>No</td>
<td>Yes, baskets</td>
<td></td>
<td></td>
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<td>102</td>
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<td>M</td>
<td>C</td>
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<td>No</td>
<td>Yes, quilts</td>
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## APPENDIX VII
### ROLE OF THE ELDERS

<table>
<thead>
<tr>
<th>Code</th>
<th>Age</th>
<th>Sex</th>
<th>Section</th>
<th>Marital Status</th>
<th>How Should Senior Citizens be treated within the community?</th>
<th>Should children call Senior Citizens and people over 50 by their first names?</th>
<th>Should they be placed in rest homes?</th>
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</thead>
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<td>M</td>
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<td>NA</td>
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<td>2</td>
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<td>W</td>
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<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>3</td>
<td>75</td>
<td>F</td>
<td>A</td>
<td>S</td>
<td>They should be treated with respect</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>4</td>
<td>49</td>
<td>F</td>
<td>A</td>
<td>M</td>
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<td>NA</td>
<td>NA</td>
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<tr>
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<td>102</td>
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<td>A</td>
<td>M</td>
<td>NA</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>6</td>
<td>38</td>
<td>M</td>
<td>A</td>
<td>M</td>
<td>With respect</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>10</td>
<td>62</td>
<td>M</td>
<td>B</td>
<td>M</td>
<td>With respect</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>20</td>
<td>28</td>
<td>F</td>
<td>B</td>
<td>S</td>
<td>With respect as if they were your parents</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>40</td>
<td>80</td>
<td>F</td>
<td>B</td>
<td>W</td>
<td>With respect</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>50</td>
<td>73</td>
<td>M</td>
<td>B</td>
<td>W</td>
<td>With respect</td>
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<td>No</td>
</tr>
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<td>101</td>
<td>79</td>
<td>M</td>
<td>C</td>
<td>M</td>
<td>With respect</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>102</td>
<td>68</td>
<td>M</td>
<td>C</td>
<td>W</td>
<td>With respect</td>
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## APPENDIX VIII

### EDUCATION

<table>
<thead>
<tr>
<th>Code</th>
<th>Age</th>
<th>Sex</th>
<th>Section</th>
<th>Marital Status</th>
<th>Do you believe education is important for children?</th>
<th>Should individuals come back to their communities after their education?</th>
<th>Does it have any negative effects on the community? Explain.</th>
<th>What do you think about school integration</th>
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<td>M</td>
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<td>NA</td>
<td>NA</td>
<td>NA</td>
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<tr>
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<td>A</td>
<td>W</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>3</td>
<td>25</td>
<td>F</td>
<td>A</td>
<td>S</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes, they learn nothing about Black History</td>
<td>It helps the children for good jobs</td>
</tr>
<tr>
<td>4</td>
<td>49</td>
<td>F</td>
<td>A</td>
<td>M</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes, in some ways</td>
<td>NA</td>
</tr>
<tr>
<td>5</td>
<td>102</td>
<td>M</td>
<td>A</td>
<td>M</td>
<td>Yes</td>
<td>No</td>
<td>NA</td>
<td>Good for child. Know how to live together</td>
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<tr>
<td>6</td>
<td>38</td>
<td>M</td>
<td>A</td>
<td>M</td>
<td>Yes</td>
<td>No</td>
<td>NA</td>
<td>Good for the children</td>
</tr>
<tr>
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<td>62</td>
<td>M</td>
<td>B</td>
<td>M</td>
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<td>Yes</td>
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<td>NA</td>
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<tr>
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<td>29</td>
<td>F</td>
<td>B</td>
<td>S</td>
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<td>Yes</td>
<td>NA</td>
<td>Would be good if they cooperate</td>
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<td>80</td>
<td>F</td>
<td>B</td>
<td>W</td>
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<td>Yes</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>50</td>
<td>73</td>
<td>M</td>
<td>B</td>
<td>W</td>
<td>Yes</td>
<td>Yes, if there is work</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>Code</td>
<td>Age</td>
<td>Sex</td>
<td>Section</td>
<td>Marital Status</td>
<td>Do you believe education is important for children?</td>
<td>Should individuals come back to their communities after their education?</td>
<td>Does it have any negative effects on the community? Explain.</td>
<td>What do you think about school integration</td>
</tr>
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<td>----------------</td>
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<td>---------------------------------------------------------------</td>
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<tr>
<td>101</td>
<td>79</td>
<td>M</td>
<td>C</td>
<td>M</td>
<td>NA</td>
<td>No, up to them</td>
<td>NA</td>
<td>NA</td>
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<tr>
<td>102</td>
<td>68</td>
<td>M</td>
<td>C</td>
<td>W</td>
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<td>Yes, if jobs are available</td>
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APPENDIX VIII (cont'd.)

EDUCATION

<table>
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<tr>
<th>Code</th>
<th>Age</th>
<th>Sex</th>
<th>Section</th>
<th>Marital Status</th>
<th>Is there someone in the community that you can go to for historical information concerning the community or your relatives?</th>
<th>Can you remember any stories about slavery which were told by your parents or the way they lived?</th>
<th>Did you tell these stories to your children?</th>
</tr>
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<tbody>
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<td>M</td>
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<td>81</td>
<td>M</td>
<td>A</td>
<td>W</td>
<td>NA</td>
<td>No</td>
<td>-</td>
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<td>25</td>
<td>F</td>
<td>A</td>
<td>S</td>
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<td>Yes</td>
<td>-</td>
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<td>M</td>
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<td>Yes</td>
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<tr>
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<td>M</td>
<td>No (oldest man)</td>
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<td>Yes</td>
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<td>6</td>
<td>38</td>
<td>M</td>
<td>A</td>
<td>M</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
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<td>62</td>
<td>M</td>
<td>B</td>
<td>M</td>
<td>No</td>
<td>Yes</td>
<td>NA</td>
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<tr>
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<td>28</td>
<td>F</td>
<td>S</td>
<td>S</td>
<td>Yes</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>40</td>
<td>80</td>
<td>F</td>
<td>B</td>
<td>W</td>
<td>No (oldest)</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>50</td>
<td>73</td>
<td>M</td>
<td>B</td>
<td>W</td>
<td>Yes</td>
<td>Yes</td>
<td>Yes</td>
</tr>
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<td>101</td>
<td>79</td>
<td>M</td>
<td>C</td>
<td>M</td>
<td>Yes</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>102</td>
<td>68</td>
<td>M</td>
<td>C</td>
<td>W</td>
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## APPENDIX IX

### INCOME

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<th>Code</th>
<th>Marital Status</th>
<th>What is the main source of income?</th>
<th>Amount of Income</th>
<th>Did your family do any farming?</th>
<th>Is it a source of income or supplement?</th>
<th>Do you have any other income?</th>
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<tr>
<td>1</td>
<td>M</td>
<td>Husband, Disability</td>
<td>$135 mo.</td>
<td>Yes</td>
<td>Supp.</td>
<td>PT - Cook Help Children</td>
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<td>2</td>
<td>W</td>
<td>Soc. Sec.</td>
<td>NA</td>
<td>Yes</td>
<td>-</td>
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<tr>
<td>3</td>
<td>S</td>
<td>Teacher's Aide</td>
<td>NA</td>
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<td>-</td>
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<td>4</td>
<td>M</td>
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<td>Supp.</td>
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<td>M</td>
<td>Retirement Soc. Sec.</td>
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<td>Soc. Sec. V. A. Check</td>
<td>$186 mo.</td>
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<td>Soc. Sec.</td>
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<td>No</td>
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<td>W</td>
<td>Soc. Sec.</td>
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<td>Supp.</td>
<td>No</td>
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<tr>
<td>Code</td>
<td>Age</td>
<td>Sex</td>
<td>Section</td>
<td>How old were you when you got married</td>
<td>What type of wedding ceremony did you have</td>
<td>What type of person do you want your children to marry</td>
</tr>
<tr>
<td>------</td>
<td>-----</td>
<td>-----</td>
<td>---------</td>
<td>--------------------------------------</td>
<td>------------------------------------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
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<td>51</td>
<td>F</td>
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<tr>
<td>2</td>
<td>81</td>
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<td>A</td>
<td>21</td>
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<td>up to the child</td>
</tr>
<tr>
<td>3</td>
<td>25</td>
<td>F</td>
<td>A</td>
<td>-</td>
<td>-</td>
<td>-</td>
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<td>4</td>
<td>49</td>
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<td>A</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
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<td>5</td>
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<td>house wedding</td>
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<td>38</td>
<td>M</td>
<td>A</td>
<td>27</td>
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<td>M</td>
<td>B</td>
<td>NA</td>
<td>house</td>
<td>NA</td>
</tr>
<tr>
<td>20</td>
<td>28</td>
<td>F</td>
<td>B</td>
<td>NA</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>40</td>
<td>80</td>
<td>F</td>
<td>B</td>
<td>18</td>
<td>house</td>
<td>a person the child could live with</td>
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<tr>
<td>Code</td>
<td>Age</td>
<td>Sex</td>
<td>Section</td>
<td>How old were you when you got married</td>
<td>What type of wedding ceremony did you have</td>
<td>What type of person do you want your children to marry</td>
</tr>
<tr>
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<td>--------------------------------------</td>
<td>------------------------------------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>50</td>
<td>73</td>
<td>M</td>
<td>B</td>
<td>21</td>
<td>house</td>
<td>no special person</td>
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<tr>
<td>101</td>
<td>79</td>
<td>M</td>
<td>C</td>
<td>19</td>
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<td>NA</td>
</tr>
<tr>
<td>102</td>
<td>68</td>
<td>M</td>
<td>C</td>
<td>21</td>
<td>NA</td>
<td>whomever they select</td>
</tr>
</tbody>
</table>
Dear

I appreciated the time and consideration you and your family showed me while I visited your home. Without kind individuals as you and your family my research would have been impossible to conduct. Thank you again.

Respectfully yours,

[Signature]

Debra Dozier Goulter
May 26, 1978

Ms. Eleanor R. Devlin
Consultant for Library Research and Bibliography
Ohio State University Libraries
1858 Neil Avenue
Columbus, Ohio 43210

Dear Ms. Devlin:

I am sorry to inform you that we do not have file materials on the cultural unit, Southern Negroes (NN6). I can, however, provide you with some bibliographic information developed by our Director of File Research, Timothy J. O’Leary, which should be of use to your graduate student studying the Gullah people.

Attached is a brief bibliography with asterisks indicating the most useful items. In addition, there should be a much larger bibliography available in the catalog of the Schomburg Collection of the New York Public Library and the catalog of the Library of the Peabody Museum, Harvard University, both published by G.K. Hall of Boston; also in Monroe Work's "A bibliography of the Negro in Africa and America" (reprinted in 1965); and in Index to Periodical Articles by and about Negroes (quarterly published by G.K. Hall). You might also check in the library subject catalog under the headings "Gullah dialect" and "Sea Islands, South Carolina."

The islands themselves which the people speaking the Gullah dialect inhabit are on the coasts of South Carolina and Georgia.

I hope this will be of some help to you and your student. Mr. O’Leary thinks the Carawan book would be of most immediate use.

Sincerely,

Robert O. Lagace
Vice President/Executive Director

Encl.
ROL/vp
August 10, 1978

Mr. Alan Jabbour
Director of American Folklife Center
Office of Librarian
Library of Congress
Washington, D.C. 20540

Dear Mr. Jabbour:

I am a graduate student at Ohio State University, pursuing research on the Gullah Family in Georgetown and the Sea Islands of Charleston, South Carolina. Currently, I am in need for additional documented information on the Gullah people, if the Library of Congress has any information on the Gullah people I would appreciate you sending the information to me.

If you have knowledge of other references on the Gullah people please forward this information also.

Sincerely yours,

[Signature]

Ms. Debra Dozier-Goulter

College of Humanities
Mr. Steven Jones  
209 Russell Senate Office Building  
Washington, D.C. 20510

Dear Mr. Jones:

In response to our recent conversation (8/9/78) over the telephone concerning my field research on the Gullah family, enclosed please find a brief description and objective of the field research in Georgetown and the Sea Islands of Charleston, South Carolina.

Such an investigation is of historical importance on the Gullah family structure because it will provide our state and all individuals with the needed historical and educational data on the African-Americans who reside in this area. It will also increase the understanding and knowledge of individuals about Black Americans.

To continue this needed research, funding is necessary. The funding will cover the field research to South Carolina, which will include the travel expense to and from South Carolina, travel expense on the Islands and Georgetown, food and lodging, and equipment needed for the field research. The estimated total expense is $600.00. Your support and funding for this historical endeavor is of the utmost importance. Please reply immediately about any assistance you may be able to provide. I would like to start on the field research immediately (8/15/78).

Sincerely,

(Ms.) Debra Dozier-Coulter

College of Humanities
AFRICANISM AMONG THE GULLAH FAMILY IN GEORGETOWN AND THE SEA ISLANDS OF CHARLESTON, SOUTH CAROLINA

The Gullah area, extending from Georgetown, South Carolina to Florida along the Atlantic Sea coast has received national attention by researchers. However, none of these researchers have devoted their study exclusively to the Gullah family. During the Civil War and the Reconstruction Period research in this area was directed towards the songs of the Gullah Sea Islanders. Later in the 1930's and 40's researchers directed their studies towards folk-culture on the Islands. Presently the emphasis on the Gullah culture has shifted towards the visual arts and crafts which exist in the Gullah area.

This research is an attempt to probe deeper into the culture of the Gullah people by examining the Gullah family structure. The family is the primary socialization agent of any individual. It will help explain the African survivals which have remained with the Gullah people for over 300 years.

The method which will be used to study the Gullah family structure is oral recorded interviews and participant observation. This methodology is selected because many of the people in the area which will be in the sample population have a tradition of oral history and most of them are uneducated. The history of the Gullahs is not a written history but a verbal one, similar to the early African history. The sample population for the study will include at least 30 three-generation families. A three-generation family will consist of grandparents, parents and the children over 18 with or without children. The field research will take approximately two weeks to receive the confidence of the individuals and interview the sample.
population. The selection of the area for the sample population of Georgetown was done to extend the investigation of possible African influences beyond the Islands of Charleston towards other areas in which Africans have been traditionally isolated and have continued their African culture without outside influences. The Charleston Sea Islands was selected because of the documented African influence on the visual arts and folk culture of the Gullah people.

The results of the research will be important because it will enhance our understanding of the experience Black people have undergone in the American society. It will contribute to the history of South Carolina and the true history of blacks which is being rewritten.

Because of my formalized training in the field of Sociology and History, I believe along with my graduate committee, that this research will break new historical and sociological grounds towards the history of blacks in America. I hold a B.A. in Sociology from Voorhees College (1976), a graduate student at Ohio State University in Afro-American History, graduating December, 1978. My hometown in the Gullah area is Georgetown, South Carolina. After leaving the Gullah area, I was formally introduced to my culture and realized there are thousands of blacks living in the area who don't realize the importance of their cultural heritage. This research will introduce all people living in the area to the rich culture surviving in South Carolina. It will initiate steps to erase the negative stereotypes about the Gullah dialect, speech pattern and way of life and it will give children in the area positive images they can see everyday.
OUTLINE OF THESIS

I. INTRODUCTION
   A. Dialect
   B. Folk-Culture (songs, folk tales)
   C. Visual Arts

II. KINSHIP TIES

III. MARRIAGE

IV. FAMILY UNIT

V. SOCIAL INSTITUTIONS

VI. CONCLUSIONS
August 17, 1978

Ms. Debra Dozier-Coulter  
Ohio State University  
Department of Black Studies  
486 University Hall  
230 North Oval Mall  
Columbus, Ohio 43210

Dear Ms. Dozier-Coulter:

Thank you for your letter of recent date concerning your interest in financial aid.

You may be assured of my interest and concern in this matter, and in an effort to be of assistance, I have contacted the appropriate officials at the Department of Health, Education, and Welfare, the National Science Foundation, and the Governor's Office in your behalf. Upon receiving a reply to my inquiries, I shall be back in touch with you.

With best wishes,

Sincerely,

Strom Thurmond

STF
Ms. Deborrah Dozier-Coulter
4690 Castlebrook Drive
Columbus, Ohio 43229

Dear Ms. Dozier-Coulter:

I'm sorry that I was not here when you called last Wednesday asking about records available to you in Columbus of slave communities at Brown's Ferry in Georgetown County, Mount Pleasant and Edisto Island. Mrs. Tite says she told you about the Slave Schedules of the U.S. Census for 1850 and 1860 on microfilm at the National Archives. These should be available on interlibrary loan. I'm not sure exactly what your subject is and how you plan to treat it. The Population Schedules for the same years would give you information on owners and size of plantations. The Agriculture Schedules, too, would give information on crops etc. Mortality Schedules would be useful too. These last two are microfilm publications of this department. Probate records for Charleston District - wills and inventories would give information on slave families. These have been microfilmed by the Mormons. If there is a Branch Library in your city, they can get them there for you. The Freedman's Bureau Papers might be useful too. They contain a lot of retrospective information about slavery conditions. The South Carolina Papers have been microfilmed by the National Archives. They are available as NARS Microcopy M869 Records of the Assistant Commissioner for the State of South Carolina, Bureau of Refugees, Freedmen, and Abandoned Lands, 1865-70. 44 rolls.

The Slave Narratives, interviews with ex-slaves made by the W.P.A. have been published. Another useful little publication which you might not know about is An Oral History of Edisto Island: Sam Cadesden Tells the Story. Translated from the Gullah by Nick Lindsay. Goshen, Indiana: Pinchpenny Press, 1974. 73p. It is not very expensive -- about $2.00 or $3.00 I think. I have seen it in book stores. I'm sure the Book Basement, Charleston, S. C. had it.

I hope this will be helpful. Please let me know if I can be of further help.

Sincerely,

Wylma Water

Wylma Water
Special Assistant to Assistant Director for Archives and Publications

WW/bo
FOOTNOTES

Chapter I


2 Savannah Unit Georgia Writers' Project Work Project Administration, Drums and Sahdow: Survival Studies Among the Georgia Coastal Negroes (Georgia: University of Georgia Press, 1940), p. xiii.


Chapter II

1 Refer to map on page eight the Gullah area.


See map on page 15.


Reed Smith, "Gullah" *Bulletin of the University of South Carolina*, 1926.


Crum, Gullah.


23 Turner, Gullah Dialect.


26 Sandy Dozier, Resident of South Carolina, Interviewed in home, Georgetown (S.C.) August, 1978, concerning the use of face vessels.

27 Perry, p. 5.

28 Perry, p. 4.


31 Herskovitz, p. 76.

32 Gloria Snipp, Resident of South Carolina Interviewed at home, Mt. Pleasant, South Carolina, August 21, 1978, concerning Gullah Culture.

33 Consult Bibliography for additional information on publications. The bulk of the information on the arts and crafts came from Reginal Perry's work, Selections of Nineteenth Century Afro-American Art.


35 Herskovits, p. 4.


Herbert Gutman. The Black Family from Slavery to Freedom.


Chapter III

1 Refer to Map on Page 26.


Madagascar is an island located off the coast of Africa.


Ibid. p. 73.

Ibid. p. 74.


Chapter IV


Chapter V

The total number of individuals interviewed were fourteen, however, two tapes were damaged. The damaged tapes were from Sections B and C.

Chapter VI

This recommendation is made because before Black children can understand the English language or foreign languages, they must first understand their own language. The dialect or Black English of African-Americans have a definite structure and form. See Lorenzo D. Turner's work for additional information.

An African Adage.
BIBLIOGRAPHY


Rogers, George C. The History of Georgetown County, South Carolina. South Carolina: University of South Carolina, 1970.


Savannah Unit Georgia Writers' Project Work Project Administration, *Drums and Shadow: Survival Studies Among the Georgia Coastal Negroes.* Georgia: University of Georgia Press, 1940.


**LIST OF ARTICLES**


