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UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

FOUNDATIONS OF AFROCENTRIC THOUGHT AND PRACTICE AND ITS IMPLICATIONS AS AN ALTERNATIVE EDUCATIONAL PHILOSOPHY FOR AFRICAN AMERICAN INDIVIDUAL AND COMMUNITY EMPOWERMENT

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

In partial fulfillment of the requirements for the

degree of

DOCTOR OF EDUCATION

By

Raushan Paul Ashanti-Alexander

Norman, Oklahoma

1999

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FOUNDATIONS OF AFROCENTRIC THOUGHT AND PRACTICE AND

ITS IMPLICATIONS AS AN ALTERNATIVE EDUCATIONALPHILOSOPHY

FOR AFRICAN AMERICAN INDIVIDUAL AND COMMUNITY EMPOWERMENT

A DISSERTATION

APPROVED FOR THE DEPARTMENT OF

EDUCATIONAL LEADERSHIP AND POLICY STUDIES

By

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ACKNOWLEDGEMENTS

My attempts to thank all of those special people who have been a part of my quest to obtain this degree is almost as monumental a task as obtaining the degree itself. But I would be remiss if I were not to make the attempt to thank those who were a source of encouragement and inspiration, motivation, and support during this journey. There is an African proverb that says, "It takes a whole village to raise a child". In a similar vein, it takes a whole village to assist in the accomplishments of an education. I am here because of the efforts of others, the people of my village.

I express a special thanks and appreciation to my parents, John (1927-) and Laura Alexander (1929-1995) who were born before the University of Oklahoma allowed African Americans entrance but who provided me with the tenacity and educational grit to be one of its graduates. To my brothers (Horace, John, Bruce, Duncan and Mack) and my sisters (Paula, Karron, and Sharron) I want to thank them for their special gifts and support. Thanks to all of those teachers at Lincoln School in Chickasha, Oklahoma who helped me to develop my educational skills and abilities and demanded that I be prepared to face a world that would not accept any excuses for failure. And to my mentors (Mrs.Boyd and Mr. Hilburn) who were my teachers, friends and mentors long after my school years ended, I always remembered that I was still their student. A special note of thanks to Roland Hayes who told me as a 9th grade student that the U.S. Calvary at Fort Reno, Oklahoma were Black.

To my cousins Roosevelt and Charlene Turner, I want to thank them for being my role models before the term was fashionable. They always had room for me. Dr.Brennen

Taylor, was a friend and as well as an educator in Omaha, Nebraska who came into my life at a time to remind me that I could accomplish the doctoral endeavor.

To my doctoral committee, Dr. Courtney Vaughn, Chair, words cannot adequately express my sincere appreciation for her continued encouragement, guidance, support and belief in me from the beginning; Dr. Charles Butler always had the time to encourage, advise and to inspire; Dr. Jack Kanak, is an advocate for cultural diversity in the educational arena who allowed me the opportunity to examine my thoughts and theories in courses that addressed the psychological impact of race and culture; Dr. Dorscine Spigner-Littles who always set a good example of scholarship and professionalism assisted me in my study and examination of issues pertinent to this study. Your counsel has always been effective, timely and appreciated; To Dr. Jerry Bread, thank you for providing me with a dimension of scholarship that enable me to understand and gain another cultural perspective beyond Africa.

I want to acknowledge our children, Damian, La Traye, Cinnamon, Denise, Robyn and Denita for the special gifts that each of them possess and must unfold in a world in which their ancestors made a significant contribution. To my grandsons, Nicholas Rashawn Alexander, William Weaver and my granddaughters Alena Nicole Meredith, Dekyra Parrish Mundell, and Brittany Nicole Alexander who must remember who they are. And finally to my wife Rosalind, thank you for reminding me to keep faith with the promises that I made long ago. She is forever a reminder and example of love, strength and power of African womanhood in spite of the obstacles of time and place.

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FOUNDATIONS OF AFROCENTRIC THOUGHT AND PRACTICE

AND

ITS IMPLICATIONS AS AN ALTERNATIVE EDUCATIONAL PHILOSOPHY FOR AFRICAN AMERICAN INDIVIDUAL AND COMMUNITY EMPOWERMENT

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ABSTRACT

Although considered to be a "new" educational movement, historical analysis has shown that the Afrocentric thrust in education promoted during the 1970's and 80's is not a recent phenomenon. On the contrary, it has been a means of protest against Eurocentric racial discrimination and oppression since the 14th century. Afrocentricism is grounded in the social, political, cultural and educational experiences of the African American community.

Afrocentricism stems from a total attempt by African Americans to define themselves based on their own value system and their interpretation of reality in which they find themselves without Eurocentric interference, domination or control. As an educational model, Afrocentricism is suggested as a means to solve the social, cultural educational and economic malaise that is presently afflicting the American community. The validity of the Afrocentric paradigm is supported by archeological, anthropological, historical, and educational data gathered by scholars intent upon providing an educational alternative for African children. Their research challenges traditional Eurocentric

educational thought and practice that Afrocentric proponents believe limit, restrict, ignore and or prohibit the inclusion of other people's experience into the educational canon.

CHAPTER 1

Introduction

This research is about the impact of race on the educational experiences of people of color in America. Race consciousness plays a profound role in the lives of the American people. Race touches every strand of America relations, even in the field of education. Afrocentricism as a proposed educational paradigm stems from those racial influences.

The issue of Afrocentricism as an educational curriculum and paradigm has been widely discussed since the early 1970s in such scholarly journals as Black Books Bulletin, Journal of Black Studies, Black Scholar, New England Journal of Black Studies, and a host of other publications. As an educator, my interest in this subject was peaked when I read in the September 23, 1991 issue of Newsweek Magazine that a subject primarily analyzed and discussed in academia, was seemingly now topic for public analysis and debate. Perhaps the hallmark of this discussion was whether or not Afrocentric thought and practice could be the bases for social and educational reform.

What is Afrocentricism? According to the article, "African Dreams" (Newsweek, September 23, 1991) Afrocentricism is defined as: a movement that uses scholarship to forge a distinctive view of the world, one in which Europeans and their white descendants no longer occupy the central and exalted positions.

Molefi Asante, (1991) Chair of the Department of African American Studies at Temple University, noted that "African people for over 500 years have lived on the

intellectual terms of Europeans. The African perspective has finally come to dinner" (p.42).

In the same article, Charles Finch, of Morehouse School of Medicine, further noted: "Blacks must reconstruct their historical memory, no nation can face the future unless it knows what it is capable of. This is the function of history" (p.42). For many, this sense of African reconstruction is based upon two beliefs: 1) the assertion of African civilizations which for too long have been ignored, neglected and suppressed by Western scholars; and 2) the assertion that European civilizations were derived from Africa. One of the main methods of reconstruction according to Afrocentricists, "is to reclaim Egypt which they believe was stolen from Africa and relocated in the "Middle East" by 19th Century scholars who could not bear to think that the Africans could build the pyramids" (p. 44).

Afrocentricism, as an educational paradigm, has been the center of controversy and debate within both academia as well as in non-educational circles for many years. The Newsweek (September, 1991) expose merely illustrated how much the debate had migrated from the community of scholars to the lay community at large for inspection, analysis, debate and implementation.

In the Newsweek expose, noted scholars voiced their perceptions and perspectives as to the merits of Afrocentricism. While many of the contributors to the article addressed the academic nature of the movement, some of them noted the political nature of the movement that has as its motive the belief that African Americans find themselves "alienated from White society in spite of the various Civil Rights gains that have been made" (p. 43). For many, Afrocentrism has the potential not only to improve the

educational dilemma impacting the African American community, but also the social ills (i.e. high dropout rate, unemployment, drug abuse, homicide, suicide, and other related social ills) of the nation's African American communities.

In addition to Asante (1991) another supporter of the Afrocentric movement includes Martin Bernal (1991) Professor of Government at Cornell University, whose work Black Athena, provided additional historical evidence for the bias of western scholarship against Africa when he noted that,...the classicists were racist and anti-Semites. They could not stand the idea that their beloved Greece had been made impure by African Semitic influences and so dismissed as mere myth the Greeks own accounts of how Egyptian and Canaanite technology, philosophy and political theology shaped Aegean civilization (p.49.)

Bernal's scholarship follows the work of early African American scholars such as George Washington Williams, Carter G. Woodson, W.E.B. Du Bois, Arthur Schomburg, Leo Hansberry and Margaret Burroughs, whose scholarly research had given credence to the legitimacy of African American research. Their work and the work of other Afrocentric scholars challenged the Eurocentric dominance that has characterized Western educational thought and practice for the past 500 years (Asante, 1991, p. 172).

Opponents of the Afrocentric educational perspective noted in the Newsweek expose' included Arthur Schlesinger, Jr., a prominent American historian, who believed that "this fellow Asante has been saying essentially, that Africa is the source of all that is good and Europe is the source of all that is evil (p.42). As an historian, Schlesinger

regards "blacks as a part of the American culture, not African culture"(p.44). Henry Louis Gates (1991) chair of Afro-American Studies at Harvard University, has also critiqued Afrocentricism as follows:

> ....too many people still regard African American studies primarily as a way to rediscover a lost cultural identity-or reinvent one that never quite existed. And while we can understand these impulses, those in our field must remember that we are scholars first, we need to encourage a true proliferation of rigorous methodologies, rather than to seek ideological conformity...In short, African American studies and is not just for blacks, our subject is open to all to study to teach (p.44.)

Schlesinger and other scholars believe that Afrocentricism is not only divisive within the total educational mission, but lacks the objectivity and credibility to merit inclusion into the educational canon. Other critics of Afrocentricism accuse its supporters of creating "fantasy history" and "bizarre theories" on non-white peoples' contributions to civilization (Asante, 1991, p. 172). The definition that will be employed to gain an understanding of Afrocentricism as an educational paradigm is suggested by Asante, "a frame of reference wherein phenomena are viewed from the perspective of the African student to study the world and its people, concepts, and history from an African perspective" (Asante, 1987, p.171). It is upon this definition that we analyze the development of the Afrocentric concept and its potential as an educational paradigm for African American self-development and communal well-being.

Research Question

The question to be analyzed is: What historical and educational experiences encountered by African Americans have provided the foundation upon which the Afrocentric educational paradigm developed?

The objectives of this research is to:

1) add to the research base of Afrocentric thought and practice by examining some of the social, cultural and political experiences of Africans in America from the 14th to the 20th Centuries;

2) identify some of the theories and philosophies of various educational, social and cultural leaders in the United States and throughout the world that may have provided the foundation for the Afrocentric challenge to traditional (Eurocentric) educational methods of educating people of African descent; and

3) describe the ontological, epistemological and the axiological aspects of Afrocentric educational thought and practice and its potential as a catalyst for African American student achievement and communal well-being.

Significance of the Study

The significance of this study is that it examines the educational legacy of African-Americans as being uniquely different from the educational legacy of European Americans due to the racial structure of American life. It is because of this variation in educational goals and objectives as defined by race that the rationale for Afrocentricism is being considered as an alternate educational paradigm for African Americans. This study

provides foundational and theoretical grounds for expansion and validity of current educational ideology.

This research will explain why advocates of the Afrocentric educational movement view it as being more applicable to the cultural, emotional, psychological, and academic needs of African American children than present modalities. The uniqueness of this research is that it examines American educational events from an Afrocentric vantage point rather than a Eurocentric one, and offers solutions for change based upon that uniqueness.

CHAPTER 2

Methodology and Sources

The methodology employed in this research will be historical analysis of literature describing the African experience in America treating, the identified literature as primary source material. After identifying the primary and secondary sources (i.e. books, pamphlets, articles, printed and electronic media sources) the data will be analyzed by the seven points of critical theory assessment as developed by Horkheimer (1972). Those seven points are:

1) identification of social groups or movements whose interest are progressive;

2) development of a global political understanding of groups where appropriate;

3) study of the historical developments of these groups world wide;

4) construction of a model of the relation between groups world wide and group actions as they attempt to shape their social reality;

5) comparison of conditions with understanding, critical analysis of the present ideology, discovering possibilities of action, and determining fundamental contradictions;

6) participation in a program of education which gives the group tools to help them see their situation in a new way; and

7) participation in a movement that unifies theory and practice (p.19).

Kershaw (1990) suggested that this methodology (critical theory) was relative to the study of the African American experience because it:

a) attempts to uncover oppressive relationships by identifying contradictions between relationships and understanding of those relationships;

b) focuses on the ways that people are exploited and oppressed; and

c) identifies contradictions between theory and practice (and once identified, unifies them. (p. 17).

Critical theory has as its goal the "penetration of the world of things to show the underlying relationship between persons and things" (Kershaw, 1990, p.17). In other words, their theory is neither neutral nor objective (Horkheimer, 1990). The ultimate goals of society as viewed by Horkheimer are to: a) reconstruct a society based on non-exploitative relations between persons; and b) to restore man/woman to the center place of evolution of human society as a self-conscious self.

As with an Afrocentric paradigm, critical theory asks us to "look behind the facts to distinguish the superficial from the essential without minimizing the importance of either" (Horkheimer, 1972; p. ix). As one develops a research method regarding the African experience in general and the African American experience in particular, s/he is in agreement with Kershaw (1990) who noted that:

> the Black (African) experience is worthy of intellectual examination and study; there is a need to study in a scholarly manner the historical experiences of all people of African descent; and it is necessary to focus on the distinctiveness of Black (African) people from their relationship to other people (p.17).

In the examination of data (that defines Afrocentrism and sets the historical context as identified by critical and Afrocentric theorists) the attempt is to find the common thread that shapes Afrocentric thought. The intent is to understand those events, persons, and ideologies that may have established the foundation for the Afrocentric movement. Once understood, to note and its potential merits as a viable educational paradigm worthy of selection and utilization as an alternative to other educational philosophies presently utilized within the educational canon.

Sources

The gathering of data was accomplished by research in historical records found in local, state, and regional historical archives, libraries and related sources that provide evidence of the various people in question. Particular emphasis was given to those Black periodicals that existed between 1900s and 1980s because they provided evidence of view points regarding the African experience that was often discounted or ignored in White academia. In addition, this research examined courthouse records, local, state and regional libraries, often abandoned African American cemeteries located in isolated areas in an effort to rediscover the lives of people who left a mark in spite of the "veil of race".

My efforts to illustrate the historical prevalence of Afrocentric thought and practice found me examining records in the Oklahoma State Historical Society in Oklahoma City Oklahoma; Historical Territorial Records in Ft. Smith, Arkansas; Arkansas Historical Society in Little Rock, Arkansas; Tribal records of the Five Civilized Tribes in Muskogee, Oklahoma and Black History Collection at Langston University, Langston, Oklahoma as well as visiting plantation sites in Louisiana.

Limitations

Although it is a researcher's intent to remain objective to the project at hand, this researcher acknowledges that having lived in both segregated and desegregated societies and institutions as a child and as an adult, personal feelings and opinions may be evident in this research. But an attempt has been made to limit and temper such possibilities of bias in such a way that it does not interfere with the quality of the research. In the utilization of an Afrocentric frame of reference, such personableness does not limit or restrict the validity of the research gathered or hinder the inferences made. On the contrary, one's personal views may in fact provide an added dimension to the research.

This desire to be non-biased extends itself in acknowledging one of the concerns of the researcher is the use of the term "Eurocentric." Such a term seemingly implies that all things European were a component in the domination of people of color. It would have been useful to have been able to utilize the term "Eurodominant" because it is more reflective of the dominant, elitist, and racist intent found in the research more so than the term "Eurocentric." But in keeping with the present terminology utilized, the traditional use is maintained with this explanation.

This study interprets already existing data in novel ways. However combining a critical theory methodology this research focuses on the experiences of African people and how those experiences affected them and the world in which they lived. It is from these experiences that the proponents of Afrocentric ideology propose the need for an educational paradigm that acknowledges these experiences and utilizes them as a focal point for the reclamation of African people in American and abroad.

Another limitation readily acknowledged in this study is the researcher's inability to fully illustrate in a more detailed fashion the crucial role of African American women in assisting in developing the Afrocentric educational legacy. The educational theories of: Charlotte Hawkins Brown; Fanny Jackson Coppin; Nannie Helen Burroughs; Mary McLeod Bethune; Maria Baldwin; Lucy Laney, and countless others who pioneers not only assisted in the educational legacy of the African American community, but often lead and created institutions for both males and females when the African American males were restricted from doing so due to the oppression and opposition.

Finally, the effectiveness of this research may have been enhanced if there were examples of additional research that examined the curricular components of the Afrocentric philosophy. Though such examples have merit, that were beyond the scope of this study because this research was focused on those historical experiences that shaped Afrocentric thought. However, this would be an area of future study.

Definition of Terms

Certain terms are defined within the context of the research and therefore, may not be in harmony with standard or mainstream terminology.

Afrocentric- is a frame of reference wherein phenomena are viewed from the perspective of the African person, and once examined, actions are taken to change behavior. The Afrocentric approach recognizes the centrality of a worldview that allows the African student an opportunity to study the world and its people, concepts, and history from an African world view (Asante, 1987; p.197). Included in this definition are terms such as Pan-Africanism, Negritude, Black Consciousness, Black Power, Black Nationalism and Black Theology. Each term would suggest an attempt by persons of African descent to

define (redefine) themselves and the world that they find themselves based upon their own reality, independent of Eurocentric dominance (Garvey, 1920; Woodson, 1933; Muhammad, 1957; Edward's, 1970; and Asante, 1987).

Africalogy- is an area of study which includes research on African themes in the Americas, the West Indies, as well as the African continent...recognizing the interelatedness of the affective, cognitive and conative domains. Such study tends to reconnect African people in the Diaspora with their cultural past. (Asante, 1987, 16-17).

Centrism- is the groundedness of observation and behavior in one's own historical experiences (Asante, 1990, p. 12).

Colony-is a community of segregated or isolated people whose life choices are dictated by economic and political influences outside of the colony (Clark, 1965; Carmichael and Hamilton, 1967 and Williams, 1974).

Culture-is the totality of a peoples thought and practice, which occurs in seven basic areas: mythology (secular and sacred); history, social organizations, economic organizations, economic organizations, political organizations, created productions, ethos, collective self definition and consciousness (Karenga, 1982).

Dysciousness- "is an uncritical habit of mind (including perceptions, attitudes, assumptions and beliefs) that justifies inequity and exploitation's by accepting the existing order of things as a given" (King, 1991; p. 135).

Dysconsciousness Racism- is a form of racism that tacitly accepts dominant White norms and privileges. It is not the absences of but an impaired consciousness or distorted way of thinking about race as compared to critical consciousness. Any

serious challenge to the status quo calls this racial privilege into question and inevitably challenges the self.

Ethos- "is the sum of characteristics and achievements of a people which define and distinguishes it from others and gives it a collective, self-consciousness and collective personality. A social and historical product, a product of social and historical practice by a people to shape the world in his or her own interest and image. Ethos arises from social and historical actions translated as a people overcome opposition (natural and social) and realize themselves" (Karenga, 1983; p. 212).

Eurocentric- "is a educational, social model that imposes European realities as being universals (i.e. that which is White is presented as applying to the human condition in general, while that which is "non-White" is group specific and therefore not human" (Asante 1991; p. 173).

Foundations- is the act of founding or a state of being founded; the basis on which a thing stands; is founded upon or is underlying support.

Hegemony- "is the existence of something, which is truly total, which is not merely secondary or superstructual, like the weak sense of ideology, but which is lived at such a depth, that saturates the society at such an extent...even constitutes the limits of common sense for most people under its sway...deeply saturating the consciousness of a society." (Persell, p. 36).

Ideology- refers to the belief system that justifies the position of dominant groups at the same time it portrays social existence in an illusionary or mystifying form. It serves to portray the position of dominant groups in such a way that it seems "natural" and inevitable and the best way for things to be for everyone (Persell, p. 9); Althusser,

1971) argues that ideology has a material existence in the actions of individuals and institutions. Ideology exists in observable human practices (p.9).

Kwanzaa-Introduced and celebrated in 1966 by Dr. Maulena Karenga on December 26 as an African American holiday. It is celebrated from December 26 through January 1. The core principles of Kwanzaa are the Nguzo Saba (the Seven Principles);

Negromacy- "is contradiction where a Black person is confused about his/her self-worth and depends upon White society for self-definition. It is the driving force behind this need requires Afro-Americans to seek approval from whites in all activities, to use white expectations as the yardstick for determining what is good, desirable, and necessary "(Thomas & Thomas, 1971; p.104).

Nguzo Saba- A Swahili word meaning (Seven Principles). The Nguzo Saba is a major component of the Afrocentric tradition which defines the Seven Principles of Afrocentric consciousness and community. The Seven Principles are: Unity (Umoja), Self-determination (Kujichagulia); Collective Work and Responsibility (Ujima); Cooperative Economics (Ujamaa); Purpose (Nia); Creativity (Kuumba); and Faith (Imani);

Paradigm- is a generalized pattern or model of thought applied to many or all aspects of reality as seen by an individual or a community (Bernal, 1987). Paradigms represent a distillation of what we think about the world (but cannot prove). Our actions in the world, including actions that we take as inquires cannot occur without reference to paradigms "as we think, so we act." Paradigms are thus enabling (Lincoln & Guba, 1985, p.15). Dallon (1978) noted that paradigms are of a worldview, a general perspective a way of breaking down the complexity of the real world. As such, paradigms are

deeply embedded in the socialization of adherents and practitioners. They tell us what is important, legitimate and reasonable (p.203).

Practice- is to carry out in action, to do or perform something repeatedly habit of performance.

Racism- is culturally sanctioned beliefs which, regardless of intentions involved, defend advantages Whites have over the subordinated position of racial minorities.

Structure of Dominance- "suggests that people in positions of great power and privileges do not retain those positions by accident, but use their superior resources (i.e. military, political, ideological or symbols) to maintain themselves (Persell, 1974; p. 6). It is ultimately bound up with educational goals, processes, content, and evaluation." (Weber, 1946; pp. 426-34).

Thought- is cognition.

White Supremacy - ...refers to the attitudes, ideologies, and policies associated with the rise of blatant forms of white or European dominance over "nonwhite" populations. . . . it involves making invidious distinctions of socially crucial kind that are based primarily if not exclusively, on physical characteristics and ancestry. In its fully developed form, White supremacy means, "color bars" "racial segregation" and the restriction of meaningful citizenship rights to a privileged group characterized by its light pigmentation. White supremacy suggest systematic and self conscious efforts to make race and color a qualification for membership in the civil community (Frederickson, 1981 p. xi).

CHAPTER 3

Review of the Literature

A Critique of Eurocentric Education

African Americans, in general, and African American males, in particular, are not prospering or benefiting from the expected gains of integrated education (Woodson, 1933; Dubois, 1933; Garabaldi, 1992; and Kunjufu, 1984). Howard and Hammond, (1986) suggested that the poor academic performance of African American children is caused by internalized fear of intellectual competition with Euro-Americans. Irvine 1983 noted that: "...blacks and other minorities are being symbolically excluded from the benefits of educational opportunities (p.xv). For the most part, many educators believe that integrated educational opportunities without cultural balance results in decreased performance by Blacks in math, reading, and science.

Irvine (1983) further concluded: "that the longer Blacks stay in school, the more they degress academically" (p.xiv). Nieto (1992) and Hale-Benson (1982) suggested that "minority students are expected to learn in an environment that negates their home language, denies their historical existence, and demeans their culture" (Leake & Leake,1995, p. 25). Racism has a long history in our schools (Nieto, 1992). Banks and Grambs (1972) continued in this vein: "Racism is the main cause of the child's deflated self-concept and whites must assume the main responsibility for its elimination in the nation" (p. 9).

Even with the advantages suggested by desegregated education, African American students often fair worse than in segregated or all black educational environments. Irvine (1983) makes this startling point:

> Black 17-year-olds show decreased performance in 1980's compared to the 1970's in reading, math, sciences. The longer that Blacks stay in school, the more likely they are to regress academically. ...Black students, are three times more likely to be in the classes for the educable mentally retarded as are white students and one-half as likely to be in the gifted and talented (p. xiv).

The challenge given to African Americans in terms of course selections, Irvine (1983) continued: " they are enrolled in vocational or general education courses...rather than algebra, geometry, trigonometry, or calculus. They are often not given critical thinking skills, such as problem solving or abstract reasoning "(xiv). From 1979-1982, Meier, Steward, and England analyzed data from the Office of Civil Rights and the U.S. Census Bureau and found that "tracking was conscious discrimination to make desegregated school systems more attractive to white parents". The disillusionment of African American parents with desegregated education is underscored by the comments of Gay (1990):

> the hope that desegregation would yield equal educational opportunities and outcomes for culturally diverse students remains largely unrealized... problems are below academic performance, increased drop-out statistics, low track curricula, and grade retention, special education and Chapter 1 programs (p. 56).

Haskins (1973) noted that the decline in the quality of urban education was evident even in the 1960s. As riots swept the cities during the 1960s, the civil disturbances, with a dissatisfaction with the quality of life, educational issues were simply a by product of a much greater problems of the era. In the U.S. Riot Commission Report (1967) commissioned by then President Lyndon B. Johnson concluded:

> ...the overriding cause of rioting in the cities was not any one thing commonly adduced-unemployment, lack of education, poverty, exploitation-but it was all of those things and more.. which all lead to the charge "What White Americans have never fully understood-but what the Negro can never forget-is that White society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it (p. vii).

Haskins (1973) continued in a similar vein: " particularly for the children of the racial ghetto, the schools have failed to provide the educational experiences which could help overcome the efforts of discrimination and deprivation". (p. 10)

Today school officials throughout the nation search for solutions to solve the dismal educational dilemma facing the African American community, and some, at least, believe that an Afrocentric education may be a viable educational alternative. Due to their concerns regarding African American males, the Milwaukee Public Schools and other schools against the nation implemented an African American immersion school that modeled concepts, themes, content, perspectives, and pedagogy that would be reflective of an African American ontology (Leake & Leake, 1992).

Several scholars have intimated that the present educational and social crisis afflicting the African American community is the result of the Eurocentric educational system to which they are subjected (Holt, 1983; Karenga, 1988; and Woodson, 1933). For the most part, the critics of the present educational methods infer that there never was an attempt to educate African American children to the degree of White children but rather to indoctrinate them to an inferior status (Du Bois,1930; Logan, 1954; and Miller, 1925). Yet, the research is replete with examples of how the schools have addressed the

need for cultural relevancy when it came to the needs of German immigrants in the 19th Century. Tyack (1974) noted: " Like religion-biculturalism aroused strong feelings in school politics...To many immigrants it was vital to assert the value of their culture by teaching their language to their children- After all they paid taxes and deserved a say in the curriculum" (p. 106). Such a relationship between the school and the African American community has not always been the case.

Contrary to popular opinion, the questioning of the American educational system as it pertains to African Americans was not simply a concern of the last few years. As early as the 1830's, David Walker, a Black activist of Boston noted: "it is a notorious fact that the major part of White Americans, have ever since we have been among them, tried to keep us ignorant, and to make us believe that God made us and our children to be slaves to them and their...(quoted in West, 1972; p. 24). Marcus Garvey (1920), a Black Nationalist leader of the 1920's stated that "...the present educational system is calculated to subjugate the minority and elevate the majority. It (the educational system) was never intended to make all people equal at the same time" (p.44).

Protesting in a similar vein, Carter G. Woodson,(1933) one of the earliest African American to undertake a systematic historical approach of the educational concerns of the African experience in America indicated that: "American education handicaps the Negro by teaching him that his face is a curse and that his condition is hopeless. Such educational theories kill one's aspirations and doom the Negro student to vagabondage and crime" (p. 146). Although living in different time periods, Walker, Garvey, and Woodson all agreed that the Eurocentric educational model was not designed to improve the educational and psychological position of the African American. On the contrary,

such educational theories were designed and implemented to entrench white power and dominance and superiority (Nolen, 1967). Greer (1972) in the same vein noted:

> The schools not only failed in their great democratic promise, but served as a major obstacle to the realization of the democratic ideals of equality, economic and social justice. ... Neither the schools nor society offered quite the mobility imagined. The schools tended to keep people in their place. Racial and cultural bias...the failure of immigrants and blacks to succeed has been a deliberate policy on the part of schools to perpetuate bigotry, racism and class distinctions. They are being taught to fail, and to accept their failure.

Many writers and educational theorists believed that schools assisted in the areas of domination and control, Ogbu (1978) concurred with Greer (1972) when his research concluded that: schools were not only unable to correct injustices, but they were deliberately designed to maintain a caste system, job ceilings, education in the interest of the dominant class, inadequate funding, misuse of testing data, bad counseling, and subtleties of hate and terror that exist in the disguise of education. Woodson (1933) made a similar assessment as Ogbu (1978) and Greer (1972) when he noted the failure of an educational plan was void of the need of the people whom it is suppose to serve:

> ...the people who maintained schools for Negroes...did not understand the task before them. This undertaking...was of an effort toward social uplift than actual education. Their aim was to transform the Negroes, not develop them...the curricula devised for and taught to the Negro was designed to convince the Whites of their superiority and the Negro of his inferiority. (p. 17)

Although the 1973 Emergency Schools Act was passed to provide funds for integrated education, the monies usually went to support the White schools. The research of Guthrie (1976), Gould (1981), and Bernal (1985) have documented the inherent bias and racism of prevailing Western educational thought and practice as they related to people of color in general and African Americans in particular. To this end Gould (1981) noted the manner in which intelligence testing was used: " by professionals placed Negroes at the bottom of the intelligence scale" (p.197). Such a construction used an intelligence scale to create a hierarchy where Whites were placed on the top and people of color on the bottom had similar implications in the social policies that affected people of color.

To a great extent, the light colored skin tone became equated with intelligence. John Locke and most of the 18th Century philosophers expressed popular opinions that dark skin was linked to moral and mental inferiority (p. 204). Guthrie (1976) concluded that: "...psychology and anthropology were united during the height of racism, both disciplines search for and magnified racial, mental, and character traits" (p. 30). This magnification of negative racial and mental traits 18th, 19th, and 20th centuries were used to justly the abuse, murder, enslavement and segregation of the African American during, as well as after, the abolishment of the institution of chattel slavery.

The Afrocentric paradigm offers a critique of educational practices that affect African people. Asante (1990) noted his views regarding the inherent bias that existed in traditional educational models: "Eurocentricity is based upon White supremacy notions whose purposes are to protect White privilege and advantage in education, economics and politics..." (pp.171-72). Kunjufu (1984) insisted that Eurocentric educational designs are

"too materialistic, too individualistic, and to mechanistic for Black children because the cultural and value base for African American people is different from the European". (p. 20) Hale-Benson (1984) supported the view that the traditional classroom milieu has historically distorted and refused to recognize the linguistic and cultural richness of African American students. Sizemore (1991) posited that: "...the Eurocentric American public school curriculum has failed to educate those who question, confront, or expose contradictions in the extant cultural values of White Anglo Saxon Protestant (WASP) dominated society" (p.82).

Myers (1989) believed that the Eurocentric educational model prevented students from expressing their racial, cultural and ethnic differences. In many instances, the children are often ridiculed and abused for their racial, ethnic and economic origin as illustrated by Kozol (1964) work Death at an Early Age:

> the children were relentlessly and at all times brutally tyrannized...all day long children learn rules and regulations to the point tha' whatever is original in them , whatever is there by virtue of experiences or fantasy becomes steadily discouraged and denied. What is even more awful to contemplate, boys and girls are taught by men and women who refer to Negroes as "black stuff" and worse. (p.3)

Such attitudes by those responsible for developing the young do not assist in developing academic achievement nor does it create a relationship where the positive well being of the students are shared. Rist (1984) in his work posited: "Schools reinforce the inequality present in this society, they actively engage in creating winners and losers "(p. 3). For the proponents, the winners are always White, and the losers are always Black. Meier,

Stewart and England (1989) underscored this inability of the present educational climate to adequately educated African American children when their research concluded: "...Racial bias in Special Education, ability grouping, curriculum tracking, and discipline have replaced segregation as the single greatest obstacle to equal educational opportunities" (p.4).

Several educators and scholars believe that for the most part, Eurocentric educational theories and practices as they pertain to African Americans actually do more harm than good because such theories fail to educate the African American about the knowledge of the cultural self prior to the slave experience. Instead, such an educational process transmits the dominant culture and language; defines acceptable cultural norms and values that are often counterproductive to the psychological well being of the students. Such an educational approach creates an African American middle class that serves as a buffer between the masses and the White elite. Such a practice alienates and estranges most educated African Americans from their culture and people (Blyden, 1967; Carnoy, 1974; and Rodney, 1982). Nathan Hare (1965) the founder of the Black Studies Movement at San Francisco State University in 1965 posited that:

> the movement for integration in the public schools came on the wings of empiricism in social sciences the instance of the Kenneth Clark Doll study. ...the failure to distinguish between separate and segregated education and their contrasting psychological consequences. In response to the slow pace of integration, Black children were dispartedly bused to White schools outside of their community. (p. 17)

Although Hare's statement do not advocate an Afrocentric approach by name, he does underscore the problems that were evidently apparent in an educational approach that failed to assess the total needs of African American children. In his work, The Hare Plan (1991) he further noted:

> Education consist of three main categories; Cognitive (acquisition of knowledge, information and skill); Affective (knowledge of self); Functional or socio-cultural (knowledge of the social terrain or manipulation of cognitive and affective knowledge for the advancement of self, community and society); What has been most neglected in the education of inner city children is the affective. (p. 89)

In his view, Hare (1992) noted that "...it will be irony of recorded history that Whites used segregation to hold us down in the first half of the 20th Century and integration to hold us down in the second half (p.56).

The Afrocentric Challenge

For many educational theorists and historians (Asante, 1986; Karenga,1986; Hillard, 1978; and Nobles, 1986), the Afrocentric educational paradigm is a non-hegemonic educational theory that requires non-biased consideration as an educational remedy for African American well being. Unlike European based educational models they believe that "Afrocentricism...offers a way for a people to understand and highlight the similarities among all racial and ethnic groups" (Schiele, 1990, p. 27). As with all educational theories, he believed that the Afrocentric paradigm is a means "through which all people can understand phenomena and define reality. "...Emphasis is placed on spirituality and humanism" (p.27). Karenga (1980) and Staples (1982) believed that Afrocentricism is the only educational model conducive to the educational, psychological

and spiritual well being of the people of African descent.

The Afrocentric paradigm offers a method of structuring consciousness that would yield an altered state of consciousness (Myers, 1989). To this end, Walsh (1983) noted three characteristics of the Afrocentric paradigm as it pertains to consciousness: 1) consciousness is primary, the source of all pleasure and suffering; 2) a mind that is untrained in the Afrocentric conceptual system is vastly under our control than we imagine, but when trained, provides optimal means for enhancing well-being and enables one to contribute to the well being of others; and 3) the true mind is aware of itself as a manifestation of God (its true nature and being) as such and uses knowledge to avoid destruction and suffering (p.28-30). Irvine (1991) underscores the educational value of an Afrocentric educational model when he noted:

> When teachers and black students are in tune culturally, it can be expected that communication is enhanced, instruction is effective, and positive teacher effect is maximized. The presence or absence of cultural sync influences the interaction of student and teacher expectations both as a self-fulfilling prophecies and sustaining effects (p.xxi).

Asante (1990) suggested that the aims and functions of the Afrocentric educational model were to: "provide logical explanations of the African peoples' experiences and develop a holistic approach to the role of African culture and to explain the behavior of African people by interpretations and analysis derived from an African perspective" (p.31). The foundation of Asante's belief is that African American students must have an educational model that reunites them with the historical and cultural continuity that slavery and systematic oppression removed from them. Smith (1985)

believed that Black studies (Afrocentric) as a serious academic discipline has merit with the educational process because it " satisfies Black student needs, an agent of political socialization and awakens students to cultural and historical experiences, awakens Whites to misconceptions that perpetuates discrimination and creates a positive learning environment for Blacks" (p. 52-60). The support for this educational model has historical precedence in the work of W.E.B. Du Bois (1933), who, in addressing the needs of the "Negro"college noted that:

> in addition to offering general education courses in the Liberal Arts, it should be a center of applied knowledge and guide action, training students to apply their higher learning to the solutions of the Negro problem...should make its students aware of their heritage and potential and thereby destroy the inner paralysis and lack of self-confidence that rendered blacks helpless before the White world (p.88).

As prescribed for the college, such remarks by Du Bois (1933) are applicable for the public school agenda. The conditions that confront the African American community are in need of remedies that would transform the African American community externally, as well as internally. The Afrocentric approach attempts to create a paradigm that uses the historical past that has African underpinnings as the starting point. Of the many components that comprise the educational experience, three are pertinent to this examination of the Afrocentric challenge: inspiration; analysis; prescription; and investigation (Powers, 1982). In Philosophy of Education Studies in Philosophies, Schooling, and Educational Policies (1982) by Edward J. Powers he noted:

> Each philosophy of education, we have seen, defines it purpose in a different way, and the definition put forth makes a difference in the way each philosophy approaches fundamental educational issues. What purposes do educational philosophies acknowledge? (p. 15).

His response to such a question is answered in the following manner:

1. Educational philosophy is committed to laying down a plan for what is considered to be the best education absolutely;
2. Educational philosophy undertakes to give directions with respect to the kind of education that is best in a certain political, social, and economic context;
3. Educational philosophy is preoccupied with correcting violations of educational principle and policy;
4. Educational philosophy centers attention on those issues in educational policy and practice that require resolution either by empirical research or rational reexamination;
5. Educational philosophy conducts an inquiry into the whole of the educational enterprise with a view toward assessing, justifying and reforming the body of experience essential to superior learning; (p.15-16).

It seems apparent that if viewed without a bias eye, Afrocentrism adheres to the above noted criteria and deserves to be proposed as an educational alternative for educators concerned about African American student success.

Those who would be concerned about the potential of an African centered educational approach reinforcing racist practices, Cross (1973) noted the following:

> brother or sister begins to live in accordance with a new self-image, which becomes the new identity. ...The shift is from uncontrolled rage toward White people to controlled and conscious anger toward oppressive racist institutions; from symbolic rhetoric to quiet, dedicated long term commitments, from unrealistic urgency, to a sense of destiny; from anxious, insecure, rigid, inferiority feelings to Black pride, self-love and a deep sense of Black communalism. (p.23)

On the other hand, without this sense of African resurrection, the African remains in a position and condition in which Cross (1971) labels "Negromacy" a condition where a person is confused about his self worth and depends upon White society for self-definition. (p. 13)

For the Afrocentric practitioner, the study of the African experience can be explored the subject areas of: history; religion; social organizations; politics; economics; art; music; literature; and psychology. Such a study would eliminate this prevalent pathology of those of African ancestry who lack a wholesome self-concept and cultural sense.(Karenga, 1982). Without a sense of connectedness, such a person, such a people, such a community, does not see the need to be self-determined nor self-affirming. Without an adequate understanding of the past the African American student is without a present and a future. Such a study, has both psychic and psychological benefits. The vision of Mary McLeod Bethune founder of Bethune-Cookman College provides additional support for the need of an Afrocentric educational paradigm:

> . . . Through accurate research and investigation, we serve to supplement, correct, reorient and annotate the story of the world progress as to enhance our group in the eyes of all men. On the one hand we bring pride to our own, in the others, we bear respect from others (Clark, 1972, p. 27).

As we prepare to enter the 21st Century, it becomes apparent that an educational approach must be adopted that prepares African American youth for a world that will continue to make demands upon them. The Afrocentric approach is offered as the alternative for the accomplishment of that mission. Once fully implemented, African American youth are not only expected to sustain themselves, but to make a contribution to their community, their nation and their race. It must be underscored that to be pro-self does not make one anti-other. In the real sense to the ability to love others is first predicted upon one's ability to love and appreciate one's self.

CHAPTER 4

The Historical Perspective

African Sovereignty

Ralph Ellison's book The Invisible Man (1947) perhaps is an appropriate example of how the history of the African in America as well as the world is often viewed:

> I am an invisible man. No, I am not a spook like those that haunted Edgar Allan Poe; nor am I one of your Hollywood-movie ectoplasms. I am a man of substance, of flesh and bone, fiber and liquids-and I might even be said to possess a mind. I am invisible, understand, simply because people refuse to see me. . . . When they approach me they see only my surroundings, themselves, or figments of their imagination-indeed everything and anything except me. (p. 3).

To clearly understand the rationale behind the present insistence and support for the Afrocentric educational paradigm it is essential that one remembers that less than 150 years ago, the African was considered less than farm stock through the institution of slavery. It is this history of slavery and the racism that is attached to it that has shaped the treatment of the African American in the social order in the United States. Such a history has been told through the eyes of the slave master or his descendants in such a way as to ignore the life of the African both within the Western world and in Africa. Within that social context, public policy has been conceived that has affected the life chances of African American in every human sphere, including education.

The world of the African prior to the 1400's was either ignored or events were shaped to make it appear as if these contribution were those of White Europeans. The

world in which the Black African was renown for math, science, and literary achievement is not connected with the African in America. There was a period in the history of the world in which the Black man (the African) was viewed held in renown (Snowden 1970; Van Sertima,1977). It is crucial to note the historical contributions of the Black African in the creation and maintenance of civilizations to refute the belief that the present dilemma facing the African American community is genetic rather than environmental.

Much of the research regarding the African in America fails to recall the period of history when the African was void of the European influence and that Africa had a past that was regal and prosperous as other world civilizations. Seldom do scholars acknowledge the African before the coming of the White man. And when social scientists prescribe solutions for the calamity that plagues the African American community, we seldom examine beyond the period of the 14th Century. Any proscription about the African is framed in the context of slavery, segregation and oppression based upon what White people deem important rather than the self-determination of the African experience.

Due to the bias of Western scholarship little if anything is known about the African in the various countries of Africa. Although Egypt is often cited as a historical marvel, its African connection is ignored. Black Africans are never viewed as kings, pharaohs, scholars, citizens of a particular community . We can not equate with the Black African their Muslim and Islamic traditions that saved for the world the writings of Aristotle and Plato. It was through the African Muslims known as Moors that Christian scholars were led to revive the interest in Aristotelian science and the principles of logic (both by products of the Egyptian Mystery system). Muslim (Moorish) Spain became the

cultural and educational hub of the medieval world by Black scholars who translated Greek thought into Arabic (James, 1954; Poole,1999).

Libraries patterned after those found in Egypt were established in the courts of the Black Muslim sultans. By the tenth century, Islamic schools had been established in Bagdad, Bassora, Cairo, Delhi, and Bukhara several hundred years before the colleges and universities of Europe. In Europe, the cities of Cordova, Seville, and Toledo became the seats of learning and scientific innovation because of the cultural of the Black Muslims from Northern Africa (Van Sertima, 1993). In this African climate to study and learn was a cardinal tenet of the Islamic way of life. Poverty or race was not a hindrance to learning. This sense of harmony and order permeated the African way of life and influenced the home and the community. Sadly the legacy of Timbuktu once considered to be the "gift of the Niger" is forgotten (Saad, 1993). A legacy that was shaped, developed and maintained by Black people.

Timbuktu as a part of the Sangria Empire located in Southwest Africa, South of Algeria was a center of culture, commerce and learning. Literacy and learning permeated the entire city, and scholars were held in high esteem within the African society. People from all over the world found their way to study its university. The distinctiveness of Timbuktu was because respectability and status and prestige were attached to literacy, learning, and scholarship. Some of their Black scholars of distinction became professors at the University of Cairo.

In the annuals of history, the name Africa not only provoked mystery and intrigue, it also noted fame, intelligence, education, and scholarship. Greece, "the mother" of Western Civilization attributed her great legacy in the arts and sciences to the knowledge

that she acquired from the fountainhead of Africa (James, 1954). North, South, East, and West of Africa, great kingdoms rose and fell equal to if not surpassing the splendor that was known in Europe. The kingdoms of Ethiopia, Zimbabwe, Shonghay, and Timbuktu possessed the strands of civilization as indicated by their politics, government, religions, sciences and the arts. Long before there were the noted universities of Europe, Europeans sought their education in the halls of these African kingdoms. European slavery did not give the African a civilized tradition, in fact it destroyed his/her civilized way of life.

An Afrocentric analysis does not negate or deny the slave experience endured by the African American. What it does is illustrate and place in the proper context the broadness of African experiences that is not centered simply in the Western hemisphere. Although it is true that several million Africans were brought to the Western hemisphere via the slave trade, Africans came to America as traders, seafarers, explorers, settlers, and adventures (Van Sertima, 1975; Franklin, 1969). Yet due to the bias of Western scholarship, it is the legacy of slavery that is most remembered, while the contributions of Africa to world civilizations the world over are often ignored and or forgotten in an attempt to justify the slave trade and the dehumanization of a proud people (de Craft-Johnson,1981 and Davidson,1961). It was these people that were stolen and taken thousands of miles to the Western world to serve man and to survive in a hostile land under a brutal system of labor and oppression. "To this end any study of Black identity must begin with the image of the African in the Western world" (Mugabane,1987). Without this study, any discussion regarding the reclamation of the African youth and the total community toward excellence will be futile and almost impossible.

Of Human Bondage

When the first Portuguese ship brought the first Africans to Europe in 1441, a mental transformation occurred in both Africa and the Europe. This mental metamorphism created a social, political, and psychological climate that attempted to transformed the African from a human being into a thing. In the enslavement process, hundreds if not thousands of tribes were destroyed. The institution of slavery was not new, it had even practiced in Africa. The difference between the slavery that was practiced in Africa and that of the European was the ideology associated with the European version. The latter was associated with racial inferiority and extended from the life of a particular person of bondage, to include the African for generations. Such a brand of slavery in America created a caste system.

Although the institution of slavery was brutal, the capture of Africans was just as brutal. Elkins (1968), noted this experience as shock and detachment:

> The first shock in an experience destined to endure many months and to leave its survivors irrevocably changed, was the shock of capture. The second shock was the long march to the sea-drew out the nightmare for many weeks. Under the glaring sun, through the steaming jungle, they were driven like beasts tied together by their necks. The next shock, aside from the fresh physical torments which accompanied it, was the sale to European slavers. After being crowded into pens near the trading stations and kept there overnight, sometimes for days, the slaves were brought out for examination. The episode that followed, almost too protracted and stupefying to be called a mere shock –was the dreaded Middle

> Passage, brutalizing to any man, black or white, ever to be involved with it. The final shock was the process of enslavement came with the Negro's introduction to the West Indies the seasoning process completed the series of steps whereby the African Negro became a slave. (pp.100-101)

Because of the systematic manner and method that caused the African in America to lose his connection with his/her African past, advocates of the Afrocentric theory, believe that since slavery was perpetuated upon a systematic and calculated strategies, the reconnection of the African to his productive level must also be systematic and just as disciplined.

The brutality of the European slave trade fractured the cultural and educational traditions of a people who was forced to forget their name, culture, language, religion all of those anchors that aid one in defining and understanding the world in which s/he lives. In the slave-making process, a human being was transformed into a "thing" a "beast" of burden. A human being was transformed into a piece of property having no identity outside of the expectations of his/her master. In this slave-making process, a once proud people known as the Bambara, Boshongo, Faulani, Wolof, Ashanti, Basundi, Mandingo, Yoruba, Ewe were transformed by the slavemaking process into a new, being the Negro (Wesley, 1935; Killens, 1965; Bastide, 1971)! Asante (1987) continued his analysis of the magnitude of this transformation:

> The historians would dismiss the African elements that survived and developed on the American continent... and call it Negro culture. Africa is ignored and Negro becomes a cryto-term that is used to designate our degradation. In this way the Eurocentric writer ties the African to Negro, a false concept and a false

history, separate from any spatial reality. Negro did not exist prior to slavery; both the term and its application were products of the social and economic context of the slave trade.

Consequently, the attachment of the term Negro to African meant a negation of history and culture. (p. 9) Once in America early colonial law would confirm early mores and customs "that a slave by our code is not a person but a thing" (Thorpe,1969, p. 5). Such negative attitudes about the humanity of the African would remain constant long after chattel slavery ended. (Carnoy, 1972)

This population rape of the African continent supported the industrial age of Europe from the 1400s through the 1900s. Hare and Chrisman (1974) noted that there were three benefits achieved by the Europeans as a result of this endeavor: 1) the formation of national states; 2) vast technological and industrial advancements, and; 3) the development of a unique economic system which began and ended with international capitalism. These events relative to the slave trade had monumental effects on the African continent in that: it lead to the removal of Africans by the millions which lead to the creation of the African Diaspora and to the decimation for centuries of the various African nations. In addition this decimation of people and resources severed the political balance that once existed between various Black African nations prior to slavery and colonialism.

The "peculiar institution" of slavery was an institution that degraded and dehumanized a people by physical, psychological, cultural and emotional murder . Genocide, rape and intimidation were the tools used to keep the Africans in their prescribed place. That "place" was anywhere that the "White man" deemed suitable and

appropriate. Skin color became the badge of placement for life. Slowly, first by tradition and later by law, the slave condition was passed from the parents to the children and the children's children (Meltzer, 1971).

Myth and prejudice regarding Africa was used by European and American scholars to shape social, political, religious, and scientific theories as they affected the domination of the African. "The slave system of the United States made the African a class apart, labeled by their color" (Meltzer, 1971, p. 21). The African was deemed inferior in a societal context that deemed him as racially, culturally, and intellectually inferior to Euro-Americans (Jordan, 1968 and Frederickson, 1987). The slave system and its residue, segregation and oppression, brought about the progressive loss of historical memories of people of color; the progressive deprivation of themselves and their culture: and the progressive adoption of a Eurocentric mode of values and attitudes that if not assimilated would be punished.

These myriad restrictions affected the educational aspirations of the African in both North and South America. Any education that the African would receive was to benefit the slave system. An African educated beyond the level that the slave system deemed necessary would not make an obedient or an efficient slave. In fact such an African was a threat to the slave system. To insure compliance against teaching African Americans, harsh and severe penalties were imposed upon anyone teaching the African to read or write. The imposition against education beyond the mandates of slave system was so strong that should an African be found with a pencil or paper (even though s/he might not be able to read it) sanctions were severe and brutal (Franklin, 1969 and West, 1972). In spite of all of the obstacles to freedom, the African resisted and protested his/her

bondage and made efforts to retained African ties however subtle.

In spite of the seemly unchallenged control over the African, slaveholders in all colonies lived an uneasy life with their "property" in revolt or flight (Katz,1974; p. 24). From New England to Georgia, slaveholders had to be alert for those who ran away, and who might influence those who remained in captivity. Africans and some Europeans were active in protesting the abuses of slavery and work for its elimination while providing shelter and support for those who attempted to make their escape.

Obstacles to Black Education

It was not only the Southern geographical location that defined the social status of the African, it was his/her color. While in the South there were definite rules and regulations regarding the conduct and education of Africans, the North also had its ways to discourage and prohibit African educational initiatives. To this end, it was not uncommon for Whites to attack and destroy the educational institutional efforts (Spring, 1986). Tyack (1974) underscored the point by noting that "the zeal for learning by Blacks so galled lower class Whites...in 1835, shipyard workers raged through Black classrooms demolishing furniture, breaking windows, and burning the school to the ground" (p. 110). This scene of White violence toward African educational efforts repeated itself throughout the free North. Whether slave or free, North or South, treatment of the African was defined by color first and foremost, even when s/he had been emancipated.

Although the African might be able to acquire freedom, such freedom did not entitle him/her fullness of social, political or educational opportunities. Although the first American schools were supported and sanctioned by the "Old Deluder Satan" Law of 1847 in Massachusetts, it applied to Whites only. To those who supported the

enslavement of Africans, many believed that the African American was not capable or able to grasp the intellectual matters deemed necessary for White men. The education of the African was sanctioned neither by church or state. When educational institutions were developed, they were for the most part established for White males. A case in point was the fact that Harvard college was founded 218 years before the first Black institution (Lincoln University) as a separate institution for Blacks in the "free" North (Pennsylvania). These citadels of learning in the "free" North excluded and ignored the traditions, customs, and, mores of the African.

The institution of slavery and racism involved such a complex and subtle system of norms that even when "freedom" was granted to the African (North and South) the African was not considered in the educational planning. Though free, "Negroes learned that the educational system that was meant to homogenize other Americans, was not doing the same for them" (Tyack, 1974; p. 109). Alvarez (1971) provided additional proof that the free North exhibited signs of racism when he described the social and political climate for the "freedmen's children " ...the prejudice of race appears stronger in the states that have abolished slavery than where it still exists..." (p. 5). In such social setting there emerged an attitude toward African American children as identified by White (1969):

> the colored scholar can hardly prosper. He is reproached with his color, he is taunted with his origin, and if permitted to mingle with others in the joyous pastimes of youth, it is a favor not a right. Thus the law that declares him free is a dead letter. His energies are confined, his mind is in chains, and he is a slave. (p. 375) In a like manner, Carnoy (1974) noted that the relationship between slavery

> and education was established in the concept of slavery. Carnoy continued his assessment of this tenuous relationship: as the institution of chattel slavery dictated the type of education or training given to Negroes in antebellum days, it left an indelible stamp upon the attitudes which were the social forces in determining the education of Negroes in the future after the institution had been abolished. (p. 208)

In both common schools and collegiate education, African Americans seemingly had some control over the educational destiny within the period of 1866-77 (Woodson, 1933; Carnoy, 1974). But this limited control and influence would eventually change.

After the demise of the Reconstruction governments, the education of African Americans was controlled by the very people who had once been their slave masters. Rather than being a part of the educational design:

> The education of the Negroes often seemed to be an act of charity, an occasion for self-congratulations of benevolent men. In schools that supposedly banned the lines of caste, Black children became subjects of experiments in classification that had portents for the future. (p.109)

Woodson (1933) argued that an educational designed shaped within such a climate has limit benefit for those who must utilize its tenets.

After Emancipation, though schools were founded, they did not have as their goal the reuniting of the "Negro" with his/ her African past (Woodson, 1933; Muhammad, 1969). Rather than use the schools to assist the African in regaining the psychological and cultural anchors that centuries of human bondage had stolen, damaged,

and, deprived the African, the schools instead were used to further the industrial interest of those both North and South. A control that continued to maintain cheap African labor force.

The Education of the African American

The stigma of Black slavery severely restricted the entrance of African Americans in their attempts to gain a meaningful education. The mindset in both the North and the South regarding black inferiority caused educational efforts for African Americans slow and limited. The African American community has attempted to sustain educational endeavors through the work of churches, individuals, and charity efforts. The Catholic church was probably the earliest church in America to support the education of the African. Estell (1994) noted that the French Catholics in Louisiana were the earliest religious body to provide educational instruction in the 1600's. The French code of law made it mandatory that the slave owners educate their property. In the North, the Quakers were most adamant in their opposition against slavery and organized monthly educational meetings. From 1750-1760. Anthony Benezet established an evening school in his home to educate those Africans who wanted to learn to read. However it was not until 1774 that Quakers as a major religious body banded together to address the issue of the education for Blacks.

Similarly the Church of England in 1701organized the Society for the Propagation of the Gospel in Foreign Parts for the purpose of converting African slaves to Christianity. Their initial efforts were dominant in Georgia. During this same period, other schools were established by free Africans themselves. In 1787 Free African Society founded the New York African Free School, which by 1820, had at least 500 black

children enrolled. These endeavors were later taken over by the New York Common Council. By 1865 there were 1, 031 pupils in the Black public schools in Philadelphia, 748 in charity schools, 211 in the benevolent schools, and 331 in private schools. Black women played a major role in the education of African Americans prior to the 1860's. Near Hampton, Virginia, Mary Peake opened a day school for fifty students. After the Civil War, her school played a major role in the educational efforts of the government. But the efforts to develop a post-public school system for African Americans was not as successful or prevalent in neither the North or the South. For the most part, if African Americans were to attain any exposure to higher education, they often went abroad.

Prior to the establishment of Lincoln University (1854) in Pennsylvania and Wilberforce University (1856) in Ohio, African Americans, often had to attend school in Europe or Scotland (Guthrie, 1976). On a few occasions, African Americans attended Brea College in Kentucky and Oberlin College in Ohio both having liberal admissions and social policies. However, the first African American to receive a college degree was John Russwurm, who graduated from Bowdoin (Massachusetts) in 1862. He was followed by Edward Jones of Amherst and Mary Jane Paterson (Guthrie, 1976).

Bond (1933) Holmes (1934) and Woodson (1933) all provided an analysis regarding the origin of the "Negro" college. Their research noted that the "Negro College" was an outgrowth of the Union Army; Northern Benevolent Societies and the Freedom's Bureau" (p. 11-12). In addition, White philantrophy contributed greatly to the origin of the "Negro" college as well as African American self-help, and public support (Meier & Rudwick, 1966). Utilizing these support systems, from 1862 to1900, at least 84 "Negro colleges" were founded (Guthrie, 1976). One of the graduates of these colleges,

Booker T. Washington, a graduate of Hampton Institute was recruited by Samuel Armstrong Chapman, to start a similar program in Alabama. This institute would be known as Tuskegee and Washington would by 1895 would become the chief spokesperson for the African American as well as the leading spokesperson for Black industrial education in the South. It is important to note that Hampton Institute served as an educational center for Native Americans as the United States sought ways to educate (and dominate) the native populations of the United States.

An Education of Domination and Control

The first ten years (1867-1877) of the "Negro" college movement was perhaps the most productive in terms of development of an educational agenda that had as one of its goals the independence of the former bondsman. In that period, former bondspersons became a part of the decision making process that implemented programs and plans that were based on the needs of the people. In terms of the educational process, they were in the forefront of demanding public education for all being a part of the governing process. This ability and freedom to be a part of the changing South was mandated in the Congressional activities of the radical Republicans and the military support of the Union Army. The election of Rutherford B. Hayes in 1876 (who later served as chairman of the Slater Fund) and the Compromise of 1877 brought about a major change in political support for African Americans. During Hayes' term in office African Americans saw their hopes of a further that could have been the zenith of the democratic ideals dashed. This period saw a reign of White terror began in the form of Jim Crow laws; denial of the 1883 Civil Rights Act; the creation of the Klu Klux Klan and the Supreme Court ruling of

Plessey v. Ferguson (1896). Logan (1954) provided additional support regarding white supremacy backlash that occurred:

> So determined were most White Southerners to maintain their way of life, that they resorted to fraud, intimidation, and murder...to maintain their control of state governments...the new Civil War within the Southern States stemmed from an adamant determination to restore White supremacy. (p. 21)

This national reign of White racism and superiority did not only have national implication, it had similar reactions against people of color by Europeans in Africa with the partition of Africa by German, English, French, Dutch, and Belgians. This worldwide wave of terror that reigned throughout the South began the migration of African Americans from the South to the West.

So many African Americans left Mississippi, Louisiana, Texas, and Tennessee that Congress initiated investigations to ascertain the cause, while Southern governments attempted to prevent the migrants from leaving (Painter, 1986). Later, Oklahoma became a major haven for those who sought relief from Southern oppression during the 1880's and '90's. Other African Americans sought relief by going outside of the United States to Mexico, Cuba, and Canada (Franklin, 1969; Tolson,1966).

In light of the times, the educational plan proposed in both public and collegiate training did not have as its mission a questioning of the social order, but an accommodation to it. Black education did not and could not develop a clear pedagogy for Black liberation or independence and was never linked to the struggle of Black people worldwide because it was controlled by White industrialists whose interest was not

education, but subjugation and control for the labor system. So systematic was this approach that missionary theories of the education of African Americans clashed with the theories and needs of American industrialist. After the 1890's the push for industrial education was at the expense of liberal arts training. The educational plans for these newly emancipated Africans (and Native Americans) was constructed at Lake Mohonk, New York resort in 1890. The task of this conference was to discuss the Negro question. These conferences were held in 1890 and 1891. In attendance at this meeting were Rutherford B. Hayes, Samuel C. Armstrong (founder of Hampton Institute), Hollis B. Frissell whose task was to insure that the "great mass of Negroes must be farmers and they need to be taught to farm intelligently" (Ballard, 1973, p. 70). Jacob Carruthers (1994) provides additional insight as to the agenda proposed at the Mohonk Conference between 1890 & 1891:

1. The accomplishing of the primary education of the Negro by the States themselves, and the further development of means and methods to this end, till all Negroes are creditably trained in primary schools;
2. The largely increased support of schools aided by private benevolence, which shall supply teachers and preachers for the Negro race;
3. The grounding of the vast majority of these teachers and preachers in common English studies and in the English Bible, with the further opportunity for any of them to carry on their studies as far as they may desire, and;

4. The great extension of industrial education for both men and women. (p. 47)

Funding was not given to those schools and for institutions that promoted liberal arts or leadership training. They were not considered as an aspect of the education of the African American. It was liberal arts trained educators Du Bois and Woodson who noted the harmfulness of this type of training. Both believed had the talent and the responsibility to lead and uplift the race. But sadly, Woodson (1933) posited:

> ...instruction thus given to Negroes in colleges and universities has worked to the contrary, such graduates have merely increased the number of malcontents who offer no programs for changing the undesirable conditions for which they complain. (p. 29)

One of earliest White criticism of this type of educational structure was voiced by R.J. Bingham, a White Methodist (South) minister who in his article, "Shall We commercialize the Negro?" wrote:

> In my opinion, industrial education, even with its sideline of a little learning will, if not safeguard and undergirded by higher education and distinctive intellectual training for the race-forge chains of a servitude on the Black man from which he will never recover... I believe that they were never before threatened since they landed here, I urge that their ablest men undertake at once a very sober and vigorous campaign in the interest of the higher education of the Negro. (King,1971)

In support, Woodson (1919) rightly noted that the Negro was not being educated to benefit himself, but rather a system that saw him as an expendable tool. The advice

generally given to the typical "Negro" college graduate by those who supported such a system was "avoid social questions, leave politics alone, continue to be patient, live simply, learn to work,...know that it is a crime for any teacher, White or black to educate the Negro for positions that are not open to him" (Carnoy, 1974 p. 288). As to the cultural relevance, "Negro education rather than assisting the African American in understanding and appreciating his African past, this 'Negro' education produced:

> educated Negroes who have an attitude of contempt toward their own people because in their own as well as in the mixed schools, they are taught to admire Hebrew, Greek, and Latin, and the Teuton and to despise the African. (Woodson 1933; p. 145)

The impact of this type of education in its construction, implementation and management was a part of the web of "White supremacy" against the African American mounted at the turn of the century. The personnel of these learning environments, for the most part, they were presided over by White presidents, staffed by White professors and instructors, who taught only courses that "undermined Black pride and caused students to be ashamed to study themselves" (Miller, 1926; pp. 85-86).

This type of control over "Negro" learning, "kept the Negro in his place". Rather than creating men and women who would be dedicated to group service, such an educational atmosphere produced persons who were dedicated to "bourgeoisie individualism" (Miller, 1926). Many of the campus riots on Black colleges in the 1920's had as their objective the removal of White paternalism and a belief that there should be a educational relevance to the needs of Black people. It was in a similar vein that many of

the campus movements of the 1960's was directed. The campus protests of the 1960's had their origin in the 1920's. (Walters, 1975)

From the Plantation to the Ghetto

After the 1870's, the United States was changing into an international giant in business and industry. Caught up in this changing American economy were the newly emancipated Africans, numbering into the millions, who were an untapped source of cheap and expendable labor. The American economy that was once agricultural, was now industrial. The plans of the White industrial, economic, and political giants of both North and South was to shape the African American educational needs to accommodate this changing economy, as well as provide a method of social and political containment. Whereas in the past the plantation served such a point of concentration in the agricultural South, the ghetto would serve the same purpose for the urban concentration in both the North and South. Both as an educational and social plan, they would serve the purpose of White superiority in attempting to maintain Black inferiority.

Though events during the Civil War brought about the emancipation the African American from the plantation, emancipation failed to prevent his/her movement into the ghetto. Regarding this containment, Rudwick and Meier (1961) made the following observation:

> the Black experience in the United States has been largely shaped by two contrasting environments. The first was the Southern staple-producing farm and plantation, which the vast majority or twentieth century Negroes worked in the beginning as slaves, and later as sharecroppers. The second was the urban ghetto, predominately a twentieth century creation, which grew primarily as a

> consequence of the migration of rural Negroes to the cities of the South and North...Negro life and culture in America has been developed within the context of a subordinate status, the leading manifestations had been the plantation and the ghetto. Within these two environments, created by a dominant majority.(p.1)

Unknown to White America within this new Black community emerged a sense of consciousness that would have portents for the future as culture and race came to the forefront of African American concerns. Within this new urban environment, a new image was created. As described by Huggins (1985):

> ...the decades of the 1920's the African American came of age, he became self-assertive and racially consciousness as if for the first time. He proclaimed himself to be a man and deserving of respect, not a ward of society, nor a creature to be helped, pitied or explained away. (p. 6)

The 1920's saw Harlem, New York become the center of the Black Renaissance. Those arts and politics that reflected the aspirations of the transformed "Negro" came to the forefront. Alain Locke's work The New Negro articulated the meaning and message of the "New Negro." Mixed with the black soldier's involvement in World War I, the Black community began a transformation that took the White world by surprise. Morris (1984) provides additional insights into the development of this urban community:

> It facilitated the development of black institutions and the building of close knit communities when blacks irrespective of education and income, were forced to live in close proximity and frequent the same social institutions. Maids and janitors came into close contact with clergy, schoolteachers, lawyers, and doctors. . . . Skin color alone, not close

> background or gender locked blacks inside their segregated communities. . . . Cooperation between the various black strata was an important collective resource for survival. (p. 3).

This Black population concentration would be the incubator for the nurturing of ideas that would create Black Nationalism and provide a foundation for those who would question American social policy both nationally and internationally as it related to the African American.

Into the Black nationalist climate of the 1900's ushered in organizations such as the African Blood Brotherhood, a secret organization; Star of Ethiopia and the Ethiopian Missionaries to Abbysinia; Moorish Science Temple; Movement of Black Judaism; and descendant of the Garvey Movement the Ethiopian Pacific Movement that sought to promote the Black Nationalist agenda (McCartney, 1992). Kansas and Indian Territory (later Oklahoma) played a pivotal role in the formation and development of Black nationalism.

As varied as the names of the organizations were the various militant publications that promoted the Black Nationalist philosophies and ideologies found within Harlem. Titles such as The Crusader, The Voice, The Messenger, The Guardian, The Challenge, The Promoter, The Commoner, The Emancipator and the well-known Crisis were part of the list. As we shall later see, Oklahoma plays a pivotal role in the formation of Black Nationalist self-determination and politics.

Education as a Weapon of Control

As with higher education, business' influence was evident in the manipulation of public school structure and developing goals to change and control education. Tyack

(1974) expressed the position that: "...they [business] wanted to reshape education to fit the new social and economic conditions of the urban industrial society." The history of African-American educational development was completed in the framework of a racially restrictive and dominating society that saw the African American as a racial, cultural, educational, and economic inferior. At the same time that educational leaders promoted the Common School Movement across the country, their seemly democratic and pluralistic ideas, somehow forgot the African American student. Their ideas and their practices were racists and elitist. Social and cultural guarantees granted the newly arrived European immigrants Americans as they shaped educational agenda were ignored when it came to the African American (Bond, 1933; Du Bois, 1905; Tyack, 1974; and Woodson, 1933). For the most part, in matters of assisting in the development of curricula, the African Americans were viewed as educational outsiders (Tyack, 1974).

The literature is prolific, noting that many educational leaders at the turn of the century believed that " to have been born black was normally to be labeled a cripple and a failure in school systems that were consciously...racist" (Tyack, 1974, p. 217). In terms of the power of control, Tyack (1974) continued: "...Whites across the country who controlled public education excluded segregated...cheated Black children" (p. 217). And as if the overt sting of racism was not enough, African Americans had to endure the covert abuse of textbooks that taught that the African American was "culturally deprived, a heathen, and a fool" (Blyden, 1974). Such a biased educational approach in both theory and practice would remain prevalent in educational practice long after "separate-but-equal" education was abolished in 1954. This subjection had not only national but international implications as well.

Tragically, desegregation of the public schools did not eliminate this racial, cultural and intellectual assault upon children who were not able to defend themselves. The legacy of slavery as well as an intellectual mind set created an attitude among many Euro-Americans that the African was not worthy of humane treatment whether free or otherwise.

The belief in the inhumanity of the African American in the White mind would be bolstered by intellectuals and the literature of the time to justify racism and brutality into the 20th century. As to the part played by science, Logan (1954) documented:

> Social Darwinism assisted in sliding the concept of inferiority toward the Negro. Applying Darwin's theories about the animal kingdom to man, the Social Darwinism, compounded with Gobineau's theories about inferiority of the races and Spencer's assertion of the survival of the fittest to prove the superiority of the Whites.(p. 174)

As science did its part in abusing the African, the press made an indelible contribution in fixing in the public's mind, through cartoons and news stories, the perpetual inferiority of the African in America and abroad. To this end, the African was labeled as a coon burly Negro, Negro ruffian, African Annie, wild west Negro, colored cannibal, mulatto, negress (African female). darkies, pickanniny, uncle, nigger, as well as being the butt of countless jokes, cartoons, narrations, and derogatory stories that supported these stereotypes (Logan, 1954, p. 168).

Logan (1954) identified seven basic stereotypes that emerged from the literature of the times: the contented slave; the wretched freedman; the comic Negro; the brute Negro; the tragic mulatto; the local color Negro; and the exotic primitive was traditional

in the journalism of the times (Logan, 1954). These false and demeaning journalistic propaganda tactics mixed with scholastic and intellectual validation provided the climate in which psychological, educational, and physiological destruction of the African was approved and sanctioned.

To counter these myths and lies, Woodson (1933) believed the Negro scholar had to undertake a scientific study of the Negro in order systematically to refute much of the stereotypes that were used to support public policy and laws. In effect, the African American scholar was alone because White scholars and historians took a position up until the 1930's that the life and history of the African American was not worthy of scholastic efforts or endeavors (Meier & Rudwick, 1986).

The Black press, played a vital role in shaping a positive identity for the Black community of both the North and the South and in refuting the myths of the White press. Dann (1971) noted the significance of the Black press in shaping Black Nationalism:

> Two currents in black intellectual history in the black press coverage repeatedly: A response to white racism and an assertion of self-determination. And it is in the concept of black nationality that both reached a watershed. Both were inextricably linked and developed almost simultaneously, and both were directed toward the same goal of freedom, equality, and racial pride that had been denied black people. (p. 12)

The Scientific Study of the Negro

Woodson's scientific study of the Negro was not the first. His efforts followed the scholarly attempts of George Washington Williams who in 1882 wrote the first scholarly work, History of the Negro Race in America From 1619 to 1880.

By the 20th Century a number of Black college trained scholars were adamant about the study of Black history as a key to racial pride and self-respect. In 1897, so intense was this interest that "Negro bibliophiles" in Philadelphia and New York City formed the American Negro Society for Historical Research . One of the earliest Black studies groups to emerge at this time was the 1897 American Negro Academy in Washington D.C. The purpose of the organization as noted by Estill (1974) was to: " Foster scholarship and promote literature, science and art among African Americans" (p. 201). Founding members of the organization were, Paul Laurence Dunbar, William Sanders Scarborough, and W.E. B. Du Bois. Reverend Alexander Crummell was its first president, following his death in 1908, Du Bois was elected president of the Academy. Its earlier research efforts coincide with the philosophical approach of Woodson (1933) regarding the importance of the "Scientific Study of the Negro" when he wrote that:

> the program for the uplift of the Negro in this country must be based upon the Scientific Study of the Negro from within to develop him the power to do for himself what his oppressors will never do to elevate him to the level of others. (p. 144)

In 1911, other scholars formed the Negro Society for Historical Research. These organizations were the forerunners of Woodson's The Association for the Study of Negro Life and History of These beginnings provided the foundation for the "Scientific Study of Negro History". It was Woodson's organization that was the most systematic in its approach to the study of the African American on a scientific basis. In addition, (Meier & Rudwick, 1986) noted the conservative nature of Woodson's approach to this study:

> ...Woodson's disavowal of any radical bent, and the way in which he deliberately

> distanced himself from anything smacking of agitation consciously or unconsciously functioned to advance the legitimacy of his work among important groups both black and White. His efforts appealed to Booker T. Washington and other con-conservative Blacks and their White philantropic friends. (p. 12)

There were two basic hurdles that Woodson had to engage in his effort to complete his study. One, gathering the data about the "Negro" and two, a place to publish his works. Because Woodson lacked a forum from which to present his ideas, he founded the Journal of Negro History and The Associated Publishers in 1916. His rationale for founding both entities were because:

> ...the Negro faces another stone wall when he presents scientific production to the publishing houses. They may not be prejudice, but they are not interested in the Negro. We understand that the serious the work is, the less chance it has of reaching a larger reading public. If the Negro is to settle down to publishing merely what others permit him to bring out, the world will never know what et race has thought, and acted and attempted and accomplished and the story of the Negro will perish with him. Yet scholarship must be advanced by scientific means...what is the use of knowing things if they can not be published in the world .(Thrope, 1969, p. 113)

The objectives of the movement were: to 1) combat research that was prejudicial to the Negro and note the achievements of African people; 2) show the Negro that he did have a history to be proud of; and 3) to educate the Caucasian about the Negro so that he could respect the Negro. Woodson's goal was to attacked traditional education that fostered

Black inferiority. He believed that "Negro children were daily educated in the tenets of the status quo" (Thorpe, 1969). To this end, he (1933) continued: "the Negro is miseducated because he has not been taught to value himself or his proper worth". Woodson (1933) believed that the lack of sufficient race pride should be of serious concern for the Black scholar. The Negro teacher had the responsibility to hold up before students examples of their own people, who have done things worthwhile. This sense of commitment lead to the founding of the Negro History Week in 1926. Woodson (1933) believed that those who have no record of what their forebearers have accomplished lose the inspiration which comes from teaching biography and history (Thorpe, 1969, p.133). To the majority of White educators, the world of the African American was neither worthy of research nor of examination in the educational arena. Factors influencing his work on this matter were:

1) a motivation to refute racist documentation that existed about the Negro;
2) a new concept in historiography,
3) an increase in Black scholars with social science degrees,
4) a new concept in historiography,
5) the scholarly works of W.E.B. Du Bois and European scholars who noted the antiquity of Black African civilizations and their contributions,
6) historical writings (by White historians) had been slow to shed its aristocratic traditions and bias of being almost exclusively concerned with the affairs of the ruling class or elite,
7) Blacks as human beings were left out of history,
8) attempts to combat the prominence of racial stereotypes and prejudice that

justified exploitation and slavery,

9) to inspire Blacks to high achievement, to bolster the race's self-esteem, and

10) to incite the Negro people to greater efforts in the struggle for citizenship and manhood (Thorpe, 1969).

Woodson's belief in the ability of history to alter the consciousness of a people through education inspired him to found Negro History Week in 1926. To facilitate his ideas to school teachers, and others within the community, he published the Negro History Bulletin (1937) to be used as an educational tool for study and the dissemination of ideas by teachers and administrators who were establishing local branches of the ASNLH (Hine, 1990). The ASNLH worked closely with the American Teachers Association in Colored Schools (founded in 1904) to promote the teaching of Black History in Negro Schools.

It is interesting to note that although the National Education Association would not permit African American members, the American Teachers Association and the NEA cooperated in 1926 in an investigative effort to examine problems affecting Blacks. Initially entitled, A Committee on Problems in Colored Schools (1928), the report was later retitled Committee to Cooperate with the National Association of Teachers in Colored Schools. From this report, the Committee noted three areas of concerns: 1) the portrayal of Black people in textbooks; 2) the unequal distribution of federal funds for education along racial lines; and 3) the development of materials on race relations for teacher training and classroom usage. Woodson's (1933) belief in the importance of the teacher in preparing the student for a positive future is illustrated by the following statement: " ...can you expect teachers to revolutionize the social order for the good of

the community? Indeed we must expect this thing. The educational system of this country is worthless unless it accomplishes this task" (pp. 144-45).

As a curriculum addition, Woodson authored The Negro In Our History he undertook this task because there were few textbooks that examined the African in a positive light. When Woodson formed the Association for the Study of Negro History and Life he attracted, encouraged, and stimulated Black scholars who had the academic training to use their talents and skills in modern African American historiography but were denied entrance and access in predominately White institutions. There were many individuals who found research and literary opportunities in the ASNHL, those that were the most profound were: Alrutheus Taylor (1893-1954)- a specialist in Reconstruction History; Charles H. Wesley (1891-1987) who specialized in the history of the Black worker and Negroes in the abolition movement; Lorenzo J. Greene ( )an authority on Blacks in the colonial New England; W. Sherman Savage (1890-1981)-a 1981), student of the history of Blacks on the Western frontier; James Hugo Jackson (1891-1970), who researched early miscegenation and relations among Blacks, Whites and Indians; Porter Jackson (1892-1950), whose area of expertise were antebellum in Virginia; and Rayford W. Logan (18897-1982), a specialist on the Haitian Revolution and the rising tide of American racism at the turn of the century; (Meier & Rudwick,1986, p. 72). Their study would focus on the examination and the reconstruction of the history of African people not only in the United States, but throughout the world.

Other prominent African American historians and bibliophiles who played an important role in the writing and recording of the historical record of the African American were: Benjamin Quarles author of Negro In The American Revolution, The

Negro In The Civil War, and Black Abolitionist, Lincoln and The Negro); Margaret T. Burroughs founder of Chicago's Du Sable Musuem of African American History; Helen G. Edmonds author of The Negro and Fusion Politics in North Carolina; Dorothy Porter Wesley principal compiler of Howard University's Moorland-Spirgharn Collection for 43 years, Vivian G. Harsh founder of the Special Negro Collection of the Chicago Public Library; Arthur A. Schomburg bibliophile and curator whose collection of 5,000 books and 3000 manuscripts became the core of the Division of Negro Literature, History and Prints for the New York Public Library and John Hope Franklin, noted as the Dean of American Historians author of the 1947 seminal work, From Slavery to Freedom. Franklin was the first Black president of the American Historical Society. The work of these earlier historians provided the foundation upon which the scholars of the 1960's found their inspiration. In addition, Woodson's efforts provided the foundation upon which the Afrocentric challenge is anchored. Meier and Rudwick (1986)) noted that the history of African American historiography can be divided into five periods of unequal length:

1) from the 1916 to the 1930's,
2) the Roosevelt years of the New Deal and WWII,
3) the decade and a half between the war's end and the opening of the "Civil Rights Revolution" of the 1960's,
4) the brief half dozen years marked by the apogee of the direct action phase of the protest movement; and
5) the climax of scholarship that followed 1967-80. (p. 72)

Woodson's literary work during the 1920's provided the foundation that would motivate

African American students and professors on predominately White campuses to create and maintain other publications (see Appendix A) during the 1960's. Ironically, the majority of Black publication were printed in the Black community by independent bodies who saw the urgence in shaping consciousness toward a Black nationalist appeal.

Another Black scholar who began a systematic study of the African American was Du Bois. As a sociologist, scholar, social activist, Du Bois was a major propagandist who wrote and lectured in defense of the African American. With the Black migration of southern Blacks from the South to the North after the 1890's his first contribution to the "scientific study" of the Negro was his work, The Philadelphia Negro, a sociological study of the growth of the urban population of Philadelphia brought on by the movement of the African Americans from the South to the North. Although the North had a Black population of only 17 percent, it had race problems as evidenced by increased prejudice in public housing, accommodations, labor, and education. With the movement north, African Americans were faced with race riots in northern cities such as New York City, Akron, Ohio, Greensburg, Indiana, and Springfield, Illinois. As one of the many African American scholars who participated gather scientific data regarding the African American Du Bois had three basic tasks:

> first, to assemble accurate sociological data as the basis for intelligent social policy toward the Negro; second, to present the Negro's problems in a favorable light to the larger non-scholarly audience through lectures, books, and magazine articles, and third to take the lead in discussing the culture to the American Negroes. (Broaderick, 1959, p. 90)

While a professor at Atlanta University, Du Bois hosted Conferences for the Study of the Negro from 1896 to 1913. The purpose of these conferences were to provided a detailed a study of the Negro in order to develop methods to systematically change the negative social, education, and political conditions in which African American found themselves. The Phylon Journal documented the research findings of these conferences. In 1910 he along with liberal Whites founded the National Association for the Advancement of Colored People (NAACP). The major publication of the NAACP was The Crisis, which Du Bois founded.

As editor of the Crisis magazine the official organ of the National Association For the Advancement of Colored Peoples (NAACP), Du Bois provided ample opportunity for the publication to be utilized as a platform for the discussion of issues pertaining to the conditions confronting the African world wide. The examples of both Woodson and Du Bois would be the foundation upon which later scholarly journals would be established (see Appendix A). Between 1916-1978, twenty-six Black oriented journals were founded which had as their goal and objective the "systematic study" of the African experience in both America and the world. McWorther (1981) adds to this discussion, noting :

> These journals have represented three major historical stages in the development of organized Black scholarly publications; Pre-Black Studies (1916-61); Early Black Studies Movement (1967-74); and Recent Black Studies Movement (after 1974-the 1980's. (p. xii)

These journals provide the scholastic basis for the Afrocentric challenge.

As an curriculum writer, Du Bois, along with Jesse Fauset created a children's book entitled The Brownies Book. Harris (1986) believed that The Brownies

Book implied 8 basic themes that address our concern regarding education's role in fostering culture: 1) race pride; 2) duty and allegiance to race; 3) intelligent blacks; 4) beautiful blacks; 5) moderation; 6) political and social activism; 7) knowledge of and respect for African culture and; and 8) the inculcation of such values as kindness, truthfulness, egalitarianism and love (p.207). Vaughn and Hill (1989) expressed in their research the reason that there was a need for the work of Du Bois and Woodson in terms of the need for literature by African Americans for children: "...negative or non-existent portrayals of Blacks in children's literature were the norm during the nineteenth as well as the twentieth century." (p. 494)

Within the educational sphere, Du Bois brings another important component to our examination as to the foundation of Afrocentric thought and practice. To this end Karenga (1982) suggested that Du Bois:

1) argued for a "Talented Tenth" an intellectual or political vanguard which would lead Black people to freedom and higher level of human life;
2) advocated a multidimensional education which would enable Blacks to grasp, confront and be effective in society and the world, he abhorred the vulgar careerism which reduced education to money making at the expense of an effective social competence and social commitment;
3) advocated a cultural nationalism and pluralism, which stressed pride in Black and unity yet a full and effective membership in American society;
4) insisted on a confrontational activities in the struggle for social, political, and economic rights and gains; and
5) advocated Pan-Africanism and presided over four or five pre-independence

Congresses from 1919 to 1945. (pp. 115-116)

This research tradition that was established within the Black community, would serve as the bedrock for African American professors and students in predominately White colleges and universities in the late 1960s and 70s. (See Appendix A)

The Systematic Study of Africa

Contrary to what most people think, research has shown that the study of Africa in academia is not recent. To gain some degree of clarity regarding the reason for the Afrocentric advocate pointing to the African continent as a focal point to understanding the African connection with the African American, it is important to examine the history of the study of Africa by those bodies and or individuals beyond the African American community.

Though not widely known, Africa had been a subject of study early in the 20th century in primarily White institutional settings for almost one hundred years. Because of the increase in evangelical and missionary concerns that in 1911, the Kennedy School of Missions of the Protestant Hartford Seminary offered a systematic course of study for those who would be going to Africa. However, it was not until 1927 that Northwestern University under the direction of anthropologist Melvile Herskovits that such a study became a part of a university curriculum. His major objectives in introducing this study were to examine the tribal customs, linguistics, music and the establishment of a library of African studies, but there was no attempt to make the connection of this study of Africa to that of American Negroes.

Following in the footsteps of Northwestern University, the University of Pennsylvania in 1941 developed a committee in African Studies, which was

interdisciplinary in nature. In 1943, at the insistence of the United States Army the University of Pennsylvania began offering courses in North African history and culture as well as the study of Arabic. Other universities began to develop programs that would place emphasis in the study of African peoples. Few if any however, would make the connection with the peoples of Africa and those found in the United States. This connection would be primarily lead by the work of the Black scholars and those who supported the of reexamination Africa and its historical position in world affairs since antiquity.

Boston University deserves recognition in this pioneering area because it offered the first African studies program addressing the whole of Africa (except Egypt). The university directed funds and support by developing research materials and other key resources to support the program.

Nineteen fifty- seven perhaps could be viewed as a period of major importance because it saw the formation of the African Studies Association which was formed to accommodate the growing number of scholars who had an interest in the study of Africa. The organization was composed of members from various academic backgrounds. They were organized around three questions:

1) What is the role of the academic institution and scholars regarding Africa;
2) What is the relation of American scholars and academic institutions to the founding and implementation of national policy toward Africa; and
3) What is the role of America Scholars and academic institutions in developing links between Americans and African peoples. (McKay, 1967 p. 65)

With funding from the Ford Foundation in 1958 the number of scholars participating in the study of Africa drastically increased. The National Education Defense Act also increased financial support for those bodies or individuals studying African languages and seeking graduate fellowships. By 1960, Africa and African studies in predominately White universities had become a part of the higher educational setting. Thirteen African studies programs were begun at schools such as Boston University, University of Colorado, University of Chicago, Columbia University, Duke University, Duquense, Kennedy School of Missions, Johns Hopkins University. University of Kansas, Northwestern University, Stanford University, and Yale University.. During this same period, the only predominately Black colleges that were continuing their development and refinement of African studies programs were, Lincoln University, Howard University, Hampton Institute, and Tuskegee College. The 1960s would increase the study of Africa as well as the connection of Africa with the Black people of the United States and abroad.

As in social and other arenas, Black people did not exist and were not germane to academic study. However, various scholars began the research of Africa on the their own, often without institutional support and funding, and it was not until "Black Study" became fashionable that the institutions began to offer support and recognition. There were three basic causes for this development; 1) the particular concerns of isolated professors; 2) the need to train specialist for overseas service; and 3) longtime interest of Black College faculty members in Africa (McKay 1967, p. 65). But for the most part, the study of Africa prior to the 1960s was conducted within the disciplines of history, literature, and political science. Today however, over 250 colleges or universities offer

specific study and or degrees in African American/Black studies. Temple University under the leadership of Molefi Asante was one of the first (and few) to offer a Ph.D. program in Afrocentric (Afrocology) educational study.

Black colleges that were in the forefront of African study were Atlanta University, Fisk University, Lincoln University, and Howard University. This academic study was lead by such Black scholars as Carter G. Woodson, W.E.B. Du Bois, and Leo Hansberry. Hansberry deserves perhaps special recognition because he lead a long, valiant attempt to create at Howard University courses in African history before it was fashionable or popular. He assisted in the establishment of the Howard University's Moorland Collection which is the largest collection on Africa in this country. Howard University was the first Black universities to have an African cultural collection, though it repeatedly refused to support an African or Black studies program.

As in the academia, the African was largely invisible, so was he/she also invisible politically McKay (1967) noted in his research of the American relationship with the Africa. When WW II began in 1939, the United States had only three litigations, consuls generals, eight consulates, and one consular agency in all of Africa. Sixteen years later, with the removal of colonial powers from the various African countries, the United States had increased its political ties to the African continent. As the 1950s came to a close, the United States increased the number of its embassies, consulate generals, and consulates. This growth in the academic interest can be directly attributed the rise in African countries independence efforts. With the strengthening of diplomatic relations between the United States and Africa, there was also an increase in African students attending United States universities and colleges. This introduction though not new in the sixties,

was important. By the 1990's over 250 colleges and universities would offer degrees in African American History or Black Studies.

Only the Black Woman

As we examine the genesis of an Afrocentric thought and practice, we must examine the role and contribution of African American to this philosophical endeavor. Her involvement was just as vocal, militant and persistent as the African American male and her contribution was just as vital to the African American community. The power of Black women's advocacy against injustice was echoed through the labors of women such as Harriett Tubman, Sojourner Truth, Ida B. Wells and countless others.

Because of the advent of slavery upon the Black family, the Black woman had to overcome the triple threat of race, sex, and class. Race, class and sex were perennial obstacles to the family in general and the Black women in particular. Perhaps Giddings (1984) was more than accurate when she assessed the conditions faced by the Black woman and her response to it: "she had nothing to fall back on, not her maleness, not Whiteness, lady hood, not anything. Out of a profound desolation of her reality she may have invented herself." The African American woman is a creation of her own efforts. Slavery took away from the Black woman those safeguards that provide a special status for the White woman.

When Du Bois (1895) noted that the Negro was "a sort of seventh son, born with a veil, and gifted with a second sight in this American world which yields him no true self consciousness, but only lets him see himself through the revelation of the other world." (p. 25) Such thoughts regarding the double-consciousness of the African in America are pertinent to the African woman. In the world of slavery, the White man defined the

worldview of both the African man and woman. He reigned supreme in a world that was shaped to his liking and abuse.

Slavery saw the African woman at the mercy of a male dominated system that saw her and her children as property to be sold. The African woman was not a woman in slavery, she, like the African male, was a "thing, a piece of property" which the White man did not have to respect. In slavery, this human being, this mother, sister, aunt, and grandmother was without rights, protection and without any wrongs. In such an oppressive system of terror and abuse did much more than attempt to destroy the legal conditions of the womanhood, it attacked the character of the African woman. In the eyes of White America, the African woman was never a lady or a woman. The severity of the situation was illustrated by Giddings (1984):

> the White woman was placed upon a pedestal, while the Black woman was seen as a mistress, whore and a breeder Black women had a double challenge-they had to resist the property relations (and they had to inculcate them to their children. (p. 43)

It could be adequately noted that the most prominent African American feminist at the turn of the century was Anna Julia Cooper. Born in 1858, the daughter of African woman and her white master. At the age of nineteen she married George Cooper. The marriage lasted two years due his death. In 1881 she entered Oberlin College in Ohio. By 1887 Cooper had attained both her B.A. and her M.A. degrees. It was here in 1887 that Cooper was employed at Dunbar High School. It was at Dunbar High School that the African American middle class prepared its children to attend the Ivy League schools of the East and Northeast. As the consummate scholar, Cooper obtained her Ph.D. from the

Sorbonne in 1925 at the age of sixty-seven. As an activist, feminist, educator and a scholar, Cooper was vigilant in her efforts to raise the awareness of the needs and power of the African American woman. Cooper (1892) noted the power of the Black woman as an effective and vital element in social change when she said:

> Only the Black Woman can say when and where I enter, in the quiet, undisputed dignity of my womanhood, without violence and without suing or special patronage, then and there the whole Negro race enters with me. (p. 31)

Her entire life was dedicated to insuring that the "Negro race entered with her." She was one of three African American women to speak before the World Congress of Representative Women in 1893. She was also one of the few women to attend and participate in the 1900 Pan African Congress. Her community activism was apparent in that she helped to start the Colored Women YMCA in 1905 and a Camp Fire Girls branch for "Colored girls" in 1912. Her educational pursuits was noted in that she was principal and teacher of Dunbar High School. Of all that Cooper was, she was first and foremost an intellectual. She exhibited those traits as an educator and public school administrator. Her personal story, A Voice from the South left a blueprint of not only her personal reflections about gender and race but illustrated the climate that African American women were nurtured at the turn of the century. Her efforts was in providing that as we view the Black experience, the Black woman must be considered.

When emancipation and the advent of educational efforts began, African American women as had as their goal the reclamation of the Black woman in a world that saw her as less than moral. Education for the Black woman meant a release from

attachment to the White male and female. Unlike the White woman, the emancipation for the Black woman, meant the reconstruction of the Black family. Education within this climate meant a rediscovery of those anchors that slavery destroyed . One of the vehicles used to reclaim the dignity and the womanhood of the African woman was the women's club movement of the 1890's. Often, it is believed that slavery united woman regardless of the color. But research is clear in noting that often, the "liberal" White woman were just as racist as their husbands and brothers toward the African woman. To African women a reclamation of the "Black woman" meant a reclamation of the race. To them, the two went hand in hand. In a speech to the Woman's Era Club in 1895, Josephine St. Pierre Ruffin voiced the following:

> Year after year, Southern White women have protested against the admission of colored women into any organization on the ground of the immorality of our women and because our reputation has only been tried by individual work...it is "most right" and our boundless duty to stand forth and declare ourselves and our principles to teach an ignorant suspicious world that our aims and interest are identical with aspiring women. (p. 98)

Because of the racism of the times as evidenced through Jim Crow laws and segregated social, and political conditions, these clubs helped to found organizations and movements in the African American community that lead political and social movements that caused the battle against racism and bigotry go unheeded. Through these "social organizations", schools, colleges and universities were founded and social services were developed that provided services for women.

In 1896, the National Association of Colored Women's Club was founded. Lead by Mary Church Terrell, a graduate of Oberlin College, as president (1896-1901) she drafted a program that was committed to the elevation of African American women and the race. Terrell believed " that the amelioration of discrimination was contingent upon the elevation of black womanhood, thus both struggles are the same" (Giddings, 1984). Regarding the issues of race and gender, Terrell is clear in noting the relationship of this organization to race development as evident by her first presidential address:

> ...we proclaim to the world that the women of our race have become partners in the great firm of progress and reform...We refer to this fact that this is an association of colored women, because our peculiar status in this country...seems to demand that we stand by ourselves...Our association is composed of women...because the work which we hope to accomplish can be done better...by the mothers, wives, daughters, and sisters of the race. (p. 202)

As with African American male leaders, the women saw that the greatest need of African American women was education. By 1921 Sadie T. M. Alexander (University of Pennsylvania), Georgianna Rose Simpson (University of Chicago), and Eva B. Dykes (Radcliffe College) were the first African American women to obtain a Ph.D.'s in the United States. Their expertise and experience would provide a valuable foundation for the Afrocentric analysis of the African American Women's condition during the 1970's.

Whether in formal educational efforts, or in distinct efforts such as those initiated by Mary McLeod Bethune, who formed Bethune Normal School in Florida, the belief held was the view of the African family was contingent upon the elevation of the African woman. Terrell probably provided the clearest rationale of the women who dedicated

themselves to uplifting the race: "...the world will always judge the womanhood of the race through the masses of our women." (p. 56) Their emphasis and growth gave rise to race consciousness and the relationship of race pride and excellence in community and family. Their example and efforts of African activism laid at the beginning of the 20th Century provided a model for African American women during the Civil Rights movement of the 1950's. A point of great importance is that the genesis for the youth movement was spearheaded by Ella Barker during the 1950s. The following excerpt illustrates the profound influence that she as well as other women played in the Movement:

> Women took civil rights workers into their homes, of course, giving them a place to eat and sleep, canvassing more than men, showed up more often at mass meetings and demonstrations and more frequently attempted to register to vote. . . women were always involved in the development of policy and the execution of the group's program. (Payne, pp. 1-3, 1990)

The Afrocentric educational inclusion would allow the history of the African American women to be explored and clearly understood. In addition, such an inclusion would build upon the research tradition that explored African American women's history begun by Darlene Hine, Gerda Lardner, Elsa Barkley Brown, Rosalyn Terborg-Penn, and Paula Giddings.

African Resistance and Separation

The research is prolific in noting that the African in America has always resisted his enslavement in a land that had been both hostile and dangerous to his/her existence. Although multiple attempts have been utilized to indoctrinate the African so that he

would forget his land of origin, many Africans formed or established organizations that had the name "African" associated it in order to retain that connection (Bracey, Meier, and Rudwick, 1970).

As early as 1789, Richard Allen, a free African in Philadelphia formed the Free African Society which later developed into the African Methodist Episcopal Church. What began as a mutual aid society was transformed within a few years to a religious, as well as a, political body that agitated for the human rights of the African at home and abroad. Due to the excessive amount of racism and oppression that Africans encountered in America, Allen and others discussed the possibility of immigrating back to Africa.

Contrary to the biased research suggesting that the African accepted his/her bondage, the African in America attempted to remember types of his/her African past and resist his/her enslavement and bondage. Several factors contributed to this resistance; at least 65 slave rebellions occurred from the colonial period to the 1860's; there were no less than four conspiracies by Africans to create Black states in Maryland (1739)Virginia (1822); in South Carolina (1822) more than 2,000 fugitive Africans lived in the Great Dismal Swamp on the Virginia-North Carolina border; more than 50 fugitive settlements existed within the areas of the United States; and Haiti and Liberia emerged as independent African nations (Carlise, 1975). So many African escaped from Georgia plantations and found refuge and allegiance with the Seminoles, that President Andrew Jackson began the policy that transferred the natives of Florida to the Indian Territory (later Oklahoma). Forgotten in the historical record was the United States Government's Indian policy was developed as the result of the U.S. government and state military's inability to defeat or contain the natives and their Black allies (and family members).

Of special note Oklahoma was promoted as future Black State for African Americans seeking a new beginning in the West. Edward McCabe, an African American auditor from Kansas urged the Black exodus to Oklahoma. He founded Langston, Oklahoma. His rationale for Black Oklahoma statehood was:

> We desire to get away from the association that cluster about us in the Southern States. We wish to remove from the disgraceful surroundings that so degrade my people and in the new territory of Oklahoma show people of the United States and the world that we are not only loyal citizens, but that we can be an honor to those who broke down barriers of our slavery. Some of us have blood of those who owned us as chattel, but disavowed us as sons and daughters. We are willing to abide by that decision, but in a new country, on new lands, with a climate suited to our race. We desire to show you that we are men and women capable of self-government and loyal enough to add strength to the government. (Tolson, 1972, p. 78)

African Americans immigrated to Oklahoma in such numbers that they founded 29 all Black towns, 25 located in Oklahoma territory and four located in Indian territory. For many who did not see Oklahoma as an option to freedom, they migrated to Africa.

These examples, gave the enslaved African a model of resistance as well as provided a sense of inspiration to live by. Jacob's (1990) underscored the fact that the African in America identified with the continent in such a way that it was "a continuous and consistent attempt to maintain identification with Africa as one aspect of the struggle for equality in the United States" (p.68). Levine (1974) documented in his research that

from "the first African captive through the years of slavery and into the present century, Black Americans kept alive important strands of African consciousness" (p. 78).

This sense of the African identification of African Americans with their African homeland was exemplified by the examples of as early as 1820, 86 African American volunteers from New York, Philadelphia, Baltimore, Washington, D.C. and Petersburg, Virginia sailed from America to Africa with the assistance of the American colonization Society (though we may suspect the motives of the American Colonization Society, we can not dismiss the importance that Africans in American identified with their native land, even when they had a choice to go elsewhere. By 1898, 16,413 African-Americas had immigrated to Liberia (Jacobs, 1990).

Perhaps the event of the 1800's that heightened the concern for other African Americans to consider immigrating to Africa was the passage of the Fugitive Slave Law of 1850. The Fugitive Slave Law of 1850, which was passed by Congress allowed an escaped African to the North to be taken back to the South with federal assistance and without trial. With the passage of such a law, it was clear to the masses of African Americans in the North that all Africans were in jeopardy, both slave and free. To this end, thousands of Africans migrated to Canada and elsewhere.

From the 1830s to the 1860s free men of color met throughout the Northern United States to debate and plan strategies related to the future of the African American. The task of the Negro Convention Movement of the 1830's had as its primary concern emigration, separate institutions, violent direct actions, the establishment of a separate Black nation, and the notion of a distinct African personality (topics considered once taboo) African Americans began to organize for the discussion and enactment (Carlise,

1975, p. 60). Liberia's emergence as a separate Black nation (composed of former African Americans) there was an increase in literature that addressed pride in being Black and increased reminders that the lives of Africans in both the North and the South was in jeopardy, due to White suppression. These conditions generated Pan African thought.

Pan Africanism and Nationalism

Pan Africanism as a political, social, and cultural ideology has been a part of the African experience since the arrival of the Africans as a people in bondage in the New World. Carlise (1975) indicated that Pan Africanism grew out of the Black Nationalist Movement of the 1850's. Pan Africanism is defined as " the theory that the peoples of Africa and their descendants the world over have a racial solidarity due to their cultural, color, and economic oppression" (Diara, 1973, p. 6). Pan Africanism is founded upon the following propositions: Africa is the homeland of Africans and persons of African descent; there exists a belief in a distinct African personality; the rehabilitation and pride in African culture and past; reclamation of Africa in church and state; and hope for a united and glorified Africa (Chrisman and Hare, 1974). Black Nationalism as defined meant:

> a body of social thought, attitudes and actions ranging from the simplest expressions of ethnocentrism and racial solidarity to comprehensive and sophisticated ideologies of Pan Africanism...the simplest expression of racial solidarity...racial solidarity is essential to all forms of black nationalism. (Bracey et al., 1979, p. xxv)

Black Nationalist thought can be expressed in several ways; racial, cultural, religious, economic and political. Herod & Herod (1986) noted that there were seven periods that characterized Black Nationalist thought and practice in America:

1) the colonial and pre-civil war period-the roots of Afro-nationalism;

2) post-Civil War Nationalism movements and thoughts;

3) culturalism, the Reconstruction Era to the 1940's;

4) The Marcus Garvey Movement in the 1920's and 1930's;

5) Black Power and the Civil Rights Movement; a quest for equality in the 1960's;

6) Cultural and religious nationalism in the 1960's and 1970's; and

7) Revolutionary Black Nationalism thought from the 1966 to the present. (p. xxi)

Although many individuals helped to shape both Black Nationalism and Pan Africanism, the individual who is credited with development of Pan African thought was Henry Sylvester William's (Chrisman & Hare, 1974). Others who figured prominently in Black Nationalists thought were Martin Delaney, Edward Blyden, W.E.B. Du Bois, Bishop Henry McNeal Turner, Marcus Garvey, Elijah Muhammed, and Malcolm X (El Haj Malik El Shabazz). Their theories and activities rested upon the efforts of those early men and women who fostered ties with Africa before the 1850's (i.e. Paul Cuffe, Daniel Croker, Lott Carey, Elijah Johnson, Francis Devany and John Russwurm).

Pan Africanism on the other hand is defined in a different manner than Black Nationalism, though they may have similar intent such as a liberation ideal. Diara (1973) provides one definition that was employed for the understand of its message: " the theory

that the darker peoples of Africa and their descendants the world over have a racial solidarity due to their culture, color, and economic oppression" (p. 6).

W.E.B. Du Bois, though not the originator of Pan Africans thought is included in my examination because he was in the forefront of shaping and guiding the meaning of Pan Africanism and its relevance to the African liberation struggle on the content and abroad. Walden (1972) believed that Du Bois was "the man who named it (Pan Africanism) and made it intellectually and morally popular among a hand full of men and woman who lead the struggle for African independence through the 1960's" (p. 233). Du Bois participated in four Pan African conferences within the first half of the 20th Century (1891,1923,1927, and 1945). Several Africans in America helped to provide the pragmatic application to the theoretical base of both Pan Africanism and Black Nationalism. Both philosophies played a key and decisive role on the part of African Americans resisting their oppressive and bigotry from the 17th Century to the 20th Century.

Whereas Du Bois' Pan Africanism and Black Nationalist appeal was to the Black intellectual in the United States and Europe, it would take the organizational skills of Marcus Garvey to utilize the foundation of the Black Nationalist thought of the 1900s (as noted by Martin Delaney, Alexander Crummell, Henry McNeal Turner, and others) to make such political thought appealing to the masses. As a vehicle for his brand of Black Nationalism, Garvey founded the Universal Negro Improvement Association and the African Communities League in 1914. The objectives of UNIA as suggested by Garvey was:

> ...to establish a universal confraternity among the race; to promote the spirit race pride and love, to reclaim the fallen of the race...and to strengthen the imperialism (self-determination) of independent African states...to establish universities, colleges, and schools for the future education and culture of the boys and girls of the race; to conduct worldwide commercial and industrial inter-course (Lincoln, 1961; p. 57).

Originally based in Kingston, Jamaica, Garvey moved his organization to Harlem, New York in 1916 because of the large African American population that migrated from the South during the period of 1890-1915. Factors contributing to the mass acceptance of the UNIA's plans were: the growth of Black businesses; increased racial incidents of discrimination and violence in both the North and South; and a new found sense of racial pride. Because of this wide philosophical appeal the UNIA found acceptance not only in the United States, but also North and South America as well as Europe and Africa (Thrope, 1959, p. 65).

By 1919 the UNIA claimed a membership of over twenty-five million. To address the language barrier that existed between the various African descendants who were divided by Spanish, French and English, he printed his newspaper, the Negro World in French, English and Spanish. So effective was Garvey's ability to galvanize the Black community's consciousness, O'Reilly (1989) noted that J. Edgar Hoover declared Garvey to be "the foremost radical among his race" (p. 13). His colors of red, black, and green came to symbolized the organization during the 1920's, and Black pride during the 1960's. His motto of "Africa for the Africans" underscored his international objectives.

Although noted for his social and cultural objectives, Garvey's educational philosophy is crucial to our understanding the role he played in establishing Afrocentric thought and practice because one of the goals of the Universal Negro Improvement Association was "...to establish universities, colleges, and schools for the future education and culture of boys and girls of the race" (Lincoln, 1961). To the educational plan was the School of African Philosophy which consisted of 42 subjects which could be completed by correspondence or by attending one of the two universities that he developed in New York City (Booker T. Washington) and Claremont, Virginia (Liberty University). Some of the instructors in his learning centers were Hubert Harrison and Carter G. Woodson, and J. A. Rogers. All of them would play pivotal roles in the education of Black America.

Harlem was a major component in the liberation plan of Marcus Garvey because it had a significant Black population and within this population there was an opportunity to shape thought and practice through the many increasing numbers of journals, newspapers and magazines that addressed the concerns of the African in politics, business, education and culture on both the national and international level. Three basic objectives supported Garvey's rationale for building a Black nation:

1) blacks were subjects of other nations and minorities in predominately White countries...the race would never realize its highest ambitions;
2) only in their own nation would blacks be able to set priorities based on their needs and aspirations; and;
3) a return to Africa would enable a true black aristocracy to emerge (McCartney, 1992, p. 83).

The importance of Garvey to the Black nationalist period of the 1960's and to the Afrocentric paradigm was noted by McCartney (1992); who posited: " ...the Garvey era in the United States was an age of ideological debate and ferment in the Black world that did not occur again until the mid-1960's (p. 88).

The Garvey Movement is important in another manner because emerging from this environment during the 1930s and 1940s were the Earl Little and Elijah Poole. Earl Little was the father of Malcolm X and Elijah Poole, was one of the founders of the Nation of Islam. Malcolm X had a duel connection with the Garvey movement. His father was a prominent Garveyite in the state of Michigan. Elijah Poole (later Elijah Muhammed) also a earlier member of the Garvey Movement, and was instrumental in converting Malcolm Little to the Nation while still in prison. Malcolm X would not only influence the growth and development of the Nation of Islam, he would be a major catalyst in the Black Nationalist movement in the 1960's. (Lincoln, 1961).

Message to the Black Man

Often when America attempts to identify those persons who have a profound affect upon the progress of the nation, too often the criteria for selection has been that the persons had to be male and White. In the African American community, another criteria has been that s/he was deemed a leader among African Americans. But these people have been ignored by mainstream America in spite of the impact that they may have had upon the African American community. Such was the case in the examination of the Nation of Islam and the Afrocentric paradigm. Though for years, the Nation was ignored by the White press and viewed as a body not symbolizing American ideals for the majority of middle class African American people, the Nation came to symbolize the goals and

aspiration of people who came to believe that White America would never live up to it democratic goals and creed. The Nation of Islam developed its program of uplift on four objectives: 1) freedom, justice and equality; 2) separation of blacks from Whites; 3) self-sufficiency and independent economy; and 4) the unity of the Black man.

At a time when the Nation of Islam appeared, seemingly the majority of Black America wanted integration into White America, The Nation of Islam led by the Honorable Elijah Muhammed advocated separation. One of it's Ten Point Plan of action or ideology expressed its philosophy when it noted that:

> ...Since we can not get along with them in peace and equality, after giving 400 years of our sweat and blood and receiving in return some of the worst treatment human beings have experienced, we believe our contributions to this land and the suffering forced upon us by White America, justifies our demand for complete separation in a state or territory of our own. (Bracey, p. 10)

The Nation of Islam bears recognition as one of the early precursors in establishing the Afrocentric paradigm because Point 9 of its Ten Point Plan for the resurrection of the Black Man was:

> We want equal education- but separate schools to 16 for boys and 18 for girls on the condition that the girls be sent to women's colleges and universities. We want all Black children educated taught, and trained by their own teachers. (p. 10)

In a effort to create an educational climate that promoted and fostered the educational and cultural goals and objectives necessary for Africans living in America, the Nation of Islam established in 1932 its first University of Islam. In 1934 a second University of Islam was established in Chicago. By 1965 "universities" were established in Atlanta,

Georgia, Boston, Los Angeles, and Philadelphia. The curriculum offered in the University of Islam was to a great degree similar to those of the public schools. The difference in courses offered was in that they taught Arabic and the history of the Black man. Arabic was offered in elementary school. The rationale for underscoring the importance of history as the cornerstone of the Nation of Islam philosophy of the Honorable Elijah Muhammed:

> The average so-called Negro person does not know his past. He does not know his heritage. He has no knowledge of his own language. Even more, he does not know his own family names. He is so completely cut off from his own roots, so that he has grafted onto another that does not want him; and he is always trying to reflect him. So the educational system for us has something that helps us find ourselves, get ourselves back into gear again, and began to take our place among the civilized peoples of the world. (p. 25)

This attempt to find and rediscover the African American's past was illustrated in the Nation of Islam when a new recruit was converted. A person who was Malcolm Little who upon entering the Nation, became Malcolm X. The "X" replacing the slave name of Jackson. Davis (1993) illustrates the significance of the "X" in the Nation of Islam:

> The X was used to make a political point. An X replacing the last name among Muslims represented a fact most African Americans then knew but did not discuss-as individuals and families we did not and probably could not know our original family names, which had been stripped from the Africans brought here in slavery. The X brought home the point that

would lead many, like Alex Haley, to ask the question, Can we ever find out our specific histories? (p. 7)

The Nation of Islam would correct this historical amnesia that confronted Black Americans. The Nation of Islam taught its children through four basic medians; 1) media; 2) prepared lessons, using Muhammed Speaks as a source; 3) visiting museums ; and 4) materials which reflect the historical significance of Black people in Africa, Asia and America (Davis, p. 27). Adult educational and vocational programs were highly emphasized through the Fruit of Islam, Muslim Girls Training and the General Civilization Classes. In all of the educational classes, men and women, boys and girls were separated. All students and adults adhere to a strict moral and dress code.

The Civil Rights Movement

Morris (1984) noted that the Civil Rights movement took root and became a major force in American society during the years of 1953-1963 because of the grassroots efforts of common people on all fronts. For the most part, many of the local organizations names and faces are lost in the historical record. The Civil Rights movement was a primary example of the continued efforts of African Americans resisting their oppression and attempted subjugation. The uniqueness of the Civil Rights Movement of the 1950's was that it was the first time that local protest mainly regional in nature became national in scope and impact. People began to protest through economic boycotts, street marches, mass meetings, going to jail by the thousands in the spirit of confrontation never seen before. Although many Americans remember the acts of Martin Luther King, Jr. and the Birmingham Boycott, these were the first. The first major boycott for civil rights and fair

treatment was in Baton Rough, Louisiana in June 1953 against the city's bus system. Morris (1984) again notes:

> .....the tradition of protest is transmitted across generations by older relatives black educational institutions, churches and protest organizations. Blacks interested in social change inevitability gravitated to the protest community-where they hope to find solutions to this complex problems. (p. 75)

Many people assume that the Civil Rights movement was an unorganized protest event spearheaded more by impulse than calculated actions by individuals. The Highlander Folk School according to Morris (1984) played three important roles in the Civil Rights movement:

> First, before and during the movement the HFS assisted in pulling together black leadership. Second, as an institution it provided visible and successful model for future integrated society. Finally, the HFS developed a successful mass education program that was later transferred to the SCLC (Southern Christian Leadership Committee), along with three trained staff members. The program was revolutionary from the educational, political, and social standpoint and was directly involved in the mobilization of the civil rights movement. (p. 141)

The Highlander Folk School was formed by a White southerner, Myles Horton in the 1930's in Tennessee. He was influenced by the social gospel of Reinhold Niebuhr as well as the educational theories of John Dewey, Edward Lindemann and Joseph Hart. Initially, Horton's focus was on the conditions of poor Whites. The basic philosophy of the Highlander School was:

> the oppressed people know the answers to their own problems and that the teachers job is to get the talking about those problems, to raise and sharpen questions, and to trust people to come up with the answers. (Morris, 1984, p. 142).

He believed that the resurrection and liberation of the oppressed was based upon their own initiative and action. Horton (1930) further noted:

> They've got much of the knowledge as a group. Not as individuals, but the group. As a whole has much of the knowledge that they need to know to solve their problems. If they only knew how to analyze what their experiences were, what they know, and generalize them . . . they would begin to draw on their own resources. (Adams, 1972, p. 8)

Rosa Parks was a participant in the classes at Highlander during the 1950's. In the 1950's black students came to Highlander from college campuses in the South to take part in the various workshops. Some of these attendants who would play pivotal roles in the Civil Rights movement years later. Persons such as Marion Berry, James Bevel, Dianne Nash, John Lewis and Martin Luther King, Jr.

The significance of Highlander Folk School was that it illustrated for the first time that it would take a particular type of education to change the oppressive conditions in which African Americans found themselves. In comparison, for too long the education that African Americans encountered was one that asked to accommodate oppressive conditions without conditions. The Student Non Violent Coordinating Committee would take lessons learned from the HFS experience and craft strategies that would challenge educational practices not only in the South but in the North as well.

Their contribution to Afrocentric thought and practice was that they crafted educational programs that related to the needs of the people. The power of the people was utilized to solve the problems of the people.

Malcolm X

Malcolm X's contribution to our study of Afrocentric thought and practice was first as national spokesperson of the Nation of Islam, criticized the educational practices of America's institutions and as one of the Black nationalist spokesperson's when he declared:

> ...our children are criminally short changed in the public school system of America...the textbooks tell our children nothing about the great contributions of the Afro-Americans to the growth and development of this country...we want textbooks that are acceptable to be used in these schools. (quoted in Bracey, Meier, and Rudwick, 1970, p. 424)

Once Malcolm left the Nation of Islam in 1963 he helped philosophically to unite the national protest of Black America with various international struggles, similar to the protest that existed in Africa, Asia and Latin America. Regarding Malcolm's view on the internationalization of the civil rights movement Allen (1992) noted:

> ...U.S. blacks should "internationalize" their fight for freedom, Malcolm contended that black people as victims of domestic colonialism, should view their struggle in terms of the worldwide anticolonial revolt; and he took concrete steps to make this more than rhetoric. (p. 37)

Malcolm's internationalization of the race problem was in relationship to the number of former European colonies in Africa and Asia that were gaining their independence.

Many of the leaders of the newly emerging nations were active participants in Pan African movements lead by DuBois, Jomo Kenyetta (Kenya); Kwame Nkrumah (Ghana) and Nzikwe (Nigeria).

The concrete steps that was attempting to undertake before his assassination was to take the United States before the United Nations. He saw the conditions faced by African Americans as very similar to those faced by Blacks in South Africa. Malcolm's contribution to the Afrocentric analysis was in that he articulated the view that:

1) While full citizenship and equal opportunity in education, jobs, transportation, and public facilities were the thrust of the Civil Rights Movement, achieving short term goals without an analysis of the long term functioning of government and society would fail to bring about freedom and justice;
2) Unlike many civil rights leaders who concentrated on institutional reform-integration, voting rights-Malcolm recognized that within African American communities there were problems that could not be solved by legislation. We must ourselves. he said, be creative, constructive force that heals, rebuilds, prevents the disintegration of the family and community; and
3) He was an important public voice calling for a global view.. .Malcolm saw the necessity for expanding the American struggle from "civil rights" to "human rights", like some of the thinkers and activists before him, that African Americans develop an international agenda, linking themselves to those with whom we share understanding, particularly in Africa (Davis, 1992, p. 15)

Afrocentric educational supporters believe that in order to develop this international

connection, a new educational agenda must be initiated to reorient the African in American to their African origin.

Because of Malcolm's vocal and militant position as articulated in his autobiography, The Autobiography of Malcolm X (1964) by Alex Hale he was a much sought after speaker on major college campuses and radio and television programs. His ideas and theories were an attraction for many of the youth members of the civil rights group particularly the Student Non Violent Coordinating Committee, a group that had in its leadership Stokely Carmichael (Kwame Toure). As college and university students agitated for Civil Rights for Blacks they began to see the connection between education and social action. These politically and socially minded students who were active in the southern civil rights activities began to demand the creation and inclusion of courses that they believed addressed the needs and aspiration of the African American community. With the delays, frustration, the escalation of the Vietnam War as well as White resistance against integrated society, the cry of "Black Power" began to echo throughout the Black community.

Black Power

Initially the concept of Black Power emerged as a means to protest against the abuse of a racist social system that denied African Americans participation. The transformation of this philosophy is illustrated by Davis (1992):

> ...the black militants were sophisticated enough to know that integration was not satisfactory because it did not change political relations and consequently could not affect the oppression suffered by most blacks.

> Hence it was logical to conclude that only the political integration of black people as a group into American society could offer any real hope. Therefore Carmichael defined black power as group integration into the political process. (p. 49)

In Black Power: The Politics of Liberation in America (1967) co-authored by Charles V. Hamilton and Stokely Carmicheal, Carmichael further explains the meaning of Black Power:

> The concept of Black Power rests on a fundamental premise: Before a group can enter the open society, it must first close ranks. By this we mean that group solidarity is necessary before a group can operate effectively from a bargaining position of strength in a pluralistic society. (p. 18)

Many social scientists as well as American citizens saw this new theory of Black social protest as contrary to the acceptable way to affect change in America. For many, the thought was (and perhaps still is) that African Americans can be successful in American like other "ethnics" who have come to these shores. For the Afrocentric practitioner, such a theory has little credence because the Africans were brought to this country against their will, and institutionalized racism has maintained the oppressive social system.

This belief in Black affirmation and determination impacted the educational systems in both the public as well as higher education arena. The once invisible community became not only visible but militant and black. In an academic sense the study of the Black community began to take on proportions not seen since the 1920's. This period was an explosion in Black research. The reasons for this explosion was noted

by Meier and Rudwick (1986):

> ...the 1960's witnessed as enormous scholarly input in the history of race relations and the Afro-American experience. There was a quickening of publications due to social consciousness that came at the height of social activism and change in American race relations; .historians making contributions in the field that became more varied; a diversity of interpretations as scholars responded in highly dissimilar ways to the tumultuous events. (p. 162)

This research into the Black African experience had a major impact on the curriculum offerings in both public education and higher education. The protest movement of the 1960's prompted many African American communities to demand the teaching of Black history courses as well as the increased employment of African American personnel. Various school boards across the country began publishing historical segments to introduce into their curriculum. In 1964, the New York City Board of Education provided for its teachers The Negro in American History: Board of Education in Detroit, provided its teachers The Struggle for Freedom & Rights-Basic Facts about the Negro in American History. Other school districts across the country took similar actions (Giles, 1974).

Thus, a history that was once thought to be of little or practical significance was not fashionable and urgent. Colleges and universities began to offer degrees and research opportunities in the study of the "Black Experience". Historians who would become prominent during the mid 1960's and 70's were: Sterling Stuckey, Nell Painter, John Blassingame, John H Bracey, Mary Francis Berry, Albert Roboteau, Claybourne Carson,

Darlene Clark Hine, and others.

With increased membership and participation of African Americans in historical conferences in the 1960's the African experience became "legitimate". African American historians not only presented papers before the American Historical Association, Organizations of American Historians as well as the Southern Historical Association become officers, but they would continue as well as expand the legacy left by Carter G. Woodson a half-century earlier.

This new excitement in Black pride saw the transformation and expansion of "Negro History Week" into Black History Month. Research has found that into this climate, various state and national governmental bodies enacted legislation that supported the teaching of ethnic studies in public school. Giles (1974) underscores this point by noting:

> the proceedings of the 91st Congress and the remarks of Congressman Roman Pucinski: The nation's youth are engrossed in a restless, sometimes tumultuous, and often Threatening search for identity. Our young people want to know who they are, Where they belong, how they can remain distinctive: special individuals amidst the pervasive pressure for conformity.
>
> This important legislative proposal recognizes a two fold purpose: First, that American youth should have the opportunity to study in depth, about their own ethnic backgrounds-about the rich traditions of their forefathers in the arts and the humanities, languages and folklores, natural and social sciences-and the many ways in which these past generations

have contributed to American life and culture, and

> A second and equally vital purpose of the Bill is to create greater awareness and appreciate the multi-ethnic composition of our society through a broadly based study of the readily identifiable ethnic groups in our Nation. (p.3-4)

It is not clear whether the term "ethnic" included or referred to the African American but it note that although the Supreme Court had declared segregated schools unconstitutional in 1954, it was only after the emergence of Black Power that the United States government took action to bring "integrated" education into a reality. It was in such an environment that African American/Black cultural studies would be introduced.

Black Studies

It is no secret that the emergence of Black Studies in the educational curricula of both the public school and higher education was initiated by the Civil Rights protest of the 1960's. It is clear that most of the changes in American that impact the African American has often been due to protest rather than humanness on the part of the system, for many of the historically black institutions did not themselves offer courses in African American history. As in the 1930's, most of the institutions saw themselves as preparing African American students to forget their ancestral roots. It was only after the hiring of Nathan Hare (previously at Howard University) at San Francisco University, in 1965 the first Black Studies Program was initiated. Hare (1965) believed that:

> ...Two key functions of black studies are building ego identity and ethnic confidence for the black student. . . The major motivation of black studies

is to entice black students (conditioned to exclusion) to greater involvement in the educational process. Black studies is, above all a pedagogical device. (quoted in Giles, 1974, p. 17)

Edwards (1970) and Karenga (1987) noted that as a definition, Black Studies came to mean:

> ...the scientific study of the multidimensional aspects of Black thought and practice in their current and historical unfolding. Thus Black Studies is a social science and as all social sciences, it has its own particular focus on human relations and behavior. Black Studies focuses its inquiry and analysis on Black thought and behavior. (Karenga, 1987, p. 33)

Karenga (1987) noted the interdisciplinary aspect of Black Studies when he identified seven areas of examination from the Black experience: history, religion, social organizations, politics, economics, creative productions (art, music, and literature), economics, and psychology. (p. 35)

First and foremost Black Studies began as a political demand by the Black community for the transition of the public schools and colleges and universities to be relevant to the needs of that community. Edward (1982) noted that the student movement that was an outgrowth of the civil rights movement had four major thrusts:

> The first thrust was in 1960 when Black students played a significant role in the Civil Rights movement of the South; The second thrust began with the Free Speech Movement at UC Berkeley in 1964. It was essentially a White student protest against rigid, arbitrary, restrictive and unresponsive

character of the university, in a word, a demand for civil rights; The third thrust began in 1965 as a protest against the Vietnam War and university complicity in it through its cooperation with the government; . . .The final thrust was the establishment of the Black Studies in 1966 at San Francisco State College. (p.80)

The Acquisition of an Afrocentric Educational Philosophy

As a student and public school educator with over forty years of experience in public education, I have come to believe that survival for African American community and for African American children is one that addresses both affective and cognitive needs. I have experienced the segregated and integrated schools of Oklahoma. Both had their benefits and their liabilities. In the segregated school, I never felt ashamed or deprived. I felt encouraged and nurtured although we did not have the most recent facilities or resources, I never doubted that I could learn and achieve. Perhaps it was because I later came to learn that much of the instruction that was given was raced based. What I meant by race based is that I (we) were made keenly aware that we had to be twice as good as the White students and whatever we did both negative or positive was a reflection upon our race.

As an educator I have seen first hand the problems that African American children face. I will say without hesitation that the problem has to do more with preparation that ability. With all of the technological resources and advances, the "research" continues to show that African American children still score lower than Whites in math and reading. Thus in spite of the supposed diversity approach to the educational arena, children of

color are still compared with White children. Now, as it was when I was in the segregated school in Chickasha, Oklahoma, White children are still the norm when defining success. To a great degree, there is something deeply hypocritical in the way that American pretends to educate its children who are not White and middle class. It is to this hypocrisy that the Afrocentric educational paradigm provides an educational alternative more conducive to the needs of African American children.

CHAPTER 5

Analysis

Once the data were gathered, the analysis of such data required two basic tasks. I first analyzed the data based on selected strands of critical theory methodology listed below: 1) development of a global political understanding of groups where appropriate; 2) construction of a model of the relations between groups' world wide and group actions as they attempt to shape their reality; 3) comparison of conditions with understanding, critical analysis of the present ideology, discovering possibilities of action, and determining fundamental contradictions; 4) participation in a program of education which gives the group tools to help them see their situation in a new way; and 5) participation in a movement that unifies theory and practice. An additional task of the analysis of the data was to view the philosophical aspect of Afrocentric thought and practice and to assess whether or not it met the criteria for what could be termed "educational philosophy", as explored by Powers (1992) and Hamm (1974).

As acknowledged in the introduction of this research, my approach is novel and unorthodox. The resources that were examined were from the works of writers, educators, community activist, university professors, speech makers, film, unpublished works, and mainstream authors. Particular emphasis was given to those Black periodicals that existed between the 1900s and 1960s , Phylon, Journal of Negro Education, Journal of Study of Negro History and Life, Black World, Negro World, and Muhammed Speaks, because they provided evidence of the view points of those who saw the validity of the "Black Experience" when White academia discounted such an experience.

The Multifaceted Challenge

To understand the reasons behind the advocacy of those who espouse an Afrocentric approach to the education of African American children, it is assumed that the African American students must be reconnected with his/her African past in all of its multi-dimensions world wide. Multi-dimensions refer to Afro Cuban, Afro Caribbean, Afro Latin, Afro Native American, Afro European (those who are bi-racial). In this approach an understanding of the African connection means that there is a realization of the depth of the African slave trade on the population shift in North and South America, and that their African influence was prior to and after the Atlantic slave trade. Emerging from this understanding is an awareness of how there was an attempt by Europeans to create a world structured by White supremacy.

Within this political understanding of the slave trade beginning in the 14th century, I find that such an experience coincides with the decline of the African influence in Europe with the defeat of the Moors in Spain in 1493. The increase in the political powers in Europe emerged at a time that saw the development of the English, Spanish, Portuguese and French as world powers in the Eastern and Western Hemisphere. This political realm saw the development of attitudes, traditions, mores and values that shaped future attitudes and biases toward the African in the East and West.

The national and international influences shaped by European powers in Africa had similar oppressive and racist implication in Asia, South America, North America, Mexico, and the Pacific. The research is clear in noting that this oppression was guided by racial tendencies just as much as the economic need for world markets.

The works of Wesley (1935), Woodson (1933), Du Bois (1933), Marable (1992), and Rodney (1982) all indicate the relatedness of oppression. That relatedness is often in the form of the political and social policies confronting people of color throughout the world in general and how these relationships have similar patterns on the lives of the Africans in the United States. The research provides clarity about the oppressive nature of colonial educational practices in that they: 1)transmit the dominate culture and language; 2) define acceptable cultural forms and expressions; 3) create an African middle class that acted as a buffer between the masses and the power elite; 4) alienate and estrange the most educated from the culture of origin and people. When such a climate exist, even those who are educated, lack the insight or vision to be an effective tool for the peoples liberation. Cruse (1967) reflected on this crisis when he posited:

> racial discrimination is at the same time, cultural discrimination...It remains for the Negro intellectual to create his own philosophy and to bring the facts of cultural history in focus with the cultural practices of the present. (p. 96)

This notion of the liberation of education is in line with the philosophy of Ozmon and Cleaver (1976) when they wrote:

> ...education is a distinct human activity. Education can be used for a variety of purposes, one being a means of survival, as well as for an enriched life, better use of leisure time, and improvement in social and cultural life. (p. vi)

If education can be a tool that is used to oppress a people, Afrocentric social scientists, believed that an education that places the African student in the center of educational experiences can be a tool for African liberation. As a Hillard (1989) provides a rationale

for an Afrocentric educational plan and its ability to counteract the damage that past educational practices have done to African people:

> It took an educational effort that was systematic, intensive, and unparalleled in the history of the world to erase these memories, to cloud vision, to impair hearing, and to impede the operation of the critical capacities among African Americans. Once reference points were lost. African or Americans as a people became like a computer without a program, a space craft without a homing device, a dependent without a benefactor. (quoted in, Hilliard, Steward, Payne, 1989, p. 35)

Each of the lands that saw the domination the people of color is furthered by military occupation, and an educational plan that would sustain such an oppression was necessary. This educational model assisted in establishing a relationship among various cultures (the oppressed and the oppressor) as well as help to construct a skewed view of reality. In critiquing the present educational ideology of America Asante (1983, 1987, 1990, 1991, 1992) (Carnoy (1984), Hare(1985), Rist (1973), Marable (1983),Woodson (1933), Du Bois (1933), Kunjufu (1984) and others share similar concerns as they noted that although the dominate system did not mean for the oppressed to be educated on the level of the oppressor, they were not going to sanction or approve the oppressed in their development of an educational approach that aided in the liberation of the oppression and to that end, such programs were restricted from introduction of the educational canon. To that end, African Americans during the 1960s began to create alternative education programs that were developed with a focus on what Black people needed for Black people. The Freedom Schools created in the South during the 1960s are a primary

example of the utility of African centered educational approaches. The umbrella of the Council of Independent Black Schools provide the most recent example of African oriented scholars devising educational strategies that address the educational needs of the African American community.

As the prior analysis suggests, the Afrocentrism that guides this and other programs like it does have a distinct philosophical base. Ontologically, the nature of reality is focused on what derives from Africa and the cultures of all Black peoples' origins. Epistemologically, one comes to understand this reality and its truths through studying all original and derivations of Black civilizations, cultures, and subcultures. Axiologically, African beauty, collectivist values (such as an ardent commitment to the group) pervade Afrocentric thought, beyond the school setting.

CHAPTER 6

Summary, Conclusions and Recommendations

Summary

The research has shown that the consideration of Afrocentric thought and practice as a possible educational paradigm suggested as a means to improve the educational and social lives of African American students cannot be attributed to one particular person, group, event or experience. On the contrary, research has shown, that the emergence of the Afrocentric paradigm has been found to be a contribution of a plethora of persons, groups, experiences (social, political, religious and educational) addressing the oppression, discrimination and domination confronted by the African since the 13th Century. In spite of mainstream (White) institutions reluctant to accept and acknowledge the relevance of the Afrocentric agenda, organizations within the African American community have been and still are constantly strategizing, planning, creating and implement programs and organizations to address the needs of the race. Rather than diminishing in importance, the Afrocentric paradigm is growing and flourishing.

Conclusions

The research has shown that one of the major catalyst for this Afrocentric solution is the continual perpetuation of racism at the institutional level in all areas of American life that involve African Americans. Although the United States prides itself on expressing the belief of guarantees that protect the Constitutional rights of all citizens, too often these rights have not been extended, protected or enforced when it came to the African American. Although laws and legislation tended to demolish legal racial restriction against African people, it did not necessarily eliminate attitudes, mores,

institutional practices and traditions that created a society that harbored the caste like conditions for people of African descent.

Because schools and scholarship were allies in this assault upon the person of African descent within the classroom, the Afrocentric advocate believes that the classroom should also be the platform that is used for the liberation of African American children. The use of the classroom as a means of social reform is not new. In the 1950s, the schoolhouse and the classroom was used in desegregation efforts. Although seemingly similar in terms of classroom usage in terms of educational reform, unlike the desegregation efforts, the Afrocentric approach is the placement the African American student in the "center" of this educational inquiry and practice.

The Afrocentric scholar believes that such an approach would then produce students that are academically successful, self-determined, positive and conscious of the two worlds, their own and the White dominated world in which they live. They believe that this awareness creates within the student and understanding of their responsibility for developing themselves so that they could make a positive contribution to themselves, their families, their nation, and their race.

To Afrocentric scholars, the key to the liberation of the African American community is a reexamination of the historical record of the African without the bias and racism of past efforts. Afrocentric scholarship underscores the impact that such bias and skewed documentation on social, political, and educational policies as they related to the sons and daughters of Africa in both national and international affairs. The desire for this Afrocentric inclusiveness is the creation of a society that is humane and dedicated to human rights for all, regardless of race, creed, color or gender.

Recommendations

Research suggests that any consideration, discussion, and implementation of educational plans that would lead to the improved success of the African American school climate must consider the social, political, racial and economic obstacles that have confronted and still do face the African American community in general. Much of what is developed with the intent of improving the academic plight of the African American fails to consider factors that are often beyond the control of the student and the community which s/he represent. Ironically, for the most part, those who propose educational improvement and reform for the African American community have a vested interest in supporting the economic and political stranglehold on African American parents.

Historical analysis has repeatedly shown White America's continual failure to support any African Americans self determination, a right that White America has appreciated, supported and respected in other racial and ethnic groups. Although legal and legislative mandates have been enacted to support a society that is racially inclusive, the fact remains that African Americans are still treated as second class citizens. Recently, affirmative action guarantees once used to provide equity have been overturned. (Hobson v. University of Texas). Such a caste like treatment plays itself out in the educational policies and plans affecting African American children. If America's educational potential is to be fully realized, the following recommendations are submitted and discussed below:

1) An acceptance by White Americans of the fact that African Americans have a right to plan, develop, promote, and implement political, social and educational plans and strategies that affirm their cultural and racial heritage within the educational arena.

To date, by and large, such attempts by African Americans to affirm and validate themselves, based upon their own philosophies and theories ,are often ignored, ridiculed or falsely labeled as being divisive to the vision of educational inclusiveness;

2) An awareness of the educational legacy of African Americans by those who plan and implement educational policy. If this legacy is examined, it would become quite clear that in spite of overt and covert racism, African American by their own efforts created, developed and maintained educational institutions that assisted them in their efforts to be productive and prosperous in a society that was often detrimental to their well being. If fully studied and acknowledged, I believe that adequate plans and programs could be found that would be more beneficial to the social, psychological, and educational needs of the African American community;

3) An elimination of the present educational attitude held by those who design educational programs in which the only way, is the "White" way. In other words, the educational philosophical canon that the only great educational philosophies are those supported and promoted by the great White men of the world should be removed. Philosophies and theories that affirm African people must be a part of the philosophical debate. Included in this discussion must be the works of those Black men and women who built productive educational institutions;

4) Continuous challenge and criticism of the racist and elitist practices of America's educational bodies, private, public, and in higher education;

5) Challenging the role of business' involvement in educational improvement. Historically, business' involvement though seemingly supportive of racial and

cultural inclusiveness solidified the racism and bigotry found in the educational restructuring;

6) Reexamination of past desegregation efforts within the Afrocentric context to ascertain whether or not African Americans are actually the benefactors of what presumably was to be an improvement in the educational experiences of African Americans. For the most part, African American children have fewer skills than their foreparents who were educated by persons who were understanding of their background, conditions, potential, and promise;
7) An alliance between African American/Black Studies programs found in higher education and public school programs that would allow crucial exchange and awareness within both sectors;
8) The creation of colleges of education that are exclusively designed to prepare teachers to teach African American students;
9) Utilization of the Afrocentric educational approach as a means to eliminate the gap that exist between the African male and female with an attempt note the vital and crucial contributions made by African American women in fighting and opposing racism and oppression; and
10) The realization that the oppression of people of color is not due to the ignorance of one people about another, but rather a purposeful attempt to ignore said peoples with an attempt to destroy them through White supremacy.

It is my belief that if such recommendations are implemented there would be a noticeable change in the African American community.

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APPENDICES

APPENDIX A

CHRONOLOGY OF BLACK JOURNALS

DATE FOUNDED	TITLE	PUBLISHER
1916	Journal of Negro History	Associated Publishers
1932	Journal of Negro Education	Howard University
1940	Phylon: The Atlanta University Review of Race and Culture	Atlanta University
1950	Negro Educational Review	Negro Education Rev.
1955	Howard Law Journal	Howard University
1957	College Language Association	Morehouse University
1961	Freedomways: A Quarterly Review of the Freedom Movement	Freedomways Inc.
1967	Black American Literature Forum	Indiana State Univ.
1969	Black Scholar: Journal of Black Studies and Research	Black World Ftd.
1970	Review of Black Political Economy	Atlanta University
1970	Journal of Black Studies	Sage Publications
1970	Black Law Journal	UCLA Law
1972	Journal of Non-White Guidance Concerns	Asso. Of NWGC
1972	Black Books Bulletin	Insti. Of Pos Edu.
1973	Black Perspective in Music	Afro-Amer. Cre. Arts
1974	Journal of Black Psychology	Assoc. of Black Psy.
1975	Obsidian: Black Literature in Review	Wayne State Univ.
1975	Black Sociologist	Atlanta University

1976	Black Art	Black Art. Ltd.
1976	Callaloo: A Black South Journal Of Arts and Letters	Univ. of Ky.
1977	A Scholarly Journal of Black Studies	Univ. of Ky
1977	Western Journal of Black Studies	Washington St.
1977	First World: An International of Black Thought	First World
1978	Review of Afro-American Issues and Culture	Syracuse Univ.

AFROCENTRIC CHRONOLOGY

1738- Great Britian signed treaty with African Jamaican Maroons;

1770- Maryland and Virginia has a total African population of at least 40%;

1794- African Methodist Episcopal Church is organized from Richard Allen's Free African Society;

1803- Haiti achieves independence from France, first Black/African republic in the Western Hemisphere:

1803- Napoleon sells a major land area of central and southern United States to help finance his war against Haiti;

1804- Liberia founded in West Africa by Africans born in America;

1815- Paul Cuffe sails to Africa;

1822- South Carolina African revolt lead by Debmark Vesey;

1854- National Convention of Colored Men organized in Cleveland, Ohio;

1855- First African American college founded (Lincoln University) in Pennsylvania;

King Leopold of Belgium meets with other European leaders and partition Africa among other colonial powers;

1863- The Ashanti Wars in Africa fought against the British for forty years;

1865- The ending of chattel slavery in the United States;

1866- White citizens in Memphis, Tennessee riot against African American killing at least forty African American and burning schools and churches protesting the Fourteenth Amendment;

1870- Colored Methodist Episcopal Church founded in Jackson, Tennesse;

1879- African American in several eastern and southern states migrate to Kansas;

1883- The International subjugation begins with the partition of Africa at the Berlin Conference;

1890- The Afro-American National League founded by T. Thomas Fortune;

1891- African American farmers in Texas petition Congress to make Oklahoma an all-Black state;

1894- Reparations pension bill submitted first introduced in Congress;

1895- Black Women's Club Movement began in the USA as a means to uplift Black women, led by Mary Church Terrell and Josephine St. Pierre Ruffin; National Colored Women's Club founded;

1897- US Supreme Court rules in the Plessey v. Ferguson case that "separate but equal facilities" laws based on race were constitutional; Ethiopia defeated Italy; First wave of Black migration from the South to the Northern cities; Oklahoma Territory proposed as a Black State by Edward McCabe. Several All Black towns founded in Oklahoma;

1898- Charles Curtis submitted HB 8479 which would provide reparations for African Americans;

1900- Pan –African Congress convenes in London, England led by Henry Sylvester Williams;

Black economic community established in Tulsa, Oklahoma known as the "Black Wall Street";

1905- W.E. B. Du Bois and other African Americans founded the Niagara Movement to protest the discriminatory practices of the United States government against African Americans;

1906- The first Black fraternity (Alpha Phi Alpha) founded at Cornell University;

1909- W.E.B. Du Bois and leading White northern liberal founded the NAACP;

1910- Chief Alfred Sam organizes African Americans in Oklahoma and the Southwest to take them back to Africa;

National Urban League founded in New York City;

1915- Second wave of the Black migration from the South to the Northern cities;

1916- Marcus Garvey founded the Universal Negro Improvement Association in Kingston, Jamaica;

1919- More than twenty race riots occurred in the summer known as the "Red Summer" due to the deaths of a number of African Americans;

The Commission on Interracial Cooperation founded by progressive Whites and Blacks in Atlanta, Georgia;

1921- Cyril Briggs founded the secret society known as the African Brotherhood;

Universal Negro Improvement Association and the African Communities Leadue held a month long international convention in New York City;

Tulsa, Oklahoma race riot destroys Black community known as "Black Wall Street";

1927- Wallace D. Fard appeared in Detriot from the East with a mission of saving the "deaf, dumb, and blind Negro" and return him to his native religion, Islam;

1930- Black (African) aesthetic movement began in Europe, led by African intellectuals who found aesthetic and ideological beauty in their African heritage and culture;

Harlem Renaissance began in New York City;

The rise of the Nation of Islam led by The Honorable Elijah Muhammed (formerly a follower of Marcus Garvey. He urged the "so called Negro" to separate from the White man and develop a nation of his own. The nation opens "universities" to educate his followers about their true identity.

1940- Marcus Garvey died in England;

1941- Congress of Racial Equality founded in New York City;

1942- Nation of Islam petition for the 49th state for African Americans;

1945- March on Washington proposed by A. Phillip Randolph and other African American leaders opposed to discrimination in the United States;

1946- Malcolm Little joins the Nation of Islam while in prison;

1949- Desegregation of the Armed Forces instituted by President Harry Truman;

1952- Malcom Little released from prison, rejects the slave name of Little and is now known as Malcolm X. He is assigned as the minister of Temple Number 7 in New York City;

1953- The United States Supreme Court declares "separate but equal" laws unconstitutional;

1954- Anthropologist Louis Leakey discovered a fossil in Kenya, East Africa that he

believes is the oldest man;

Rosa Parks arrested in Birmingham, Alabama for refusing to move from a "Whites only" area on the bus;

Montgomery bus boycott began in Birmingham, Alabama to protest the discriminatory practices of the bus company. Techniques and practices patterned after the bus boycott in New Orleans, Louisiana;

1955- Nigeria and Sudan gain independence from Great Britain;

1956- Black protest begins in the South. This protest became known as the Civil Rights Movement;

Ghana, West Africa obtains independence from Great Britain;

1957- Asian. African and Arab leaders met in Bandung, Indonesia to discuss their colonial status. European and American leaders were not invited;

1959- Dr. C.A. Diop published the Cultural Unity of Negro Africa, a controversial book in which he theorized that modern man began in Africa and that Egypt was a "Negro" civilization;

1960- Zaire, Somali, Dahomey, Upper Volta, Ivory Coast, Congo, Gaban, Senegal, and Mali obtained their independence from European powers;

Black College students at North Carolina A & T College began the Sit-In movement at a local drug store to protest racial and segregation practices;

Ella Baker a leading social activist with the NAACP organizes the Student Non-Violent Coordinating Committee (SNCC);

Louis Leakey discovered fossils of early man in Tanzania, East Africa;

US Congress passes the Civil Rights Acts;

Malcolm X selected as the National Spokesman for the Nation of Islam (Lost Found Nation of Islam). Under his direction, the membership of the Nation of Islam drastically increases;

1961- Sierre Leone and Tanyanika become newly African nations;

1962- Jamaica, Trinidad, Tobago and Uganda gained their independence from European colonial powers;

1963- Civil Rights March on Washington;

Kenya gained its independence from Great Britain

Malcolm X banned from speaking by the Honorable Elijah Muhammed due to a comment made regarding the assassination of President John F. Kennedy;

1964- Malawi and Zambia gained their independence from European colonial powers;

Civil Rights Bill enacted;

24th Amendment eliminated poll taxes in federal elections;

Mississippi Freedom Party founded (MFP) founded. An all Black political party founded in Mississippi. They selected as their symbol a Black panther;

Riots occurred in New York, New Jersey, Chicago, and Philadelphia;

The Mississippi Freedom Party is refused admittance to the National Democratic Convention as a recognized body;

Civil Rights workers created "freedom schools" clinics, and workshops to educate the people about their rights;

1965- Voting Rights Act signed;

Dr. Nathan Hare founded the Black Studies Department at San Francisco State University;

Medgar Evers assassinated Jackson, Mississippi;

Malcolm X assassinated;

Watts (Los Angeles) riot;

Escalation of the Vietnam War;

1966- Black Panther party founded in Oakland, California by Huey Newton and Bobby Seale;

Student Non-Violent Coordinating Committee elected Stokely Carmichael as Chairman. Carmichael formulated a philosophy known as "Black Power".

1967- Stokely Carmichael and professor Charles Hamilton articulate their views of Black Power in their book entitled, Black Power: The Politics of Black Liberation;

Black Nationalism is promoted as the new direction for African Americans;

Ron Karenga instituted a cultural concept known as Kwanzaa, an African American value system based on Seven Principles called the Nguzo Saba;

The Civil Rights Movement is refocused as the Black Revolution with the colors of Red, Black, and Green (from Marcus Garvey's Universal Negro Improvement Association of the 1920's

Students protest against the Vietnam War;

1968- Martin Luther King assassinated in Memphis, Tennessee;

Black students on predominately White college campuses sought the inclusion of Black Studies into the college curriculum. Public schools are also challenged regarding the relevance of their curriculum to the needs of students of color; Queen Mother Moore petitions the United Nations for reparations for African Americans;

1972- National Black Political Convention held in Gary, Indiana;

1975- The Honorable Elijah Muhammad, leader of the Nation of Islam died. The Nation is fractured and splinters among his son Wallace, Silas Muhammad, and Louis (X) Farrakhan. Muhammad and Farrakhan were not in agreement with the changes to the Nation of Islam that were implemented by Wallace Muhammad;

1980- Louis Farrakhan reestablishes the policies and practices of Elijah Muhammad;

1985- Chippewass of Wisconsin awarded $30 million in reparations;

Seminoles of Florida awarded $12.3 million dollars;

1986- N'Cobra (National Coaltion of Blacks for Reparations in America is founded;

1990- N'Cobra (National Coaltition of Blacks for Reparations in America convenes its first National Reparations Conference in Washington, D.C.;

1991-