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The Ohio State University, Ph.D., 1973
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A HISTORICAL ANALYSIS OF BLACK EDUCATION – FOCUSING ON
THE CONTEMPORARY INDEPENDENT BLACK SCHOOL MOVEMENT

Dissertation
Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of the Ohio State University

By

James Jefferson Doughty, B.Sc., M.A.

The Ohio State University
1973

Reading Committee:
Dr. Alex Frazier, Adviser
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Approved by

Adviser
College of Education
ACKNOWLEDGMENTS

The task of obtaining a doctoral degree cannot be accomplished by an individual. The support and cooperation of others is vital to such a task. Tremendous encouragement and insight was provided by my associations with Kasisi Jetu Weusi, John Churchville, Preston Wilcox, Yosef-ben Jochanan, Rhody McCoy, Al Vann, Imamu Amiri Baraka, Omawale, Robert Hoover and countless other dedicated Afrikan brothers who struggle unceasingly for the proper education of our people. The knowledge that I share with you in this dissertation has come from many teachers and that which is positive and useful in this work is due to their commitment to teach me and others. Their names are numerous, however, special tribute must be given to the following: The Honorable Marcus Garvey, Osagyfo Kwame Nkrumah, The Honorable Ahmed Sekou Toure, Maulimu Julius Nyerere, The Honorable Elijah Muhammad, El Hajj Malik Shabazz and Maulana Karenga.

The topic of this dissertation was a result of the personal involvement, reading and travels of the author since 1966, searching for answers to the educational crises confronting us. A debt of gratitude is also owed to my major adviser Dr. Alex Frazier. Throughout the program he has criticized, challenged and contributed to the refinement and development of the major ideas
contained in the dissertation. The other advisory committee members: Drs. James B. Gunnell, William E. Nelson, Jr., and Vic Rentel made major contributions to the development of this dissertation. The nature and the contemporary significance of the topic has yielded a meaningful learning experience for all of us. A special tribute must be given to Mrs. Tibitha Harris for typing the many drafts and final copy.

There are many to whom I am indebted in a journey toward becoming that most human of all men - the revolutionary; chief among them is Imani (Rosie Nucklos Doughty), my wife and life. I often confuse Imani with myself, because the longer we live with each other, the more difficult it is for me to know where I leave off and she begins. That is as it should be.

This dissertation is dedicated to the hope and determination that the conclusions implicit will come about, along with a true birth of freedom, justice and equality for all Afrikan people. The words of Kwame Nkrumah are especially noteworthy here:

"Afrika needs a new type of citizen, a dedicated, modest, honest, informed man. A man who submerges self in service to the nation and mankind. A man who abhors greed and detests vanity. A new type of man whose humility is his strength and whose integrity is his greatness." (Axioms of Kwame Nkrumah)
This dissertation is just another small step in this author's struggle to become that MAN.
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1969-70

1970-71

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Studies in Educational Research - Dr. James B. Gunnell
Studies in Elementary Education - Dr. Alex Frazier
Studies in Black Education - Dr. Gregory Thomas
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACKNOWLEDGMENTS</td>
<td>ii</td>
</tr>
<tr>
<td>VITA</td>
<td>iii</td>
</tr>
<tr>
<td>LIST OF CHARTS</td>
<td>iv</td>
</tr>
<tr>
<td>LIST OF ILLUSTRATIONS</td>
<td>v</td>
</tr>
<tr>
<td>LIST OF FIGURES</td>
<td>vi</td>
</tr>
<tr>
<td>LIST OF TERMS</td>
<td>vii</td>
</tr>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td>I. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td></td>
</tr>
<tr>
<td>Review of the Literature</td>
<td></td>
</tr>
<tr>
<td>Research Methodology</td>
<td></td>
</tr>
<tr>
<td>Limitations of the Study</td>
<td></td>
</tr>
<tr>
<td>Significance of the Study</td>
<td></td>
</tr>
<tr>
<td>II HISTORICAL REVIEW OF THE STRUGGLES OF AFRIKAN PEOPLE FOR QUALITY EDUCATION</td>
<td>14</td>
</tr>
<tr>
<td>Systems of Education in Afrika prior to the</td>
<td></td>
</tr>
<tr>
<td>European intrusion</td>
<td></td>
</tr>
<tr>
<td>Education of Afrikans in America prior to 1861</td>
<td></td>
</tr>
<tr>
<td>Education of Afrikans in America from 1861-1916</td>
<td></td>
</tr>
<tr>
<td>Education of Afrikans in America from 1916-on</td>
<td></td>
</tr>
<tr>
<td>The Contemporary Struggle to Build Independent Black Schools</td>
<td></td>
</tr>
<tr>
<td>III CONCEPTUAL FRAMEWORK OF A BLACK CURRICULUM</td>
<td>115</td>
</tr>
<tr>
<td>Curriculum Development</td>
<td></td>
</tr>
<tr>
<td>The Input of Culture in Black Schools</td>
<td></td>
</tr>
<tr>
<td>The importance of values</td>
<td></td>
</tr>
<tr>
<td>Instructional objectives and content selection</td>
<td></td>
</tr>
<tr>
<td>Sequence and placement of offerings</td>
<td></td>
</tr>
<tr>
<td>Types of curriculum</td>
<td></td>
</tr>
<tr>
<td>Salient features of a Black curriculum</td>
<td></td>
</tr>
<tr>
<td>Instructional Strategies and Practices</td>
<td></td>
</tr>
<tr>
<td>Early childhood programs</td>
<td></td>
</tr>
<tr>
<td>Differences between training, teaching and learning</td>
<td></td>
</tr>
<tr>
<td>Qualities of an mwalimu and mwanafunzi</td>
<td></td>
</tr>
</tbody>
</table>
# TABLE OF CONTENTS (CONT'D.)

A theory of instruction  
Developing an instructional system  

Curricular offerings at Independent Black Schools  
Music Curriculum  
Arts and Crafts Curriculum  
Language Arts Curriculum  
Science Curriculum  

| IV | THE INDEPENDENT BLACK SCHOOL AS A VEHICLE FOR  
| Community Development | 197 |

Parent Involvement  
Definition of Black Parenthood  
The role of a Black Parent  
Definition of a Parents Council  
Goals and Objectives of a Parents Council  
Structure of a Parents Council  

Neighborhood Involvement  
Defining the Community  
The decision making process  
Fund Raising  
Community Relations  

| V | SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS | 228 |

Summary  
Conclusions  
Recommendations  

INDEX A | 240  
INDEX B | 242  
INDEX C | 251  
INDEX D | 257  
INDEX E | 266  

BIBLIOGRAPHY | 270  
ABSTRACT | 275
<table>
<thead>
<tr>
<th>CHARTS</th>
<th>The Hierarchical Objectives of</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-3</td>
<td>Afrikan Music</td>
<td>150-152</td>
</tr>
<tr>
<td>4</td>
<td>Afrikan Arts and Crafts</td>
<td>159</td>
</tr>
<tr>
<td>5-15</td>
<td>Language Arts</td>
<td>175-185</td>
</tr>
<tr>
<td>16-18</td>
<td>Science</td>
<td>192-194</td>
</tr>
</tbody>
</table>
# LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>No.</th>
<th>Illustration</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Parents and watoto on a camping trip</td>
<td>130</td>
</tr>
<tr>
<td>2.</td>
<td>Parents and watoto on a camping trip</td>
<td>131</td>
</tr>
<tr>
<td>3.</td>
<td>A Family celebrating Kwanzaa at Umoja Sasa Shule</td>
<td>132</td>
</tr>
<tr>
<td>4.</td>
<td>Cadre of Umoja Sasa Shule visiting London Correctional Institution</td>
<td>133</td>
</tr>
<tr>
<td>5.</td>
<td>Excerpt from <em>Think Black</em></td>
<td>154</td>
</tr>
<tr>
<td>6.</td>
<td>Excerpt from <em>Color Us Black</em></td>
<td>155</td>
</tr>
<tr>
<td>7.</td>
<td>Excerpt from <em>Color Us Black</em></td>
<td>156</td>
</tr>
<tr>
<td>8.</td>
<td>Excerpt from <em>Billy's Surprise</em></td>
<td>157</td>
</tr>
<tr>
<td>9.</td>
<td>Excerpt from <em>Weusi Alphabati</em></td>
<td>164</td>
</tr>
<tr>
<td>10.</td>
<td>Excerpt from <em>Weusi Alphabati</em></td>
<td>165</td>
</tr>
<tr>
<td>11.</td>
<td>Parents and watoto working in the Umoja Sasa Shule garden</td>
<td>201</td>
</tr>
<tr>
<td>12.</td>
<td>Parents and walimu Watoto in Chicago, Illinois</td>
<td>207</td>
</tr>
<tr>
<td>13.</td>
<td>Cadre members in Accra, Ghana</td>
<td>212</td>
</tr>
<tr>
<td>14.</td>
<td>Walimu and wanafunzi of Umoja Sasa Shule participating in Afrikan Liberation Day in Columbus, Ohio</td>
<td>213</td>
</tr>
<tr>
<td>15.</td>
<td>Umoja Ngoma (Unity Drummers) at Umoja Sasa Shule</td>
<td>221</td>
</tr>
<tr>
<td>16.</td>
<td>Dick Gregory at Umoja Sasa Shule</td>
<td>222</td>
</tr>
</tbody>
</table>
LIST OF FIGURES

<table>
<thead>
<tr>
<th>FIGURE</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Student-Staff-Volunteer Data</td>
<td>251</td>
</tr>
<tr>
<td>2. Educational Program Data</td>
<td>252</td>
</tr>
<tr>
<td>3. Training Data</td>
<td>253</td>
</tr>
<tr>
<td>4. Community Development Data</td>
<td>254</td>
</tr>
<tr>
<td>5. Stability and Funding Data</td>
<td>255</td>
</tr>
</tbody>
</table>
LIST OF TERMS

This investigator is including a definition of thirty terms deemed necessary to acquaint the reader with the area under study in this dissertation.

Afrikans - are those people all over the world whose political, economic, and social customs are rooted in the continent of Afrika and whose physical characteristics are Black and whose state of mind has gone through Blackness. Ideologically it is those people who define themselves as Afrikans.

Afro-American - term used to describe a person of African descent who has chosen to deny and/or reject his African heritage and identity; one who is willing to accept the responsibilities of American citizenship while being denied the full rights of citizenship.

Black - refers to a Black person's state of mind, an image one has of one's self. Because as Afrikans we incorporated various degrees of Europeanness into our psyche, one can expect varying degrees of Blackness; it is a process of self-discovery, self-assertion, and self-acceptance and it takes some people longer than it does others to become Black.

Black Liberation - a struggle for the minds of Black people, to release one's mind from the grips of white nationalism.

Black Nationalism - the belief of Black people that they possess, or ought to possess, a country; that they share, or ought to share, a common heritage of language, culture, religion; and that their heritage, way of life, and ethnic destiny are distinct from that of other people. Nationalists believe that they ought to rule themselves and shape their own destinies, and that they should therefore be in control of their social, economic, educational, cultural, and political institutions. There are four types: regressive, reactionary, progressive, and revolutionary.
Black Power - the political acts of Black people designed to seize enough power within the system so that later stages in the process of revolution will be able to occur; attempts to define what is valuable in Black life; involves a readjustment of the self-image of all people in this country; uses the concept of Black Nationalism to restore the Black man's dignity. Operationally it means the use of strategies to allow Blacks to realize in life as well as in law the opportunities which are their rightful inheritance. Through the use of Black Power, one will achieve self-determination, self-sufficiency, self-respect, and self-defense. It rests upon the fundamental principle that group solidarity is necessary before a group can operate effectively from a bargaining position of strength in a pluralistic society.

Black Survival Techniques - an action process which equips Black people with the tools necessary for them to successfully cope with their oppressive situation, i.e., sit-ins, picketing, block voting, riots, are used when Blacks struggle against white society and refuse to accept their "place" within it. It means educating Black people to see dangers to their existence when those dangers are not obvious. Demands that Black people take the fate of all Black people in their hands; it entails learning all the skills necessary to advance Black Nationalism and develop a strong independent Afrika. Requires Black people to have a knowledge of the interpersonal relationships and motivation of white people.

Colonialism - the place where Black people live within the U. S.; it is a sharply defined area where the people have no control over the resources, land, houses or stores; the capital and labor of its inhabitants are exploited by the U. S. Government, white power makes and enforces the laws; the institutional mechanisms of white society are organized into a system of oppression here. The complete control by whites over all dependents, especially Blacks within her boundaries and sphere of control.

Colored - a term which links the struggles of Afrikans with other dark-skinned peoples of the world.

Community - a group of Afrikans who embrace a common ideology, culture and historical heritage... share a similar commitment to build and strengthen their institutions, perceive themselves as distinct in many respects from the larger society, possess a
strong allegiance to their own ethnic group, organizes for its own protection and the promotion of its interests, and practices joint possession of goods and acceptance of liability.

Dada — a Kiswahili term which means sister. It is used when greeting an Afrikan and denotes respect and unity.

Ideology — the motivating concepts for Afrikan people in an oppressive society; facilitates that Afrikan's ability to deal with his problems.

Kawaida — the formal teachings of Maulana Karenga encompassing a political philosophy, religious beliefs, and an Afrikan ideology of change. It is consciously designed for Afrikans in America and is a synthesis of all the really significant Black Thought of the late 50's and 60's. It is a prescription for movement. It sets forth a value system to be followed by Afrikan people. The literal translation means that which is customary or traditionally adhered to by Black people.

Learning — has a quality of personal involvement, it is self-initiated, it is pervasive, it is evaluated by the learner, its essence is relevance, it involves creativity, risk, and commitment.

Mototo — a Kiswahili term which means child or children, plural—watoto.

Mwalimu — a Kiswahili term which literally translated means teacher. One who learns through study, work, and action; one who has been a student long enough to acquire a body of knowledge and accepts the responsibility to pass that knowledge on to his people. An advocate of Kawaida, Black Nationalism, and Pan Afrikanism, plural walmu.

Mwanafunzi — a Kiswahili term which literally translated means student. One who is being introduced to knowledge; one who values learning and discipline; one who strives to develop an unbreakable trust and respect between himself and the mwalimu, plural wanafunzi.

Nation building — a group of people who have a common social, economic, and political custom rooted in the same land; it requires land, as land is the basis of all power, land is a harsh physical reality that must be seized, held, and developed, this land base must be Afrika.

xiv
Ndugu - a Kiswahili term which means brother. It is used when greeting an Afrikan and denotes respect and unity.

Negro - term which refers to Afrikans who were forcibly brought to America and bred for economic reasons; their identity, culture, religion and family ties were systematically destroyed, they later sought and still seek to be Americans; the Negro has no counterpart anywhere and no predecessors; the term was invented by white people to apply to Afrikans.

Negro Education - a special type of education for a special group; it was never meant to be equal to the education offered white people; it was meant to educate Afrikans for a subservient place in American society; it was especially organized and administered to fit them for the place in society reserved for them; a way of life to which Afrikans were exposed for the purpose of perpetuating their caste condition; utilizes formal schooling to reinforce obedience to caste rules and to serve the ends of segregation; when successful it resulted in the patterns of self-perception which created the Negro.

Neighborhood - a region surrounding or near someplace or thing, vicinity, a number of persons living near one another or in a particular locality.

Neo-colonialism - a 21st century strategy used by the white society to control Afrikans; an indirect and subtle form of domination which uses Negro mercenaries to represent their interests among the Afrikans, characterized by the election or appointment of Negroes to visible positions of influence over the masses; white economic and military (police) control remain; it was designed to counter the liberation thrust in the Afrikan areas, uses mechanisms of the shadow government (Ford Foundation, Urban Coalition, National Alliance of Businessmen) to coopt those who are moving toward Blackness. Its main tactic is to use the bureaucratic design to add an aura of legitimacy to illegitimate acts in the colony by appointing Negroes to highly visible but powerless position or positions whose power has been redefined.

Nguzo Saba - the first, the basic and primary teaching of the doctrine of Kawaida. Its literal translation means the Seven Principles of Blackness. It is
a focal point of a Black Value system. It gives Black people their identity, purpose, and direction. It organizes the morality of a Nationalist by giving him a new and more relevant morality. It describes the Black man's way of life, i.e., how he lives, in what manner and for what reasons.

Pan-Afrikanism - the highest political expression of Black power; it includes all Black people and the ideology calls for a land base. It tells us who we are, links us together around the world, and outlines our objectives as a people; believes that no matter where Blacks are in the world, they are inseparably linked by their common heritage and their common oppression; believes that Afrikan people must govern themselves in order to determine their own destiny; requires an economic system which recognizes the underlying communalistic nature of Afrikan society.

Rebellion (Reform) - asking to be accepted into the existing system.

Religion - those ways in which Black people conceptualize and explain the universe and man's relationship to it and to subsequently govern man's relationship to man.

Revolution - it means a complete overturn, a complete change. The destroying of an old system and its replacement by a new system; the causing of real change, not a reference to change; a swift and violent change in the political, economic, and social structures of a people, resulting in the end of a people oppression and relegating the oppressor to a position where he is unable to reinstate his oppressive structure.

Teaching (Education) - involves imitation processes to transmit Black values and nation building ideologies; it is related to the mental protection, survival, and liberation of Afrikan people; its purpose is to remove the indoctrination of a colonized mentality and the legacy of imperialism which still lingers.

Training - involves short-range, limited, inflexible goals; it favors one-way communication from teacher to student; it develops maximum levels of proficiency in various skills.
INTRODUCTION

During the past four hundred years Blacks and whites have attempted to define the Black educational experience. However, this writer remains convinced that the hard tasks of redefining the past, interpreting the present, and defining the future of Black education is the proper responsibility of Black people. The survival of Black people is, to some extent, dependent upon our ability to provide for our correct education. Therefore, as Black educators, we must believe that the Black community has a prior claim on our time, our talents, and our resources, and we must respond when it calls. We must develop new rationales, materials, and methods for the correct education of Black people. The programs must be unashamedly devoted to the building of Afrikan people.

Independent Black educational institutions have had many setbacks, disagreements, and disappointments, yet they have stood tall and continued to examine their programs. These efforts at critical examination have brought the changes needed to prepare our youth for the future. Independent Black schools are family institutions. In other words, the entire family must consent to reeducation in order for the program to be effective. Educating
the children while the adults remain in total darkness is only going to prove partially successful, if at all. Therefore, a network of activities must be constructed to involve the parents in the educational process. Independent Black Schools represent a commitment to build a nation, separate and apart from the one that now rules us. Further, Independent Black Schools seek to bring about self-determination and physical nationhood for Afrikan people in the Western Hemisphere.

Afrikan children must be trained and educated to be the rulers of their own destiny. This is why these institutions place such a heavy emphasis on discipline, responsibility, and self-sacrifice. These three attributes are the virtues of a free man in a just society.

In examining Independent Black Schools, I will look closely at their philosophical underpinnings. These institutions recognize and accept that the system which enslaves us cannot contain, within it, the conditions for our liberation. Freedom is not given, it is demanded and ultimately taken. Therefore, these institutions have not, nor will not request that the authorities of this nation accredit or approve of their operations. Independent Black Schools must have complete faith in the Black parents, community and supporters. These


groups must make the institution acceptable and legitimate. It is only their total support and commitment that makes these institutions survive and serve the educational needs of our people.

Review of the literature

Those who have worked to build Independent Black Schools have reached three basic understandings. First, that the existing educational system (public, private and parochial) is ethically, morally, and intellectually bankrupt and cannot meet the needs of Black people; second, that there is a need to create a completely new and relevant educational system for Black people; and third, that the foundation of this system must rest on principles of truth and reality.

A Black educational system will eliminate the injustices and miseducation of the present educational system. A Black educational system will create a strong basis for change in the lives of our people. One of the unique features of such a system is its practical application of truth and its commitment to focus on the realities of Black life.

A major portion of this study will be devoted to defining correct Black education. Presently, limited treatment will be given to this subject. Black educational institutions must impart the knowledge, skills, values, and attitudes necessary to survive and progress in a New World. Black education is the preparation of each

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Black person to live and contribute to a New World. Another purpose of Black education is to instill the values that will meet the needs of the masses of our people. A correct Black education encourages the development of three things: an inquiring mind; an ability to learn from what others do; and, finally, a basic understanding and confidence in the ability to build a better life for all Afrikan people. The Independent Black School has a clear political outlook based on liberation and nationhood. Therefore, our education must assist pupils to internalize the values appropriate to our kind of future. The emphasis must be on cooperative endeavors and not individual advancement.

The basis for the existence of Independent Black Schools has become clear and meaningful only after many years of struggle. The best gauge for measuring the progress toward developing the Black Nation is in observing the historical development of Independent Black Schools. It is this writer's contention that some Black people have always struggled to develop meaningful and positive educational programs for our people. Black educators have long recognized and accepted their responsibility to inform, enlighten and organize other Black people who are concerned about education. In the present study, this investigator will provide extensive documentation of the long struggle to develop and maintain Independent Black Schools. President Julius Nyerere, of Tanzania, says that the

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purpose of education is to transmit, from one generation to the next, the accumulated wisdom and knowledge of the world, and to prepare the young people for their future membership in a New World and their active participation in its maintenance and/or development. Concerning the goals of education, Nyerere states:

Our educational system has to encourage the social goals of living together and working together for the common good. It has to prepare our young people to play a dynamic and constructive part in the development of a society in which all members share fairly in the good or bad fortune of the group, and in which progress is measured in terms of human well being.  

Those of us struggling to provide correct Black education must recognize that social values are formed by the family, school and society - by the total environment in which the child develops.

This investigator must examine the thoughts and teachings of John Churchville, founder and director of the Freedom Library Day School in Philadelphia. The personification of self-determination, dedication and love for Black people, Churchville is among the first to begin a school to correctly educate Black children, thus assuring their survival as free, independent, thinking, human beings. Churchville defines education as a function of a system which has definite

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6 Ibid., p. 7.
Goals, values and interests. It is the prime function of education in any political system to instill in its subjects the values, ideology, and vision of the system; the end of which is the perpetuation of that system. He notes that education is by no means the teaching of reading, writing, and arithmetic. It is the reading of a particular ideological orientation by means of reading, writing, arithmetic, and other skills.

Churchville warns that we must clearly understand the above before we can talk seriously about Black education, because Black education does not exist in a vacuum, it presupposes a total system or frame of reference which engenders it. He sees correct Black education, then, as an arm of the revolutionary nationalists' position. It is based on truth and instills the principles of truth, integrity, and character in its struggle. Its aim is the total overthrow of the present system and ruling class, and their replacement by a system and ruling class totally antithetical to them.

Churchville issues a challenge to revolutionary nationalists to institutionalize correct Black education by developing independent schools. Emphasizing the need for such schools, Brother Churchville says:

Black children from the age of two up must be reached and taught in revolutionary schools across the country. These concrete

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establishments will give stability to an ongoing, protracted struggle, and will ensure a new generation of correct thinkers, and doers who will carry on the struggle.

Focusing on the task of correct Black education, Brother Churchville prescribes the following roles:

1. To raise up a new generation of young people who know how to live and function on the basis of truth and principle—people who, when they are old, will not depart from it.

2. To turn around the present generation from its course, which will ultimately end in self-destruction, and to point it to a better hope, based on a better promise and better rewards for a better life.

3. To fit a people to live in the New World; to teach and exemplify correct struggle on the basis of truth, to show forth its revolutionary effects now in the midst of chaos, corruption, and confusion; and to inspire the masses of Black people to seek the newness of life, which can come only from total immersion in the revolutionary struggle.\(^8\)

**Research Methodology**

As an initial venture into the study of correct Black education, this investigator has decided to undertake a historical analysis of the Independent Black School Movement. This task has been chosen for three reasons: (1) there is not concise information on some

\(^8\) Ibid., p. 23.

\(^9\) Ibid., pp. 23-24.
particular and important aspects of the area; (2) the information at hand is incomplete, so further investigation is needed; and (3) some information needs to be well substantiated. This problem has identified itself through study of the literature related to the area, and through first-hand experiences in the struggle, including personal work, writings, and travel. In this search for knowledge, the research will inevitably raise more questions than it answers. Yet, this snow-balling effect will immensely aid the struggle.

This research is based on two theoretical formulations: (1) the struggle for correct Black education must be unashamedly devoted to the building of Afrikan people; and (2) the system which enslaves us, cannot contain within it the conditions for our liberation. The precise relationships between the theoretical formulations have yielded the following objectives to be satisfied by the study:

1. Identification the historical antecedents of the Independent Black School Movement;

2. Identification all existing Independent Black Educational Institutions;

3. Examination of the curriculum development process and practices of Independent Black School;

4. Organization of the available data into a clear and coherent format for Black researchers and developers;

5. Definition of the concept of Pan-Afrikanism and showing its relationship to the development of curriculum at these institutions;
6. Determination of the kind and degree of involvement of the community in the total program of these schools; and

7. Clear definition of those terms deemed essential for the novice to the area of correct Black education.

In planning the procedures to be used, this investigator will:

1. Determine the data needed to meet each objective;

2. Determine the appropriate methodology for producing this data;

3. Select the means by which the data will be obtained;

4. Decide how the data will be processed and analyzed;

5. Determine who is to be involved and how their involvement will be secured.

Specifically, the data needed is all information available concerning the seven objectives. Historical research methodology will be utilized for this study. The data will be obtained by reviewing and collecting official records of the two schools: Uhuru Sasa Shule in Brooklyn, New York and Umoja Sasa Shule in Columbus, Ohio; published materials, such as newspapers, pamphlets, books, periodicals; personal records, such as diaries, letters, and interviews, and other materials, such as statements of first-hand witnesses to events, tape recordings, pictures, observations, and the like. In addition, materials were obtained from numerous organizations and other schools. The data will be gathered, criticized, and a written report prepared noting the salient facts and their interpretation. This investigator's desire to insure the collection of accurate and authentic information resulted in the use of external criticism of the sources of data.
for the genuineness and validity. Further internal criticism was used on the content of a document to determine if it was an accurate representation of the historical facts.

Limitation of the study

This researcher has given careful thought to this section of the proposal. Through planning, most of the usual limitations on historical research have been overcome. Yet, one limitation remains, even though it is not sufficient to discard this bold venture into educational research. However, this limitation is worth citing and honestly facing. The issue of bias, if frankly disclosed, makes the research all the more valuable. The assumptions upon which this study are based influence every phase of this research. This investigator is proceeding from a very clearly defined political and theoretical framework. This framework enables him to properly interpret the facts, generalize about their meaning, synthesize the information and determine underlying trends. The investigator remains confident that a proper balance can be maintained between fact and interpretation, thus enabling his work to have meaning and yet not go too far beyond the data.

Significance of the study

This history of Black education and historical research in Black education is the first area of concern for this writer. Historical research is important because it involves the critical investigation of events, developments and experiences of the past,
the careful weighing of the validity of sources of information on
the past, and the interpretation of the weighed evidence. Histori-
cal research is a cornerstone of the Independent Black School
Movement. It is necessary to know and understand educational
accomplishments and developments of the past in order to gain a
perspective of present and future directions. This study probably
represents the first research activity directed toward the develop-
ment of an organized body of historical and philosophical knowledge
about the events with which revolutionary Black educators are
concerned. This body of knowledge will enable the revolutionary
Black educator to determine just what political ideology, teaching
methods, curriculum content, and learning conditions to provide
in order to produce the desired aspects of behavior among Black
people. This study must be recognized and heralded as a historical
and philosophical description of revolutionary Black educational
theory - an explanation of observed phenomena.

The concern of this investigator is to produce the information
which is needed to make the building of a National Pan-Afrikan
School System a reality. The information presented will be
concerned with description, explanation, and interpretation.
This new knowledge will be useful to Black parents, teachers, and
community leaders as they struggle to assume their responsibility
for providing correct education to Black people.

Thus, this study has a unique and specific purpose. The
precise and systematically obtained knowledge in this study will
help to bridge the gap between revolutionary Black educational theory and practice.

Further, this study will generate new insights and understandings of correct Black education. It will reveal the way it has developed and operated. It is important to note that final answers may never be obtained. Thus, the findings of this study are tentative and subject to change as new evidence is uncovered.

Chapter Two will present a historical review of five critical movements in the Afrikan struggle for quality education: first, systems of education in Afrika prior to the intrusion of Europeans; second, the education of Afrikans in America from 1861-1916; fourth, the drive to change America's public school system from 1916 to the present; and fifth, the contemporary struggle to build Independent Black Schools from 1967 to the present.

Chapter Three will present an in-depth treatment of three concepts as they relate to Independent Black Schools: curriculum development, instructional strategies and practices, and curricular offerings in Independent Black Schools. In the area of curriculum development consideration will be given to the impact of culture, the importance of values, instructional objectives and content selection, sequence and placement of offerings, and various types of curriculum. The major concerns related to instructional strategies will be defining early childhood education programs, describing the difference between training, teaching, and learning, noting
the qualities of a mwaliimu (teacher) and a mwanafunzi (student), outlining the major features of a theory of instruction, and developing an instructional system. In the final section specific examples of curricular offerings in the areas of music, arts and crafts, language arts, and science used in Independent Black Schools will be given.

Chapter Four will examine the nature of parent involvement at Independent Black Schools. Parent involvement will be related to redefining Black parenthood, describing the role of a parent in building Independent Black Schools and the goals, objectives, structure, and uniqueness of a Parent Council. Finally, consideration will be given to various concepts associated with neighborhood involvement, namely defining the community, decision-making, fund-raising, and community relations.

Chapter Five will present a summary and specific conclusions drawn from the study. Finally, a detailed set of recommendations based on the study and designed to strengthen the Independent Black Schools Movement.
CHAPTER II

HISTORICAL REVIEW OF THE STRUGGLES OF
AFRIKAN PEOPLE FOR QUALITY EDUCATION

The historical antecedents of the present Independent Black School Movement have become lost in the archives, memories, diaries, and records of Black people, organizations and Black institutions or else they have been destroyed or distorted. The purpose of this chapter will be to trace the struggle of Afrikan people for education from its earliest known beginning in Afrika to the contemporary thrust for Independent Black Schools. The focus of this chapter will be on "elementary" education, meaning early attempts to develop reading, writing, arithmetic and other survival skills. This writer has chosen five topics and periods to examine: first, systems of education in Afrika prior to the intrusion of Europeans; second, the education of Afrikans in America prior to 1861; third, the education of Afrikans in America from 1861-1916; fourth, the struggle to change America's public school from 1916 on; and fifth, the contemporary struggle to build Independent Black Schools from 1967 to the present. The treatment of each topic will be limited to a concise overview. A thorough knowledge and understanding of this section of the dissertation is essential because it justifies, supports or refines all that follows.
This chapter illustrates that education is, was, will be and should be a dependent, interacting unit of a particular culture. Furthermore, education lies at the base of the culture and must reflect the values which prevail in the culture.

**Education in Africa prior to the European intrusion**

In recent years historians, archaeologists and other scholars have established that Africa was the cradle of civilization. In fact Louis Leakey, noted scholar, discovered skulls, bone fragments, crude stone weapons and tools revealing that the earliest known ancestors of man lived in the Olduvai Gorge of Tanzania almost two million years ago. There is ample evidence to support the contention that nearly 8,000 years ago an advanced culture was beginning to form in Africa, near what is now called the Sahara.

There was a system of education in Africa long before the arrival of the Europeans, as G.K. Osei reports:

> there were systems of education, whereby the older generation passed on to the children, the mode of behavior and beliefs, the knowledge and how they should play their parts in adult life. The young people of Africa were taught by the older generation, how to prepare food, fish, hunt, how to farm, and how to run a home. The language and culture of their states were also taught.

> The children learnt by doing, listening and by watching. The children were taught what was good and evil in the community.

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Education of the young ones inculcated a religious attitude to life. Traditional education was concerned with morality. They were taught to be generous, courteous and honest. Most of the things the children were taught, had a bearing on the life and culture of the community. Children were also taught trades to earn their living.  

Regarding a system of education in ancient Afrika, C.G. Woodson reports that:

No people can exist without some system of education. The Afrikans, as pointed out by Leo Frobenius in his Voice of Afrika greatly emphasized the training of youth. Frobenius said that he had never visited a country where education was more generally emphasized or more thoroughly carried out. The work was done, of course, not through schools of the European or American order, but by thoroughly training the boys and girls just under their parents at home and then in certain "Age Classes" and other such circles directed for the girls by matrons of purity, and for the boys by elderly men of wisdom.  

The foundations of early Afrikan educational systems contain much of the basis for the newly emerging Independent Black Schools. It parallels the Independent Black Schools in its practicality, relevance, and emphasis on community needs.

Osei has documented the existence of a systematic means of educating the young Afrikan in ancient times.

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He notes that ancient Afrikans of the interior knew sufficient science to concoct poisons for arrowheads, to mix durable colours for painting, to extract metals from nature and refine them for development in the industrial arts.

In the field of medicine, knowledge progressed immensely. The Egyptian Imhotep was known to the ancients as "The God of Medicine." It is reported that both Greek and Roman students learned medicine from his works. Imhotep lived more than 2,000 years before the Greek "father of medicine", Hippocrates. The Greeks were not the first physicians, even Homer praised the skill of the Egyptian doctors. Osei reveals that Persian kings employed all their doctors from Egypt. The Egyptians studied medicine from the earliest times, and tradition assigns to them the composition of medical works.

Osei reports that Eudoxus derived his knowledge of the planetary movements from Egypt. Pythagoras studied mathematics on the banks of the Nile River and later introduced geometrical problems from Egypt into Greece. Some of the great Greeks who were taught by Black philosophers and scientists were Thales of Miletus; Pythagorus of Samos; Archimedes of Sicily; Herodotus;

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4 Osei, History of the African People, p. 58.

5 Ibid., p. 58.
Plato; Homer; Solon; Aristotle; Democritus; Hecateus; Eudoxus and Lycurgus. Herodotus revealed that the tenet of the immortality of the soul was borrowed by the Greeks from the Egyptians.

Africans made many contributions to civilization in the area of agriculture. Triptolemus, the founder of agriculture, came out of Egypt. Bacchus, the inventor of wine, according to the ancients, came out of Egypt or Libya. Knowledge of the cultivation and use of the olive, the preparation of cheese, the domestication of bees for their honey and wax were brought from Egypt into Greece by Aristaemeus. In the area of social development, the Black man, Cecrops, introduced marriage, law, government and religion among the Greeks. One of the wisest and greatest of Greece's seven sages, Solon, left Athens for a period of ten years to travel in Egypt conversing on points of philosophy and history with the most learned of the Egyptian priests. Democrates improved himself in the art of astrology during his five years in Egypt. The Greeks always spoke with respect of the Egyptian progress in the sciences.

The revelations of Osei regarding Afrikan philosophy are

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6 Ibid., p. 59.

7 Ibid., p. 59.
especially noteworthy. His research found that:

Many of the Afrikan philosophical works are today called Greek Philosophy. Aristotle's name appears on Afrikan works that were written many thousands of years before his birth. When Alexander "the Great" conquered Egypt, he set Aristotle loose in the Royal Library. This Royal Library was later called the Alexandrian Library. Many of the Afrikan works found in the library were given Greek and Aristotle labels. Many of the works are today part of what is still being called Western Philosophy and Greek Philosophy. The most important of all the Royal Libraries in Egypt was called the Meneptheion and was founded by Seti I. It was completed by Rameses II. The Greeks sacked this library during Alexander's conquest. Aristotle was given powers to run all the educational institutions in Egypt. During the reigns of Alexander and Ptolemy I the Greeks left their country in greater numbers to go to Egypt for their education. One thousand years after the Egyptians had published their philosophic concepts in the Book of the Dead and Osiris there was not one Greek philosopher in existence...When the Afrikans in Ethiopia, Egypt and Carthage were teaching philosophy there was not one Greek philosopher to be found anywhere.

Evidence of the existence of an educational system in ancient Afrika can be found by looking at the development of written history. Herodotus, often called the father of history, often quotes a lot from ancient Afrikan historians. In his book entitled, Euterpe, he uses materials from the history written by the Afrikan high priest, Manetho. Eusebius, Josephus Flavius, and Julius Afer agree that Manetho's history is a great work and that Greek students copied

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8 Ibid., p. 61.
many passages from it. Herodotus himself says that he learnt history in Egyptian schools.

Past and present scholars admit that a sense of one's past obtained by an understanding of history will give a people the emotional impetus required for progress. Afrikan progress can never be created or interpreted by foreigners. This task and burden must rest upon the Afrikan genius. The current struggle for Afrikan Liberation, manifesting itself educationally through the Independent Black Schools Movement, must examine our own past and select those things necessary to assure us a future. Our ideas of nationalism must rest solidly on the power of the past, not a revival of the past. We must utilize the past achievements for the next forward stride. The Independent Black Schools Movement represents another attempt by Afrikan people to sacrifice every economic consideration and to subordinate our personal ambitions to the national cause.

Education of Afrikans in America prior to 1861

The distinguished Afrikan historiographer, Carter G. Woodson, has established the foundation for the recent scholarly work in the field of "Negro" life and history. Thus, this writer relies heavily on Woodson's first important book, The Education of The Negro Prior to 1861.

9 Ibid., p. 61.
Six major generalizations can be framed as relating to Black education prior to 1861. These are: (1) education for Blacks in America was severely limited by the system of slavery and the social and political life of the country; (2) liberal tendencies of whites regarding education for Blacks begin to wane early; (3) the French Revolution and later the American Revolution caused a brief upsurge in education for Blacks but this was proportionally related to the temporary decline in the economic value of slavery; (4) the expansion of the Cotton Kingdom renewed suppression of education for Blacks; (5) the political influences of the times caused white churchmen and statesmen to vacillate on the question of education for Blacks; and (6) traces of continuing opposition can be found to the dominant pattern of educational repression.

Early Limitations on Education for Blacks

The education of the Afrikan was severely limited by the system of slavery, the social life, and the political life of America. Woodson aptly characterizes the dilemma faced by the white race then and now as deciding exactly what kind of training Negroes should have and how far it should go. Furthermore, he reports that:

the early advocates of the education of Negroes were of three classes: first, masters who desired to increase the economic efficiency of their labor supply; second, sympathetic persons who wished to help the oppressed; and third, zealous missionaries who, believing that the message
of divine love came equally to all, taught
slaves the English language that they might
learn the principles of the Christian re-

There was always present the fear that education of the Afrikan
would lead to insurrection and even freedom.

Bullock, examines some of the economic consideration related
to educating Afrikans. The planter class, basing their economic
future to their ownership of slaves, utilized their labor efficiently.
Thus, it was necessary to train slaves in ways that the system pro-
hibited. The food consumed, clothing worn, tools used, and houses
inhabited were all produced by slave labor. Woodson amplifies
this point by noting that the ordeal of slavery also enabled the
"Negro" to take a new step in his training or to rise to the
higher ground which he had occupied in Afrika. It is a well esta-
blished fact that the Afrikans had a reputation of being great metal
workers. Afrikans were the first people to learn to use iron.
Some Afrikans were artisans and found employment in their trade,
others underwent training to function in this capacity on plantations

10 Carter G. Woodson, The Education of The Negro Prior To

11 Henry Allen Bullock, A History of Negro Education In The
South From 1619 to the Present (Massachusetts: Harvard University

and in mines. Naturally, the use of slaves in such capacities required the knowledge of mathematics and science. The use of Negroes in the mechanic arts constituted the beginning of industry in the slaveholding colonies. Whenever Negro waifs or orphans were to be cared for by the colonists, they usually required these orphans to apprentice to some trade in order to be sure that they would be useful to the community. Thus, training experiences were provided the Afrik an to learn carpentry, blacksmithing, weaving, and seamstress work. It is reported that many slave owners felt challenged to respond to the Afrik an's brightness of mind and gift of talents. However, one could hardly build a case for slavery as a bed of roses. Woodson sheds even more light on this question by revealing that:

the education of the Negro in all but three states of the south was legally prohibited...many efforts at educating the Negro orphans were motivated by a desire to keep them from becoming a public charge...but the strongest motivating factor was the efficiency interests of a crude country.\[13\]

Further it must be noted that this attitude of informality and permissiveness was open only for a select group of slaves. Clearly, such educational opportunities were not available to all the slaves. Nor were they firmly established as an acceptable part of the

\[13\] Ibid., pp. 324-325.

\[14\] Ibid., p. 316.
official Southern society. They were privileges gained principally by household servants still under the slave regime or by the "free" Negroes who had escaped it.

**Waning of liberal tendencies of whites to educate Blacks**

Evidence does exist of the liberal tendencies of whites to provide education for the Afrikan. However, it must be noted that these efforts begin to wane with the wave of insurrections, the French Revolution, the American Revolution and the Industrial Revolution. Woodson reports that:

Negroes provided special school themselves when able so to do; and sympathetic white persons come to their assistance. The rural Negroes of that day, however, profited little by the movement, but in almost every urban center an enterprising Negro had some opportunity to acquire the fundamentals. The Negro had access to New England schools, in certain places; and sometimes studied in those of New York and Pennsylvania.  

The literature reveals that the education of the "Negro" was further advanced by the movement to educate the poor. The movement to educate the poor stimulated and popularized education, serving as the forerunner to education at public expense. However, when public schools came, the "Negro" had to fight to enter although he was taxed to support the system. Only occasionally was any provisions made to support educating the "Negro" at the public's expense.

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The indulgence of the slave master led gradually but inescapably to literacy for many Afrikans. The literature is replete with examples of the acts of indulgent masters. A house servant learned through the necessity of having to perform a particular job. Some slave children gained literacy through the "play schools" that grew out of the sociable relations maintained with their owner's children. As the spread of antislavery literature among the slaves grew more threatening, the practice of teaching slaves to read and write merely moved underground. In fact, such an effort was maintained by Sarah and Angelina Grimke, who took delight in teaching slaves' children at night and against continued legal opposition. The defiant attitude of the Grimke sisters heightened the long existing resistance movement of the slaves themselves. The historical literature is full of cases of slaves who struggled to gain literacy. Bullock reports that Frederick Douglass bribed hungry white boys, with crumbs of bread, into giving him lessons from Webster's Spelling Book.

The planters always had a tolerant attitude toward religious education because it would inculcate obedience. Through interbreeding, natural birth rate of "free" Negroes, manumission, insurrection, and the underground railroad a large, literate, and articulate

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16 Bullock, A History of Negro Education In The South From 1619 to the Present, p. 10.
Black leadership developed. This leadership was sophisticated, subtle, and often bold and aggressive. This group was able to keep the "official" society off balance and in direct conflict with the antislavery sentiments that were growing throughout the country.

**Brief upsurge in education for Blacks**

The American Revolution caused a brief upsurge in Black education. However, this writer feels that the upsurge was proportionally related to the temporary decline in the economic value of slavery. The ideas of Coke, Milton, Locke, and Blackstone hastened the social and political upheaval called the American Revolution and helped to produce a universal spirit of benevolence. Some colonists used these ideas to censor those who denied Blacks their freedom. The new attacks on the institution of slavery expanded the interest in the question beyond the churchmen to the statesman. Some of the leaders of the American Revolution attacked the institution of slavery with varying degrees of intensity and personal commitment. The doctrinal bases of the revolution were concepts of individual liberty, the social compact theory, religious freedom, industrial liberty, and political equality. The natural consequences of these doctrines frightened most of the colonists.

Woodson described the enlightened attitude as comprised of three aims: first, suppression of the slave trade; second, emancipation
of Afrikans in bondage; third, education of Blacks for freedom. Some colonial leaders exposed the inconsistency of slavery among a people contending for political liberty. Men like Samuel Webster, James Swan, and Samuel Hopkins attacked slavery on economic grounds. Jonathan Boucher, Dr. Rush, and Benjamin Franklin were devising plans to educate the slaves, but Isaac Tatem and Anthony Benezet were actually in the classroom teaching 17 Blacks. However, the record also shows that Washington, and Adams were often ambivalent, or silent, or else they followed Hamilton's example by quietly giving assistance to the New York Afrikan F'-ee School. Madison felt that slaves should be educated in order to properly assume their duties as "freemen". Jay was a staunch abolitionist and promoted the establishment and support of several schools in New York for Afrikans. These schools were among the best in the United States. Jefferson was a coloniza-
tionist and as such supported education for the slaves in agriculture and handicrafts.

Most of these men could be classified as gradual emancipationists, who saw education as the vital link in the preparation of the Negro for service and citizenship. This brief period of enlightenment must be evaluated in terms of its results and the

17 Woodson, The Education of the Negro Prior to 1861, p. 54.
18 Ibid., pp. 58-66.
extent of its application to the masses of Blacks. It must be
clearly understood that these efforts were designed to prepare
the Negro for service and citizenship. In addition, they had
very little impact upon the masses of Blacks. The prevailing
attitude of the colonists was to provide only that education,
when any, was provided that was consistent with the slaves' position in life, and that would make them contented in and
acquiescent to their condition.

The Industrial Revolution's impact on education for Blacks

The Industrial Revolution revitalized the cotton industry
in America. The invention of the spinning jenny, the steam engine,
the power loom, the wool-combing machine, and the cotton gin
brought on increased oppression for Afrikans. These inventions
convinced the southern planter of the danger of an enlightened
Afrikan. The planter felt that the slightest amount of education
impaired the slaves' value because it instantly destroyed their
contentedness. Thus, the Industrial Revolution changed slavery
from a patriarchal to an economic institution. Now the world
began to look to America for a larger supply of cotton fiber.
The increased demand coupled with the new invention brought on
the territorial expansion of the cotton kingdom. The new situation
led to further suppression of education for slaves and the

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Ibid., p. 153.
importation of more slaves, resulting in the most cruel and inhumane era during slavery. Thus, white America's gain was the Black man's loss.

The American Revolution and the Industrial Revolution spurred the Afrikans to greater efforts for their freedom. Among the hundred of examples of resistance, protestation and armed insurrection, the most noteworthy are the efforts of Leele, Bryan, Allen, Varick, Jupiter Hammon, Phillis Wheatley and Benjamin Banneker. Accounts of the Haitian Revolution and the work of Toussaint Louverture emboldened the Afrikans drive for liberation in America. The insurrections led by Gabriel Prosser, Denmark Vesey, and Nat Turner terrorized the entire slaveholding class and all of white America. The years preceding the Nat Turner revolt yielded major uprisings all over the South, South America, and the Caribbean area. A general atmosphere of revolution prevailed throughout the first half of the nineteenth century. Denmark Vesey's success in organizing 15,000 Afrikans for combat in South Carolina, even though Vesey was betrayed, merely set the stage for the Nat Turner revolt. The Appeal published in 1828 by David Walker ushered in hysteria among the slaveholders.

Statesmen and clergy vacillate

The call for gradual emancipation augmented with proper education fell on deaf ears. Men like Washington, Jefferson and Madison began a swift retreat from earlier liberal stands in support of abolitionists, churchmen, statesmen and even military leaders
who favored educating the Afrikans. Another major influence was the overthrow of the federalists. The rise of the States Rights concept led to benign neglect of the Afrikans and ultimately to government support of attempts at colonization in Afrika.

The retreat of the white clergy on the issue of educating Blacks is worthy of special attention. The teachings of the Episcopalian church did not require training of the Afrikans. Also, the majority of the big planters were Episcopalian and their clergy would not preach contrary to the interests of their parishioners. Therefore, the Episcopalian clergy limited their work to the mere verbal instruction of the Afrikans belonging to their local parish, being neither militant nor missionary. The Methodists and Baptists had once strenuously opposed slavery, but the institutional press of slavery soon forced the Southern branches of these denominations to stop objecting to slavery and to abandon the idea of teaching Afrikans to read. The Presbyterians found it more difficult to yield on the point of educating Afrikans because in 1818 they were at the forefront of the antislavery movement. However, when public sentiment and reactionary legislation made the instruction of Afrikans of the South impracticable, the Presbyterians were active in devising schemes for education in the North. This denomination yielded to the reactionary forces

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20 Ibid., pp. 332-333.
within it in 1835.

The story with the Quakers and Catholics is significantly different. Both denominations had labored for centuries to promote religion and education among Afrikans. The reactionary movement failed to swerve them from their basic commitment. However, it must be noted that the focus of their effort was on teaching the Afrikan to grasp the meaning of the Christian religion. Furthermore, with the exception of Louisiana and Maryland, neither sect operated in areas where large numbers of Afrikans lived, nor were they permitted to do missionary work in the South. In short, the church as an institution ceased to be a means by which the Afrikans of the South could be enlightened. Most masters did not permit their field hands to attend family prayer. Some even prohibited any and all kinds of religious instruction. Where Afrikans were permitted to congregate, it was only under the surveillance of several discreet white persons.

Continuing opposition to educational repression

However, in spite of these elaborate plans for repressing education, there was always remnants of opposition, both Afrikan and white which courageously struggled to attain the goals of education.

Some clandestine schools were established and maintained by members of both races. Many Afrikans followed the example of

\[\text{Ibid.}, \text{ pp. 180-183.}\]
Lott Carey and educated themselves. Harrison Ellis, by the age of thirty-five, had acquired a liberal education by his own exertions. The Presbyterian Synod of Alabama was so "impressed" with his accomplishments that in 1847 at a cost of $2,500 they purchased him and his family so that his talents might be used in elevating his own people in Liberia. There is ample evidence as well that intelligent Afrikans secretly communicated to their fellow men what they knew. More schools for Afrikans existed that white men knew of because they were deliberately made difficult to find. A most interesting case was the discovery by the Union Army on its march through Georgia. An Afrikan woman named Deveaux had been operating a school for her people in Savannah, Georgia, for thirty years, unsuspected by the slave power and undeterred by the terrors of the law. The father of Richard De Patiste of Fredericksburg, Virginia made his own residence a school in spite of the vigilance of the State in execution of the laws. The extent of the attempts of Afrikans to educate themselves in America will probably never be revealed. This likelihood is supported by the words of Maurice Merleau-Ponty:

> History takes still more from those who have lost everything, and gives yet more to those who have taken everything, for

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22 Ibid., p. 207.

23 Ibid., p. 217.

24 Ibid., p. 217.
its sweeping judgments, acquit the unjust and dismiss the pleas of their victims. History never confesses.

The majority of these institutions were operated by sympathetic whites who ran the school in a secluded area. Those who attended strove very hard to conceal their enrollment. In spite of the law, there were some masters who maintained schools for imparting useful knowledge to their slaves. In addition, there were communities like Norfolk, Charleston, Savannah, and New Orleans where the "free" Afrikans had sufficient influence to maintain their schools and do other things contrary to the law.

Many schools in the North provided education for the Afrikan. Some were transplanted from the South, when the Quakers were forced out of that region. Most of these schools were located in the Northwest Territory, especially in Illinois and Ohio, but similar efforts were also made in New York and Canada. Then the American Colonization Society began to establish schools in the North for those Afrikans who were emancipated, with the understanding that they would return to Afrika, usually Liberia. The use of public money to support educating Blacks in the North came only after a long struggle. At first most northern states flatly refused support. However, in time some states, like Pennsylvania, New York, Massachusetts, and Connecticut, reversed their position and provided separate schools for Blacks. In Ohio the education

received by Blacks was exclusively supported by subscriptions, grants from philanthropic persons, or payment by the Afrikans themselves. While Ohio refused any provision for educating Blacks at public expense, Indiana specifically excluded Blacks from public school and refused to collect the state tax from Blacks.

In view of the many difficulties associated with securing an education, many Afrikans undertook to establish schools and colleges of their own. These efforts were motivated by necessity and a strong sense of self-respect. As early as 1831, the National Convention of the Free People of Color strove to establish a college for Afrikans that would be the equivalent of Harvard or Yale. In Ohio, Bishop J.M. Brown established a school in the basement of his church, with the intent of developing it into a college. It was later moved about twenty miles to a farm outside of Columbus. Ultimately, it was merged with Wilberforce College when it was purchased by Bishop Daniel A. Payne of the A.M.E. Church.

The education of Afrikans in America from 1861-1916

In this section consideration will be given to the kind, extent, and quality of education provided for Afrikans in America between 1861-1916 under the following headings: (1) efforts of

26 Ibid., pp. 329-335.

27 Ibid., p. 336.
The Union Army

The Afrikans were attracted to the Union Army because it often gave them an opportunity to learn to read and write. The Union forces created tent schools in the fields to train the Afrikans to perform various duties. Textbooks were scarce, and most of the instruction was oral. A Union officer, Colonel James Beecher, is reported as:

neglecting no opportunity to form schools of instruction for his men, in order that they might become not only intelligent, efficient soldiers, but also intelligent, self-respecting citizens, should they survive these perils of war.28

As the Union Army pushed into the South, it had to face the issue of providing food, clothing, shelter, employment, and education for the Afrikans. The Afrikans flocked into the camps in large numbers. In order to meet the situation, General Butler created intake centers in Virginia and North Carolina. Reverend John Eaton, who was appointed to supervise the centers, put great emphasis upon educational work, establishing industrial schools that were recognized as the largest and most effective in the military district of the

South. By 1866, Eaton's school system had 770,000 people under his supervision. In 1864, General Banks in Louisiana made the first regular attempt to tax southern people for the support of a system of free schools for Afrikans. The system is reported to have been a success, with 50,000 Afrikans learning to read.

General S.C. Armstrong, an officer of Afrikan troops, founded the Hampton Normal and Agricultural Institute in 1868 under the auspices of the American Missionary Association. The work of General Armstrong had such an impact on education for Afrikans that his ideology is worthy of definition. Accepting the Southern system of segregation and its concept of the natural difference of whites and Blacks, General Armstrong felt that a system of special education was needed for the Afrikan arguing that:

...he is capable of acquiring knowledge to any degree, and to a certain age, at least, with about the same facility as white children; but lacks the power to assimilate and digest it. The Afrikan matures sooner than the white, but does not have his steady development of mental strength up to advanced years. He is a child of the tropics, and the differentiation of races goes deeper than the skin.\(^\text{31}\)


\(^{30}\) Ibid., p. 30.

\(^{31}\) Bullock, *A History of Negro Education In The South From 1619 to The Present*, p. 76.
Regarding the usefulness of the Afrikan labor supply to the development of America, General Armstrong said:

Afrikans have been forced to work all their lives. This developed in them a distaste for labor. They have to be given an idea of the dignity of labor...An able bodied Afrikan student represents a capital of perhaps a thousand dollars. We propose to treble that. When they earn a trade, they are worth three-fold more in the labor market. 32

General Armstrong presented industrial education as the character building force capable of elevating the Afrikan to a level of acceptance by the South and the nation. He felt that such an education would open up opportunities in the area of agricultural, mechanical, and household industries. He envisioned a self-supporting Afrikan and a large, valuable labor supply for the South. The chief Afrikan exponent of Armstrong's ideology became Booker Taliaferro Washington.

Additionally, the record reflects that many educated Afrikans were engaged in the work of teaching their own. There are several cases of Afrikan chaplains who divided their time between preaching, caring for the sick, and teaching.

Education in the South

During Reconstruction the newly enfranchised Afrikan and elected Afrikan officials did a great deal to establish a framework for effective democratic and reform oriented state governments throughout the

32 Ibid., p. 77.
South. Between 1870-1874, the Mississippi legislature, with 35 of 140 members being Afrikans, reorganized the state university and created and financed a bi-racial educational system, including two normal schools for Afrikans and a university for Afrikans. Alexander K. Davis, an Afrikan politician, in testimony before a Congressional subcommittee investigating the Ku Klux Klan in November of 1871, revealed that the response of whites to attempts to educate Afrikans varied according to their economic status. He reported that the wealthy whites felt that they should not be taxed to provide education for other people's children. In short, they rejected the idea of free schools. Accordingly, several school houses for Afrikans were burned down.

The American Missionary Association was the first religious organization to begin educational work with the Afrikan. Beginning on September 17, 1961, with twenty students and an Afrikan teacher named Mary S. Peake, the first AMA school was opened. This school laid the foundation for the general education of the Afrikan in the South. Their second school was under the direction of Edward L. Pierce and three graduates of Yale University. It was opened in early 1862 at Hilton Head, South Carolina. In 1862 and 1863 the work of the American Missionary Association was rapidly extended.


34 Leavell, Philanthropy In Negro Education, p. 31.
throughout the South and even into the Midwest, notably Illinois and Ohio. By the end of 1863 more than 7,000 African children were enrolled in day and night schools, while 5,000 were connected with the Sabbath schools. In 1864 the teachers and missionaries under the American Missionary Association totaled 250; by 1868 the total was 532. Further evidence of the role of this organization can be had by noting its cash receipts. Before the war the American Missionary Association had receipts of $40,000 yearly, but in 1867 this had grown to $334,500 in cash and $90,000 worth of clothing.

The American Missionary Association received financial support from the Congregationalists, the Free Will Baptists, the Wesleyan Methodists, the Reformed Dutch, and various branches of the American Freedmen's Union. This support was sufficient to enable the AMA to open fourteen schools between 1861 and 1871. The list of institutions supported by the AMA include the following: Berea College, Berea, Kentucky (1865), Fisk University, Nashville, Tennessee (1866), Avery Institute, Charleston, South Carolina (1865), Ballard Normal School, Macon, Georgia (1868), Burrell Normal School, Florence, Alabama (1865), Trinity College, Athens, Alabama (1868), Straight College, New Orleans, Louisiana (1869), and Lincoln Normal, Marion, Alabama (1869). LeMoyne Normal Institute was founded

35 _Ibid._, pp. 31-33.
in Memphis, Tennessee, an institution was opened at Tougaloo, Mississippi, both in 1870, and the Dorchester Academy was founded at Thebes, Georgia in 1871.

Prior to 1862 the Methodist Episcopal Church worked through various Freedmen's agencies to collect money, clothes, books, and blankets. This denomination sent its members to the South as volunteer teachers. By the year 1868, the Methodist Episcopal Church was supporting twenty-nine schools, fifty-one teachers, and 5,000 pupils. Prior to 1868, this group had developed six educational institutions, namely: Central Tennessee College, Nashville, Tennessee, (1866), Haven Institute, Meridian, Mississippi (1865), Shaw School, Holly Springs, Mississippi, (1866), Claflin College, Orangeburg, South Carolina (1869), Morgan College, Baltimore, Maryland (1867), and in 1869 a primary school for Afrikan children in Atlanta. This latter school developed into Clark University. The Haven Institute is especially noteworthy because it was conceived and operated under the direction of Afrikan people.

The educational work of the Baptists was accomplished through the National Theological Institute and University and the American Baptist Home Mission Society. The former mechanism was established

36 Ibid., pp. 33-39.

37 Ibid., pp. 39-42.
to start schools and the latter group sent many teachers into the South. This denomination had 4,000 pupils in their schools, mainly located in Washington, D.C., Alexandria, and Lynchburg. In the area of higher education the Baptists established the following institutions: Roger Williams University, Memphis (1864), Virginia Union University, Richmond (1865), Shaw University, Raleigh, North Carolina (1865), Storer College, Harpers Ferry, West Virginia (1867), Atlanta Baptist College, Atlanta (1867), Mather Industrial Schools, Beaufort, South Carolina (1868), Benedict College, Columbia, South Carolina (1870), and Leland University, Baker, Louisiana (1870).

The Presbyterians and Quakers were the only other denominations significantly involved in the struggle to provide education for Afrikans. The Presbyterians established Scotia Seminary at Concord, North Carolina in 1866. In 1867 Biddle University (now J.C. Smith University) was established in Charlotte, North Carolina. The Quakers, by 1868, had established twenty-four day schools and numerous Sunday schools.

The Freedmen's Bureau was established by an act of the U.S. Congress on March 3, 1865. The Bureau was authorized to relieve

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38 Ibid., pp. 43-44.

39 Ibid., pp. 45-46.
physical suffering, supervise the beginning of freedmen's labor, supervise the buying selling of land, establish schools, pay bounties, administer justice, and secure finances for all of these activities. In the earlier days of reconstruction, the Bureau expended $5,000,000 for the education of Afrikans and refugees. Its educational work was usually done in close cooperation with the recognized benevolent organizations which had long been at work in the area. The major contribution of the Freedmen's Bureau lay in the inculcation of the idea of free elementary education among all classes in the South. When the Freedmen's Bureau ceased to exist in 1871, the task of providing for the education of Afrikans passed into the control of the philanthropic societies, church denominations, and the newly created public school system in the South. However, the historical evidence reveals that the Freedmen's Bureau either supported, cooperated or significantly influenced all of these.

Throughout this period Afrikan people rallied to the call for money and staff for their own schools, contributing over $500,000 to the education of their own people. Most of these funds were given through church organizations and often through Freedmen's Societies. Further evidence of the role of the Afrikan in providing for his own education can be found in the text of an address delivered in January, 1883 in Selma, Alabama by the Rev. M. Edward Bryant. Rev. Bryant, an editor and minister, was noted for his militant and
forthright stand on the basic issues facing the Afrikan.

Rev. Bryant urged his people to:

...Build schools everywhere, controlled and taught by yourselves, where true manhood and womanhood are taught. You need never expect an Afrikan child to be properly taught in a school which Southern white people control. His education and training and avarice disqualify him for this work.40

The period following the defeat of Reconstruction was highlighted by two major events: first, the rise of Afrikan institutions, institutions, and organizations designed to again confront the basic issues of Afrikan survival and; second, the response of Afrikans to the planned failure of the Southern public schools for Afrikans. The former was marked by the establishment of such schools for Afrikans as Selma University (1878), Tuskegee Institute (1881), Allen University in South Carolina (1880), Lane College in Tennessee (1882), and Livingstone College in North Carolina 41 (1880). Further, during this period, the Afrikans established newspapers and numerous political, economic, social and political organizations on a local, regional and national scale to conduct the liberation fight in different fields. The activities of the State Convention of Colored Men of Texas, the North Carolina State


41 Ibid., p. 678.
Teachers' Association, the Georgia Equal Rights Convention and the National Negro Conference were particularly notable.

The State Convention of Colored Men of Texas was held in 1883 at Austin, Texas. The report of its Committee on Grievances was the product of over one hundred and twenty delegates and alternates from twenty counties in Texas. The educational concerns of the report are evidence of the forthrightness of the Afrikan in pursuit of quality education. In the area of free schools, the Committee reports that:

...they utterly refuse to give Afrikan schools the same provision as to character of buildings, furniture, number and grade of teachers as required by law. The result of this discrimination is, that the white schools of such cities show good fruit, while the Afrikan schools show poor fruit or none at all... Still we deem it proper and just, in recognition of our rights to assist in supervising and controlling to have some Afrikan man or men appointed to school boards in cities where there is a large number of Afrikan pupils and patrons—especially where suitable men can be found. We make no complaint against the provision made by the Legislature of our State for the education of our children, but against the partial manner in which those provisions are executed by some of the local authorities.42

The North Carolina State Teachers' Association held a meeting in Raleigh in November, 1886. During the proceedings this group of

Afrikan educators raised demands for higher education, federal support of education, and the establishment of uniform requirements and salaries for Afrikan and white teachers. Since the close of the Civil War, Afrikans had created Equal Rights Societies. In 1906, the Georgia Equal Rights Convention met in Macon, convening over five hundred delegates from every area of the state. Dr. W.E.B. DuBois addressed the convention as follows:

...We are still ignorant, partly by our own fault in not striving more doggedly after knowledge, but chiefly because of the wretched educational opportunities given us in this state. The white and Afrikan school populations are nearly equal and yet out of every dollar of the state school money eighty cents go to the white child and twenty cents to the Afrikan child; each white child receives $5.92 a year, while the Afrikan child receives $2.27; white teachers receive over a million dollars a year, Afrikan teachers less than three hundred thousand. Less than half our children have school facilities furnished them and not a cent is given by the state to the higher training of Afrikan teachers and professional men.

A final example of inequity in the Southern provision of education for Afrikans comes from the proceedings of the National Negro Conference of 1909 held in New York City. This conference made a series of demands upon the United States Congress, one of which stated:

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Ibid., p. 890.
...That there be equal educational opportunities for all and in all the states, and that public school expenditure be the same for the Afrikan and white child.44

Education in the North

The educating of Afrikans following the Civil War was a problem in the North as well as the South. The northeastern states generally provided adequate education while the states of the middle west were laggard. By the close of the war, the basic decision to educate all children, regardless of color, had been made. However, the tenacious problem of whether to provide segregated or integrated facilities came to the front and remained there. An examination of this period will reveal that the border states maintained pockets of segregated schools for decades after Reconstruction. Also the northern cities with large Afrikan populations were extremely reluctant to move toward integration.

Between 1861-1916 the major educational thrusts in the North and the West included providing a college education to the Afrikan, establishing free public schools, opening special schools for the Afrikan, training and placement of teachers in schools for Afrikans, and attempts by Afrikans to improve the public schools in the North and the West. Three documents regarding these attempts may be highlighted here. In 1866, the Afrikans of Illinois held a state con-

44 Ibid., p. 927.
vention, during which the nearly sixty delegates expressed a determination to struggle unremittingly for full equality in education. The Report of the Committee on Resolutions included the following:

...Whereas, The Afrikan people of the State of Illinois are taxed for the support of the public schools, and denied by the laws of the State, the right of sending their children to said schools, (fewer than 100 Afrikan children then attended Illinois public schools) therefore, ...Resolved, That we do not ask our white friends to elevate us, but only desire them to give us the same opportunities of elevating ourselves, by admitting us to the right of franchise, and an equal chance for educating ourselves, by opening the doors of their free schools and colleges.45

In 1869 the Afrikans of New York held a state convention in Utica, again with nearly sixty delegates in attendance. Its report of proceedings described the plight of the Afrikan in America. In the area of education, the main criticism related to the fact that the Afrikan was taxed to support common schools while his children were denied the privilege of attending the school in their neighborhood. The final documentation is an editorial from The Elevator Newspaper on May 4, 1872, dealing with the struggle to eliminate Jim Crow schools. The editorial attacked the proposition that Afrikan

46 Ibid., p. 616.
children would be insulted and abused if admitted to the public schools. The allegation was refuted by citing the successful mixing of the Brooklyn, New York, public schools and the successful petitioning of the Oakland, California, Board of Education to mix their schools.

**Booker T. Washington and his approach**

The work of Booker T. Washington at Tuskegee Institute had two major forerunners. The first was a school opened on September 17, 1861 by an Afikran named Mary S. Peake and supported by the American Missionary Association. This school laid the foundation for the Hampton Institute. The Hampton Institute became the second forerunner of the Tuskegee Institute. As indicated earlier, the Hampton Normal and Agricultural Institute was founded in 1868 by General S.C. Armstrong under the auspices of the American Missionary Association. Armstrong's work is noteworthy because he is the chief ideologist of industrial education for the Afikran.

Booker T. Washington gained his preparatory education at a night school in Malden, West Virginia. He spent three years at Hampton Institute prior to 1875 and studied for a time at the Wayland Seminary in Washington, D.C. Later, he returned to Hampton as Armstrong's secretary. In 1881 the citizens of Tuskegee, Alabama recommended to General Armstrong that Washington be selected to

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start a normal school for Afrikans. This school was granted a charter and appropriated $2,000 for teachers' salaries by the Alabama legislature.

Thus Booker T. Washington began the task of making the Afrikan pupil self-supporting and industrious. Washington struggled to make the school a real part of the area in which it was located. The program of Tuskegee Institute was based on two convictions: first, that the two races had to live together; and second, that they could coexist symbiotically. Washington's views in the area of race relations are best expressed by his assertion that:

...the Afrikan's home was permanently in the South and that the interest of one race was inextricably tied to the other... both races are engaged in a struggle to adjust themselves to the new conditions produced by the war...that anything done for Afrikans would be of no real value to them if it did not benefit the whites who surrounded them. 49

In addition, Washington felt that there should be no unmanly cowering or stooping to satisfy unreasonable whims of Southern white men, but it is charity and wisdom to keep in mind the two hundred years' schooling in prejudice against the Afrikan which the ex-slave holders

48 Bullock, A History of Negro Education In The South From 1619 to The Present, p. 79.

49 Ibid., p. 80.
are called upon to conquer.

Washington became the most dominant figure in the area of education for Afrikans after his speech before the Atlanta Exposition in 1895. The speech was especially appealing to Southern whites because Washington called for the Afrikan to abandon his interest in starting at the top of Southern society. He advocated that the Afrikan exploit opportunities for development at the bottom where he lives. Regarding the depth of the education he desired for his people, Washington said:

I would not confine the race to industrial life, not even to agriculture, although I believe that by far the greater part of the Afrikan race is best off in the country districts and must and should continue to live there, but I would teach the race that in industry the foundation must be laid...On such a foundation as this will grow habits of thrift, a love of work, economy, ownership of property, bank accounts. Out of it in the future will grow practical education, professional education, and positions of public responsibility. Out of it will grow moral and religious strength. Out of it will grow wealth from which alone can come leisure and the opportunity for the enjoyment of literature and the fine arts.

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He valued practical and industrial education over concerns for social and political equality. He appealed to Afrikans to: "cast down your bucket where you are," meaning in the areas of agriculture, mechanics, commerce, domestic service, and in the professions. However, he did not advise industrial education for all Afrikans to the exclusion of the professions and other branches of learning. He viewed the existence of segregated areas where Afrikans were forced to live as the sole justification for professional education. He urged whites to hire newly skilled Afrikans as the basis of a large labor supply. He felt that the progress of his race lay in severe and constant struggle rather than "artificial forcing."

Washington was not an ideologue; he put his ideas into practice at the Tuskegee Institute. One of his basic aims was to train the Afrikans to do better what they had always done. Thus, the early efforts of Washington involved studying the conditions under which his people lived, such as the landlessness of the masses, the evils of sharecropping and the aimless mobility of the Afrikan to the slums of the North. Awareness of these conditions shaped the curriculum of Tuskegee Institute. The industrial knowledge and skills required on the plantation had put the Afrikan in possession of nearly all the common and skilled labor in the South. Washington observed that the value of this training was overlooked for nearly twenty years after the war. Instead, the Afrikan was educated in

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Bullock, A History of Negro Education in The South From 1619 to The Present, p. 81.
literature, mathematics, and sciences. He cited agriculture as a chief course in the Institute's curriculum. He saw the school's mission as largely that of supplying well-equipped teachers for the various schools, who were able and eager to teach gardening and carpentry as well as grammar and arithmetic.

Washington emphasized his support of industrial education, noting that its worth lies in teaching the Afrikan how not to work by showing him how to make the forces of nature - air, steam, water, horse-power and electricity work for him. Washington found his students to be highly prejudiced against this type of education. To many of them education was an escape from the world of work. They interpreted education as an instrument designed to set them apart from the rest of the Afrikan world rather than an influence designed to make them work closely with their people. Washington desired that they return to the rural districts from which they had come. He insisted that they do some physical work while studying at Tuskegee. His most effective method of converting students to his view was that of integrating theory and practice. Of this method Washington would say, "An ounce of application is worth a ton of abstraction."

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54 Bullock, A History of Negro Education in The South From 1619 to The Present, pp. 82-83.
Booker T. Washington made many impressions upon the course of education for Afrikans in the South. Two impressions stand out above the rest. First, his philosophy and practice allayed the fears of Southern whites and won the support of whites of both regions for the public education movement. Second, he influenced the special education movement by convincing white educators and philanthropists that Afrikans required a particular kind of education for their particular condition. He issued a challenge to his critics by urging them to produce results rather than abstract arguments.

Finally, Washington had considerable influence among and support from other Afrikans. For example, T. Thomas Fortune, a former slave, orator, organizer, and editor of the New York Age, wrote a book entitled Black and White: Land, Labor, and Politics. A supporter of and propagandist for Booker T. Washington's Tuskegee machine, Fortune stated:

...the multiplication of colleges and academies for the higher education of Afrikan youth is one of the most striking phenomena of the times: as if theology and the classic were the things best suited to and most urgently needed by a class of persons unprepared in rudimentary education, and whose immediate aim must be that of the mechanic and the farmer...but I maintain that any education is false which is unsuited to the condition and the prospects of the

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Ibid., p. 85.
student... I do not in weigh against higher education; I simply maintain that the sort of education the Afrikan people of the South stand most in need of is elementary and industrial. They should be instructed for the work to be done... Men may be spoiled by illiteracy. Education is the preparation for a future work; hence, men should be educated with special reference to that work.56

Dr. W.E.B. DuBois and his contribution

The industrial education movement proved unpalatable to many northern Afrikan leaders because it was seen as being used by whites to stem the tide of Afrikan resistance to inequality. The industrial education movement applied only or mostly to Afrikans and was heavily supported by whites. By 1890, the opposition began to develop, with Dr. W.E.B. DuBois as the chief critic. In order to fully understand the criticism of industrial education, one must recognize the mood of the country during the first years of the twentieth century. In the South white domination and violence reigned. Segregation was the law of the land and educators were humbly asking for funds. In the North, prejudice was virulent and discrimination a reality. The critics saw the American mind as refusing to foster and to cultivate the Afrikan intellect.

The Reverend Alexander Crummell, an Episcopalian minister in New York City, viewed the response of various classes of whites

to providing education for the Afrikan in this way:

...The merchants and traders of our great cities tell us - "The Afrikan must be taught to work" and we will pour out our money by thousands to train him to toil. The clergy cry out "Industrialism is the only hope of the Afrikan." "Send him to Manual Labor Schools," cries out the philanthropists...while the southern politician often said, "The kind of education the Afrikan should receive should not be very refined nor classical, but adapted to his present condition." 57

Thus, the critics saw industrial education as offering only a limited future for the race under the power structure which B.T. Washington had erected. Reverend Crummell rejected the idea of industrial education because it refused to see the Afrikan as a thinker. He often said that a race of thoughtless toilers are destined to be forever a race of senseless boys, for only beings who think are men.

As spokesman for a broader education of the Afrikan, DuBois placed an emphasis on leadership training and the discovery of talent within the race. Like other critics of Washington, DuBois was enraged by the inflexible doctrine of white supremacy, implemented as it was through the use of lynchings, convict labor, disfranchisement, segregation, and brutality. DuBois saw the need for a group to shoulder the responsibility of defying this doctrine. His ideology called for educating the ten percent of the Afrikan race who showed leadership potential. The Afrikan college graduate could occupy

leadership positions, including the responsibility of training Afrikan youth. DuBois felt that a system of education for the Afrikan must raise him as quickly as possible by strengthening his character, increasing his knowledge, and teaching him to earn a living. In describing a system of education for the Afrikan, DuBois said:

...a system of education is not one thing, nor does it have a single definite object, nor is it a mere matter of schools. Education is that whole system of human training within and without the school house walls, which molds and develops men...It is the trained, living human soul cultivated and strengthened by long study and thought, that breathes the real breath of life into boys and girls and makes them human.58

DuBois saw education and work as the levers to uplift a people. He often said education must not simply teach work, it must teach life. DuBois's appeal to white America was to recognize the "Talented Tenth" of the race as leaders of thought and missionaries of culture among their people. He felt that only the colleges could train this elite corps of Afrikans who were destined to save the race. He recognized Fisk, Atlanta, Howard, and Straight as the colleges born of the faith of the abolitionist. These colleges had placed over 30,000 teachers in the schools of the South. He felt that these school and other post-graduate courses at other

58 Ibid., pp. 367-368.
institutions were the only vehicle for the higher education of Afrikan teachers. DuBois saw the need for industrial school teachers to receive this type of higher education. DuBois did not deny the necessity of teaching the Afrikan to work, and to work steadily and skillfully.

The Struggle to Change America's Public School from 1916 to the Present

In this section the following topics will be investigated: desegregation, compensatory education, freedom schools, and community control. Since 1916 the Afrikan in America has used one of these means to impact upon the quality of education afforded him. The thrust of each of these movements is still being felt today.

Desegregation

Various oppressive strategies have been employed to prevent the Afrikan from obtaining a quality education. The literature often refers to these strategies as discrimination and segregation. In describing the extent of discrimination and segregation Gunnar Myrdal reports that:

...seventeen states and the District of Columbia have two complete sets of elementary and secondary schools as part of state law. Nearly every community

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Ibid., p. 368.
in these states has a substantial amount of discrimination coupled with segregation.  

Myrdal notes the following inequities in the provisions of education for Afrikans: first, buildings and equipment are inferior; second, schools are often not run during the planting and harvesting seasons; third, Afrikan teachers get a lower rate of pay; fourth, Afrikans have little control over their schools; and fifth, many common academic subjects are not offered in the secondary schools.  

In the Northern and Western parts of the United States, the patterns of segregated schooling varied from state to state and according to grade level. Generally elementary schools were segregated by law, and some mixing of the races was permissible in the secondary schools. In some areas where the law permitted the mixing of the races, organized pressure by whites forced continued segregation. Other tactics used to maintain segregated schools were residential segregation, gerrymandering of school districts, and a system of permits. Thus schools were mixed only where Afrikans formed a very small proportion of the population.  

The Afrikan was opposed to segregated education because it suggested inferiority. It was also generally felt that


61  Ibid., p. 632.
the mixed schools involved humiliation for students and discrimination against Afrikan teachers. W.E.B. DuBois expressed this viewpoint, saying:

...theoretically, the Afrikan needs neither segregated schools nor mixed schools. What he needs is Education. What he must remember is that there is no magic, either in mixed schools or in segregated schools. A mixed school with poor and unsympathetic teachers, with hostile opinion and no teaching concerning Black folk, is bad. A segregated school with ignorant placeholders, inadequate equipment, poor salaries and wretched housing, is equally bad. Other things being equal, the mixed school is the broader, more natural basis for the education of all youth. It gives wider contacts; it inspires greater self-confidence; and suppresses the inferiority complex. But other things seldom are equal, and in that case, Sympathy, Knowledge, and the Truth, outweigh all that the mixed school can offer.62

The conditions of discrimination and segregation continue to plague the Afrikan's quest for quality education. James Coleman found that the vast majority of American children still attend schools that are largely segregated. In a report, entitled Equality of Educational Opportunity, Coleman reveals that:

62 Ibid., p. 902.
...For Black pupils segregation is more nearly complete in the South, but it is extensive also in all the other regions where the Black population is concentrated: the urban North, Midwest, and West. More than 65 percent of all Black pupils in the 1st grade attend schools that are between 90 and 100 percent Black. And 87 percent at grade 1, and 66 percent at grade 12, attend schools that are 50 percent or more Black. In the South, most students attend schools that are 100 percent white or Black. 63

Coleman found that the same patterns of segregation were found for teachers. He found that white teachers work in predominantly Black schools, but seldom do Black teachers work in white schools.

Naturally, the discrimination and segregation is even more pronounced for the administrative and superintendency level positions. Thus, twelve years after the Supreme Court decision of 1954 declaring separate schools unconstitutional, inherently unequal, and to be abolished with all deliberate speed, Coleman found that America's public schools remained unequal. His report presents sufficient data to document this inequality in terms of attendance patterns, facilities, programs, principals, teachers, student body characteristics, and achievement. Finally, it is estimated that by 1975, 80 percent of all Black pupils in the nation's twenty largest cities will be attending schools whose student body is 90 to 100 percent Black.

In 1968, the Report of The National Advisory Commission On

Civil Disorders exposed the extent of discrimination in the allocation of local, state, and federal funds. The Commission Report concludes that despite the overwhelming need, less money was spent on Black children than children of suburban families. The following data were presented to support this conclusion:

first, twenty-five school boards in communities surrounding Detroit spent up to $500 more per pupil per year to educate their children than the city; second, to bring the teacher-pupil ratio in Detroit in line with the state average would require an additional 16,650 teachers at an annual cost of $13 million; third, the disparity in educational expenditures has developed in parallel with population shifts; fourth, the suburbs allocate almost twice the proportion of their total budgets to education as the cities; fifth, state contributions to city school systems have not had a consistent equalizing effect because in seven of twelve metropolitan areas studied the state continued to contribute more per pupil to suburban schools; and sixth, federal assistance has not been at a scale sufficient to remove the disparity.

The effects of discrimination and segregation are felt in the area of school enrollments. In virtually every large American city, one will find the most overcrowded schools in the Black

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neighborhoods. The National Advisory Commission on Civil Disorders reported that:

Despite an overall decrease in the population of many cities, school enrollment has increased. Over the last 15 years, Detroit's public school system has gained approximately 50,000 to 60,000 children. In Cleveland between 1950 and 1965 school enrollment increased by 50,000...Black school enrollments have increased even more rapidly than the total Black population in central cities.\(^{65}\)

The rapid increase in Black population coupled with the rigid housing patterns has caused acute overcrowding of schools, shortages of textbooks and supplies, double shifts, the use of hallways and other non-classroom space for instructional purposes, and an increase in the use of mobile classrooms. The U.S. Civil Rights Commission found that two-thirds of the predominantly Black elementary schools in Atlanta were overcrowded as compared with 47 percent of the white schools. Thus, the data reveal that severe overcrowding is another causal factor in the debilitating quality of education provided Black children in America's public schools.

In the area of facilities and curricula the Report of the National Advisory Commission on Civil Disorders documented that the schools of the central city were the oldest and most poorly equipped.

\(^{65}\) Ibid., pp. 430-431.

\(^{66}\) Ibid., p. 433.
The report stated:

...In Detroit, 30 of the school buildings still in use in the central city were dedicated during the administration of President Grant. In Cincinnati, although from 1950 to 1965 the Black student population expanded at a faster pace than the white, most additional school capacity planned and constructed was in predominantly white areas. 67

In this same area, the Coleman Report indicated that Black pupils have fewer of some of the facilities that seem most related to academic achievement. They have less access to physics, chemistry, and language laboratories. There are fewer books per pupil in their libraries and their textbooks are less often in sufficient supply. Likewise, Coleman found the following in the area of curriculum: first, Black students have less access to curricular and extracurricular programs that seem to have a relationship to academic achievement; second, less intelligence testing is done in the schools attended by Blacks; and third, Black students in general have less access to a fully developed program of extracurricular activities. In addition, this investigator has found most curricula and materials used in Black schools to be irrelevant to

67  
Ibid., p. 433.

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the youth, hostile to his life-experiences, and designed to serve white, middle class students.

Since the introduction of free public schools in America, some Afrikans have sought to have equal access to all educational opportunities and facilities. This drive to desegregate the schools reached its height on "Black Monday," May 17, 1954, with the presentation of the Supreme Court decision in the case of Brown et al vs the Board of Education of Topeka. The Supreme Court ruled that segregated schools were unconstitutional and must be abolished with haste. Nevertheless, nearly two decades later, the issue of desegregation remains a dominant issue polarizing the white community each September. A great deal has been written about this decision and the nation's response, but this investigator can see no reason to summarize it here. The task in this portion is to document the impact of the decision on Afikan students, teachers, and principals.

Silberman has noted that two of the four public school systems which were defendants in the Brown case still had not admitted a single Afikan to public schools as of February, 1964. The schools in Prince Edward County, Virginia, chose to close in order to avoid compliance. The growth of private schools and church-related schools throughout the South was a tactic used to avoid compliance.

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Even today significant numbers of white students are attending such schools. Another tactic in the Southern strategy was to attack the de facto segregation in Northern cities. Desegregation of America's public schools has proceeded with anything but "all deliberate speed." In the decade after the Brown decision, Silberman reports that:

...in Little Rock, Arkansas a mere 123 Afrikan children, out of a total Afrikan registration of 6,900 were attending desegregated schools. In the South as a whole, only 30,798 Afrikan students, or 1.06 percent of all Afrikan students, were attending schools with whites - and nearly half of this total was in Texas. In ten other states of the Deep South, fewer than six-tenths of one percent of all Afrikan students were in school with whites.\textsuperscript{71}

This investigator has found that the concept of integration has been just as effectively resisted in the North as the issue of desegregation in the South. In fact, tensions over school integration in the North are running higher than in the South. One must understand that the issues of desegregation (the token representation of some Afrikans into previously all-white schools) and integration (the representation of Afrikans in all schools in proportion to their numbers in the total population) still are regarded by many as a clear and present danger to white society.

In 1964 the U.S. Congress passed the most comprehensive civil rights law in history. The Civil Rights Act of 1964 was aimed at

\textsuperscript{71} \textit{Ibid.}, p. 289.
ending discrimination against Afrikans and other groups. The law made specific reference to the area of public education. As noted earlier, the attempt to desegregate public school after 1954 met with organized resistance. However, after the Civil Rights Act of 1964 school desegregation proceeded in those areas where there had been de jure segregation. The objective of this thrust was to eliminate all schools which were previously identifiable as white or Black. When an all Black school was closed, its pupils, faculty, and administrators were often shifted to other schools and assignments. During this period of upheaval, Black teachers and administrators were plagued with employment problems, loss of jobs, and a general loss of usefulness.

Desegregation has been the cause for changes in the employment practices in many school systems. J.C. James stated the case of the diminishing role of the Black administrator as follows:

The Black principal has been important in the past for the position of authority and responsibility which he occupied in the system of 'Negro Education' in the South. With the passing of that system it would appear from the record that he is threatened with extinction, and the implications of this are startlingly grave for Black leadership capability in years to come. Since the best

72 Office For Civil Rights, "Policies on Elementary and Secondary School Compliance with Title VI of the Civil Rights Act of 1964," March, 1968, Sub-part, Section II.
Black minds have traditionally gone into education, it remains the greatest single reservoir of talent and skills so necessary to the changing South, and the deliberate destruction of this valuable resource is one of the tragedies of our time.\textsuperscript{73}

The American Friends Service Committee recently completed a study of 467 southern school districts. In 1970, they found that 34 districts had dismissed Black principals, 194 had demoted Black principals, 127 had dismissed Black teachers, and 103 had demoted Black teachers. These findings confirmed to some extent the earlier findings reported by the National Education Association. In 1965, the Association in reporting on teacher displacement in seventeen southern states noted:

When schools are integrated through consolidation, principals of the Black schools are likely to be demoted, if they are in fact retained; in many instances neither teachers nor principals are re-employed...In general, the more extensive the desegregation of students, the greater the chance that Black teachers will be adversely affected by demotion, displacement, or dismissal.\textsuperscript{74}

\textsuperscript{73} J.C. James, "The Black Principal: Another Vanishing American," The New Republic, CLXIII (September, 1970), 19.

\textsuperscript{74} The American Friends Service Committee; Delta Ministry of the National Council of Churches; Lawyers' Committee For Civil Rights Under Law; Lawyers Constitutional Defense Committee; NAACP Legal Defense and Education Fund, Inc.; Washington Research Project, The Status of School Desegregation in The South, 1970, 75.

\textsuperscript{75} Report of Task Force Survey of Teacher Displacement in Seventeen States, Robert L. Cousins, Chairman. (National Education Association, November, 1968, p. 56.)
In December, 1970, the National Association of Secondary School Principals released a report which stated that there was a substantial decrease in the number of Black principals in most of the southern states with the desegregation of public schools and the parallel process of school consolidation. The Race Relations Center in Nashville, Tennessee released a report of a 1970 survey of Black educators in eleven southern states. The report noted that:

Hard evidence is elusive and personal opinions sometimes conflict, but the apparent effect of desegregation on Black teachers across the South this year has been more negative than positive. Hundreds of them have been demoted, dismissed outright, denied new contracts or pressured into resigning, and the teachers hired to replace them include fewer and fewer Blacks. Ironically, the Southern version of school integration appears to be reducing rather than expanding the professional opportunities of many hundreds of Black teachers. 77

Statistical data from a cross-section of states further documents the extent of oppression currently being inflicted upon Black educators. The Georgia Teachers and Educational Association released


a research report in 1969 which indicated that the number of Black principals had decreased 56 percent, from 54 in 1963-64 to 24 in 1968-69, while the number of white principals increased by 8 percent - from 279 in 1963-64 to 300 in 1968-69. The percentage of Black principals in the systems studied decreased from 16 percent of the total in 1963-64 to 7 percent of the total in 1968-69.

Twenty-one of the then employed 24 Black principals were serving in predominantly Black schools. Egerton reported that the number of Black principals in the state of Delaware dropped from 50 to 12 in ten years. The remaining twelve were principals of bi-racial schools, but only four headed schools having a majority of white pupils. In 1970 the National Education Association revealed that Kentucky showed a decline in Black teachers and principals, but a sharp increase in the number of Black pupils. In 1955, there were 1,440 Black teachers and 39,788 Black pupils; in 1964-65 there were 1,399 Black teachers and 55,215 Black pupils. The contrast represented a 3 percent loss of Black teachers while there was a 15 percent increase in the number of Black pupils. J.C. James

78 Georgia Teacher and Education Association, "How the 'Elimination of the Dual School System' Is Affecting Negro Educators in 30 School Systems in North Georgia," Atlanta, 1. (Mimeographed)


reported that there was an estimated 200 Black principals in
Kentucky in 1954, but by 1969-70 a survey completed by the Kentucky
State Department of Education showed only 34 Black principals
remaining in the state. Kenneth B. Clark, in Dark Ghetto, reports
the same image for the New York City School System:

Black seldom move up the ladder of promotion in urban school systems.
There are only six Black out of more than 1,200 top level admini-
strators in New York City, and only three Blacks out of 800 are full
principals.82

A National Education Association special committee in Detroit found
that:

In 1965, the Detroit school system, whose enrollment was 54.8% Black,
had the following proportion of Blacks among its administrative and supervisory staff: of 307 counse-
lor s, 65 (21 percent) were Black; of 352 department heads, 23 (7 per-
cent) were Black; of 314 assistant principals, 19 (6 percent) were
Black; and of 257 principals, 13 (5 percent) were Black.83

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The Florida Education Association released information indicating that the state lost 1,000 Black teachers over a three year span (1967-69), while the total number of teachers increased by 7,500. The report also indicated a loss of 57 Black administrators.

Further, as of November, 1970, 39 of the 67 county school systems had a decline of Black teachers, 22 had a decline of Black administrators, and 8 had no Black principals or assistant principals.

The Alabama League for the Advancement of Education in a 1971 report found that:

In the 1966-67 school year, there were 206 Black senior high principals, 140 Black junior high principals, and 300 Black elementary principals for a combined total of 646 in the county and city systems in the state of Alabama. As of the beginning of the 1970-71 school year, there were 59 Black senior high school principals, 65 Black junior high school principals and 164 Black elementary school principals. This represents a total of 358 demotions or loss of principalships...For Black teachers between the years 1966-67 and 1970-71 there has been a statewide decrease of 620 Black teachers, or a 5.8 percent decrease during the period under study. On the other hand, the statistics for whites indicate a net

increase of 1,017 teachers, or a 4.5 percent increase during the five year period.

Compensatory education

During the 1960's numerous Black civil rights groups launched a vigorous national campaign to eliminate segregation and discrimination in all phases of American life. The drive of these civil rights groups was strong enough to bring about extensive support for compensatory education programs. Thus, a segregated society found it easier to provide compensatory programs in segregated schools than to effect real desegregation.

Compensatory education is the term used for programs of special services expected to compensate for the social, economic, and educational handicaps suffered by children of the oppressed, largely, Black children. New York City introduced one of the first compensatory programs, called Higher Horizons, in 1960. Now one finds local, state and national programs supported by public and private funds. Two of the most widely known national programs are Project Head Start for pre-school children and Upward Bound for students planning to attend college. Wilkerson reports that seven factors influenced the developing of compensatory education program. The foremost factor was the burgeoning demands of Black people for school integration. The other influences were the growing need for educated manpower in industry, the demonstrated failure of schools to educate

the children of the poor, the social threat inherent in a growing pool of unemployed out-of-school youth, the concern of enlightened professionals and laymen, and philanthropic and governmental stimulation and support. However, it must be restated that to a large extent the programs of compensatory education emerged mainly as an expedient alternative to school integration. This factor is probably a major influence in the questionable results obtained from such programs.

This investigator has found that most compensatory programs lack a clear rationale. The programs are often based on contradictory theoretical premises and motivated by a desire to just "do something." Compensatory programs are quite diverse, reaching pupils from pre-school to college. The curriculum of the typical program emphasizes reading and language arts. In the area of staffing, one will find a variety of approaches being utilized. Finally, evaluations of compensatory programs fail to meet the criteria of good design. Most evaluations present more testimonial enthusiasm than substantial evidence of academic growth as a result of participation in the program. Most reviews of compensatory education programs note that they have not had considerable success.

As stated earlier, the population of compensatory educational programs are the children of the poor. These children have been

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euphemistically referred to as "socially disadvantaged" and "culturally deprived." The data reveal that Blacks predominate among the poor children involved in compensatory education even though Blacks do not constitute the largest segment of the poverty struck population in the country. Thus, compensatory education can be characterized as a revision of the "Negro education" provided in the 1880's. Wilkerson describes the target population as:

...retarded academically, and a large proportion of them tend to withdraw from or rebel against purposeful involvement in scholastic tasks. The longer they stay in school, the more their academic performance tends to fall behind established norms of achievement.87

Programs designed for these students are based on the assumption that the preschool socialization of these children under conditions of poverty and discrimination have seriously impaired their ability to learn effectively in school. Theorist in this field differ on the question of whether characteristics of the students are necessarily caused by, or, indeed, even associated with impoverished home environments or whether such characteristics are largely a function of the experiences commonly provided for poor children within the school. The literature extends the negative influences beyond the home and into the neighborhoods. It is alleged that their homes

87 Ibid., p. 4.
88 Ibid., p. 5.
and neighborhoods have produced in these children low academic motivation, distorted self-concepts, and a lack of the experiential basis for normative cognitive development. This deficit-cause theory has led educators to identify the target population, diagnose its special needs, and develop strategies for serving those needs.

There is another theory which questions the basic educability of most impoverished children. Debate over this issue is very active in educational and scientific circles. The essence of this theory states that perhaps these young people have been so scarred by their early experiences in their home and neighborhood that whatever potential they once had for effective learning has been irreparably damaged. Ironically, this view is even held by some people who work with compensatory programs.

Another theory alleges that the school has failed to provide appropriate learning environments. The school is described as failing: to develop curricular patterns designed for children from different backgrounds; to provide meaningful classroom experiences; to provide instructional materials which value other cultures; and to promote positive attitudes and expectations among professional personnel. The school is also charged with placing too much emphasis upon custodial functions. Schools may sometimes fail because of frustrated, inexperienced teachers with large classes and limited

89 Ibid., p. 11.
facilities. Schools attempt to disguise this failure by using compensatory education to make Black children more like the white, middle class students with whom they have been successful. Some contend that compensatory programs will make it possible for masses of Black children to be effectively educated in segregated schools.

Compensatory education programs have been addressed to young people on all levels, but most programs are found in operation among pre-school age pupils and teenage high school dropouts. Massive federal funding has brought about expansions in the Head Start program. The Head Start program through early intervention seeks to provide developmental experiences mainly in the areas of language arts and quantitative relationships. The dropout programs have also received massive federal funding. They seek to persuade young who have withdrawn from high school to return and complete their formal education. Closely related are the dropout prevention programs, usually operational at the junior high level, which seek to identify potential dropouts and encourage them to continue attendance. In addition, growing pressures on institutions of higher education to admit Blacks have caused them to develop compensatory programs. Most of these programs provide Black youth with a summer on campus, designed to raise their aspirations and strengthen their academic preparation.

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Ibid., pp. 11-12.
Most compensatory education programs place a high priority on: providing field trips, using neighborhood adults as resource persons, using audio-visual instructional aids, making use of language laboratories, and providing participation learning activities. Often materials are selected or prepared which allegedly relate to Black history and culture. Innovative staffing arrangements have included increased personnel to reduce class size, increased supervisory personnel to assist teachers in the classroom, team teaching, specialized supporting personnel, and paid volunteer teacher aides selected from among the pupils' parents. Inservice education provided for teachers in compensatory education programs has often been based on the assumption that most preservice training did not equip these teachers with the theoretical insights, attitudes, and techniques necessary to work successfully with Black children.

Despite the expenditure of billions of dollars and the use of many thousands of human subjects for experimentation, very little empirical data exist about compensatory education programs. While the people who work in the programs are often enthusiastic about their achievements, hardly any evidence exists to support their good feelings. Relatively few programs have been set up on a

\[\text{Ibid., p. 7.}\]
controlled experimental basis to determine whether a specific innovation results in improved school performance. The few evaluative studies in the field tend to raise questions about the validity of much that is being done in compensatory education. In a 1965 report of ten investigations assessing the effects of compensatory educational programs and practices, Wilkerson stated:

Except for the pre-school studies, which consistently revealed a pronounced early spurt in intellectual and language development, there emerged no clear-cut evidence that these compensatory programs made any substantial difference in the educational growth of the children involved...it even appears that the gains in child development resulting from early intervention are quickly lost when the youngsters enter regular kindergarten and first-grade classes in the public schools.  

The United States Commission on Civil Rights released a report in 1967 which attempted to assess the effect of several programs of compensatory education in segregated schools and to compare the data with the academic growth of similar children in desegregated schools. The Commission found that compensatory programs have not


had lasting effects in improving student achievement. The evidence indicates that Black children attending desegregated schools that do not have compensatory education programs perform better than Black children in racially isolated schools with such programs.

Freedom Schools

Faced with the dilemma of both segregated and inferior schools, Blacks began to write off existing forms of schooling. They began to advocate alternatives to the present public school system. The proposals put forth called for the development of a parallel all-Black school system. Some Blacks pressed for the establishment of so-called street academies, mini schools, community schools, and the school-within-a-school.

Most of these efforts were a reaction to the anonymity and assembly line treatment received in the public schools of the large cities. In addition, most of these schools were developed, administered, or funded by whites with some Black involvement. These schools generally accepted the ideological foundations of public education, questioning only its methods and results. Between 1969-71 more than fifty school systems introduced alternative programs at the high school level. A few of these were "schools without walls," meaning the resources of the urban area were used as a learning

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ground. These programs usually involve a relatively small number of students. They stress independent work and small group intimacy in an unstructured setting as a means of personalizing the process of high school education and to make it meaningful.

The adoption of the mini-school concept was rapid, especially in New York City. The literature shows that five such schools were opened between 1969 and 1970. The city's pilot project was Harambee Prep, begun in the fall of 1969. It was an attempt by the New York Urban Coalition and McGraw-Hill to cooperate with the board of education in a reform that would have a direct impact on public education. Next, the New York Urban League operated several street academies in the late sixties. They were generally regarded as successful in salvaging the systems dropouts. However, the failure of these school was hastened by the loss of corporate money and their remaining peripheral to the public school system. The most notable of these schools is Harlem Prep. It is a private school which took the best graduates of the street academies and frequently sent them on to prestigious colleges. Harlem Prep has demonstrated that the public schools have failed bright Black students. However, the financial support for this institution is

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weakening. In the fall of 1970 Wingate Prep began with fifty students in a warehouse storefront in Brooklyn, New York. Wingate Prep was sponsored by Pfizer, Inc. and drew its students from a large Black high school. In the spring of 1970, the New York City Board of Education began two mini-schools of its own. These programs were supported by federal and state funds. Despite the limited success of these last two efforts, the board has announced plans for setting up thirteen more alternative schools.

Diane Divoky has examined the changes brought about by these schools:

...Simply the change of environment from the big school to makeshift quarters seems to dissipate much of the tension that always flows through the halls of the large schools. The teachers, whom the students have a part in selecting, tend to be young and earnest, and see the program as a chance to stay in inner-city teaching while avoiding the roles they were required to play at their former schools.97

The staffing patterns often include street workers. They serve as counselors, confessors, models and liaisons with the neighborhood. Their attitudes are consistent with the immediate environment of the school. The street workers carry much of the responsibility for the supportive role of the program. Their duties include:
calling parents of absent students, urging families to attend meetings,
checking on available services, visiting homes, and planning school

96 Ibid., p. 60.
97 Ibid., p. 61.
trips. Teachers and street workers often play dual roles. The students of a typical school all share a contempt for the schools they came from. Divoky challenges this contempt by noting that:

...the students don't realize how much they are products of those schools. They are consistently suspicious of any classroom experience that isn't dull or routine...they feel that learning is the memorizing of facts, the accomplishment of drudgery; anything else is not really school and kind of a waste of time.\footnote{Ibid., p. 65.}

Jonathan Kozol was very candid when speaking about the area of staffing and supportive personnel. Kozol noted that behind every free school that survives are the special dedication, passion, and vocation of one woman, one man, or one small and trusted group of men and women. These people must be prepared to strive with all their hearts to be strong teachers, efficacious adults, unintimidated leaders, and straightforward and strong-minded provocators\footnote{Jonathan Kozol, "Free Schools - A Time For Candor," \textit{Saturday Review}, March, 1972, p. 54.} in the lives of children. Regarding the area of supportive personnel, Kozol has analyzed the central concern and stated that free schools often prove to be almost irresistibly attractive to some of the most unhappy and essentially aggressive people on the face of the wide earth. There is a rather familiar kind of man

or woman who does not, in fact, care a great deal about children
but who enjoys a power struggle. There is a kind of "energy
of devastation" in such people that can be helpful when it is
directed at external obstacles but that can be incredibly destruc-
tive when it turns in on the staff itself.

Generally, these schools are staffed and supported by reformers.
One finds all of the prerequisites for reform present in and around
these programs: the deplorable state of the high schools, the en-
thusiasm generated by experimental projects, the belief of the liberals
that the system will change, significant corporate support or fin-
ancing, an optimistic administrator, frustrated but not defeated
parents and students, general upheaval in the public schools, and
a corps of opportunists, both Black and white. These programs began
as models to be transferred back to the larger school system.
However, there is little indication that the alternative school
will survive its return to the system. Divoky summarizes this
feeling of hopelessness by noting that the system seems to have a
special ability to undermine the most sensible and timely reforms,
to drain them of their vitality, to make them part of itself.

100
Ibid., p. 54.

101
Community control

Filled with despair by white society's inability to overcome segregated schools or even to demonstrate sustainable academic progress through compensatory education programs and having enough foresight to predict the outcome of the free schools movement within the public schools, large numbers of Blacks turned to the strategy of decentralization and community control. These people saw the urban bureaucratic inflexibility and rigid barriers to neighborhood involvement as two causes of "the school's continuing failure with Black students." They perceived the lack of power as the critical factor in the drive for quality education for Black children. They called for a transfer of policy control from the school system central administrative unit to the Black community and demanded key roles in decision-making over all aspects of the educational process as it effects Black children. The foundation of this movement for community control is a belief that increased accountability will result from real involvement and ultimate control of the educational system where it effects Blacks.

The community control movement represents an effort to develop at the local level the ability to hold this nation accountable and to employ dissent as an instrument to reshape the relationships between the have-nots and the have. It is an attempt to mobilize communities and to improve the lot of the masses. Community control in education means the following: first, control over the expenditure
of local, state and federal funds; second, control over the hiring, firing, training, and reprogramming of all staff; third, control over site selection and the naming of schools; fourth, control over the design and construction of schools; fifth, control over the purchasing of books, supplies, equipment, and food services; sixth, control over the setting of educational policy school and community curricula and educational programs activities; and seventh, control over merit pay.

The contemporary struggle to control the schools in the Black community began in the poorest section of Harlem in September, 1966. It began with a humble request for the privilege to participate in the selection of a principal. The massive resistance and mobilization of various subsystems of the white nationalists power structure served to elevate the Black struggle for quality education and liberation to a more correct position. As a result of the struggle, one will find most Black communities throughout America, at least, demanding a voice in the education of their children. Likewise, various concepts of education have been either modified, humanized, discarded, Afrikanized, or correctly defined. The community control movement brought the first introduction of incipient Black Nationalism into the public schools of America.

The community control movement ushered in a quest for Black self-determination that has invaded every institution in white America. This struggle has given identity, purpose, and direction to the Black movement. The struggle provided a group of Black people with an opportunity to grow together. The parents and children who were involved are more aware of our collective plight. Finally, the community control movement served notice to Black people that an oppressed people will remain oppressed until they recognize, internalize, and then reject their oppression. That rejection process is as extensive as the current efforts to develop independent Black schools.

**Independent Black Schools from 1967 to the present**

In this section consideration will be given to two forces that may be identified as supporting the present Independent Black Schools movement. The first is a series of historic conferences by various organizations. The second is the development of the political ideology used as the foundation for Council of Independent Black Institution members.

**Organizational Impetus**

Four major conferences have facilitated the growth and development of Independent Black Schools, namely: the California Association for Afro-American Education and Nairobi College Workshop (August, 1970); the First Congress of Afrikan Peoples (September, 1970); the First
New York City Afrikan-American Teachers Convention (April, 1972); and the Founding Session of the Council of Independent Black Institutions (June, 1972). The major purposes and results of these four meetings are reviewed in the pages to follow.

The California Association for Afro-American Education and Nairobi College held a workshop at Nairobi College, in August, 1970, attended by fifty people representing more than twenty Independent Black Educational Institutions. The purpose of the conference was threefold: (1) to review and analyze developing models for Independent Black Institutions; (2) to set up a functional communications network; and (3) to develop a working plan for establishing a nation-wide system of Independent Black Institutions. The Nairobi Workshop produced a report which reviewed the existing models of Independent Black Institutions, noting that existing Independent Black Institutions pursued the following broad objectives: (1) to fulfill the needs of Afrikan people; (2) to halt the process of cultural, physical, economical, political, and social genocide; (3) to teach our history and culture, to develop an awareness of our contemporary environmental context, and to train for nation-building; (4) to create a new

type of individual capable of building new social institutions;
and (5) to create an Afrikan Personality embodied in a New Afrikan
Man. The minutes of the Nairobi Workshop stated the overall
goals of an Independent Black Institution as:

...to control the development of the
mind and consciousness of the Black
people, that is, to control the
socialization process through direct-
ing and channeling thought patterns.
Its primary function is to educate
the pure and to de-educate the con-
taminated those who have been "over-
educated" or "miseducated" as a
consequence of enrolling in tradi-
tional institutions. ¹⁰⁵

A mechanism was established to insure frequent communications be-
tween Independent Black Institutions.

The workshop also called for the establishment of a national
Pan-Afrikan School System. The conferees noted that such a system
is dependent upon effectively dealing with the following: (1) con-
verting traditional institutions serving large populations of Blacks
into Independent Black Institutions; (2) establishing new institu-
tions with initial emphasis directed toward lower educational
levels; and (3) strengthening existing institutions which are
either legally, physically, or psychologically independent institu-

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¹⁰⁵
Imamu Amiri Baraka, ed., African Congress - A Documen-
tary of the First Modern Pan-African Congress (New York: William
The participants at the Nairobi Workshop defined the minimum institutional characteristics for membership within the national Pan-Afrikan School System as follows: (1) that Black people be in exclusive control of the decision making process; (2) that financial resources be obtained from any source, but all funds must be received on terms defined by the institution and in addition the primary emphasis must be placed upon developing financial resources from Black people; (3) that the institution must subscribe to the ideology of Pan-Afrikanism and Black Nationalism; (4) that all staff are required to be of Afrikan heritage; and (5) that institutional activities must be directed toward serving the needs of Black people.

In September, 1970, the Congress of Afrikan Peoples met in Atlanta, Georgia, to hold what was actually the sixth international gathering of Pan-Afrikins in modern history. The Congress convened workshops on these eleven topics: Black Technology, Economics, Education, Communications, Creativity, History, Law and Justice, Community Organization, Political Liberation, Social Organization, and Religious Systems. The emphasis in the workshops was placed on creating alternative institutions for Afrikan people.

The Education Workshop defined its purpose as:

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106

Frank Satterwhite, Planning An Independent Black Educational Institution, pp. 5-6.
...first, to pull together into workable units those who call themselves educators in the interest of developing those instruments and institutions which will further the Pan-Afrikanization of the formal educational process; to develop new educational institutions and to humanize those that serve the Black world; and second, to provide an educational service to the Pan-Afrikan world; to fill those gaps in knowledge and technique which, if filled, will further the nation-building process.

The Education Workshop divided up into eight divisions as follows:


The Education Workshop's report revealed that four general themes consistently emerged from all eight divisions. These themes were stated as follows: first, all Black educators should be held accountable to the Black community; second, the education of Black people should be controlled by Black people; third, education is a political act and its goals are people building, community-building, and nation-building; and fourth, there is a need to define what

The Independent Black Institutions division of the Education Workshop further recommended that efforts should be made: (1) to establish a nationwide system of Independent Black Institutions; (2) to hook up with the Independent Black Institutions which emerged from the Nairobi Workshop; and (3) to write a manual on "How to Set Up an Independent Black Educational Institution."

The Afrikan-American Teachers Association sponsored a New York City Convention for Black teachers in April, 1972. The failures of the New York City Educational system prompted the calling of the convention, which had two major purposes: first, to establish a school controlled by the Afrikan-American Teachers Association, and second, to concretize a strategy and plan of action to protect Black teachers and students rights in the public school system.

The convention has organized into five sessions: (1) a general session dealing with Pan-Afrikanism; (2) a general session covering the Black Value System; (3) a workshop on the public school system; (4) a workshop on independent schools; and (5) a general reporting session. The public school system workshop dealt

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108
Ibid., pp. 351-352.

109
Ibid., p. 352.
with community control, politics in public education, and survival mechanisms in the present system. The Independent Black Schools workshop covered many topics: the need for such schools; their structure by levels; administration and supervision; evaluation; fund raising; materials development; roles of parents, students and teachers; early childhood education; and community educational programs.

The results of the various workshops were reported in the form of specific action resolutions. For example, the Parent Caucus of the Public School System Workshop resolved: (1) to establish a Parent Board to help make policies at the Board of Education, (2) to form a city-wide parent group affiliated with the Afrikan-American Teachers Association, (3) to establish a pupil-advocate team to be on the premises at each Black school daily, and (4) to establish a training program on how to teach our youth for parents and community people. The Teachers and Administrators Caucus of the Public School System Workshop resolved that: (1) all Black teachers, administrators, para-professionals and other school personnel should join and actively participate in the Afrikan-American Teachers Association, (2) there

110
should be a high priority attached to the recruitment of Black teachers and administrators for Black schools, (3) every means should be used to support a Black principal whose program and actions are Black, (4) a city-wide coalition of Black schools should be organized, (5) Black schools should be units for political action and change within the community, and (6) a systems analysis program should be investigated and possibly instituted in Black schools. The Students Caucus of the Public School System Workshop resolved that: (1) there be established a Youth Federation, (2) the New York City Board of Education be pressed to use Black administrators and teachers, (3) Afrikan students support the key issues which affect Afrikan people throughout the world, (4) youth become involved in politics, and (5) books and materials be distributed to Black principals, parents, teachers and youth in order to slow down the process of mis-education.

A major proposal came from the Independent Black Schools Workshop that a Council of Independent Black Institutions (CIBI) should be created. As a result, on Sunday April 23, 1972, under the guidance of Kasisi Jetu Weusi representatives from several Independent Black School met together on the need to pool resources and ideas.

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111 Ibid., p. 7.
112 Ibid., pp. 8-9.
Plans were made to convene a meeting in Philadelphia for early May, 1972. The Philadelphia meeting served as planning session for the first CIBI Work Meeting to be held in South Carolina the next month.

On June 30, 1972, the Founding Session of the Council of Independent Black Institutions was opened in Frogmore, South Carolina. The first CIBI Work Meeting was held at Penn Community Service, Inc., a Black institution in rural South Carolina. The theme of the session was "Making Excellent Education a Reality for Our Youth." Five goals were identified for the new organization: (1) to make CIBI the political vehicle through which a qualitatively different people is produced; (2) to establish a reputation for CIBI as being dedicated to excellence; (3) to charge CIBI with the responsibility of developing the moral character of its students, parents, and staff; (4) to establish CIBI as a source of well-reasoned leadership in the struggle for freedom and internal community development; and (5) to have within CIBI the structural capability to act upon our continuing responsibility to the majority of our children who are still in the public schools.

The conference opened with remarks and words of inspiration from Kasisi Jetu Weusi, Headmaster, Uhuru Sasa Shule, followed by a history of Penn Community Services, Inc., reports from each institution represented and a spiritual rally. The second and third session were reserved for the work of four task forces dealing with, parents, teachers, administration and youth. The mission statements developed by the task forces set forth specific, year-long work programs designed to enable CIBI to accomplish its purposes. These may be summarized to indicate the sense of urgency that was experienced by participants.

The Parents' Task Force had been charged with the task of describing a national parents education program, defining discipline, suggesting fund raising projects and forming a speakers bureau. It did propose that a permanent Parent Council Task Force be organized within CIBI. Discipline was defined by the parent group as a process associated with one's submittal to re-education as well as a physical act designed to correct deviant behavior. Fund raising activities were identified as including raffles, self-assessment, speakers, local talent shows, fees, bazaars, auctions, national entertainers, consulting work and solicitations.

Each institution was also urged to form a Speakers Bureau aided by professionally prepared films, slides, booklets and other appropriate materials on the institution.

114
Ibid., pp. 14-16.
The Teachers Task Force dealt with the problems of curriculum, including what to teach, appropriate textbooks, and how to prepare learning materials for our youth. Five activities were described as sufficient to accomplish this task. First, the CIBI Teacher Training Institute was approved and adopted as an annual three-week activity required of at least one teacher from each school every year. Second, the Afrikan Teachers Corp was organized as a group of people who were committed to work at any member institution for one year to strengthen it or assist in developing new schools. Third, a Teacher Transfer Program was established to permit exchanges of personnel for short periods of time. Fourth, a Resources Exchange Committee was established to encourage the flow of curriculum materials, ideas and newsletters among member institutions. Fifth, each member of the Teacher Task Force was required to prepare a mini lesson using visual aids and make a presentation to the entire Teacher Task Force.

The Administration Task Force dealt with questions related to developing and implementing policy, using instructors effectively, producing propaganda materials and finances. A permanent CIBI Administrative Task Force was set up to train administrators in evaluation

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115 Ibid., pp. 6-10.
technique, records keeping, personnel, and management. The Administrative Task Force also agreed to prepare brochures, films and other propaganda materials related to CIBI. In the area of finances this group proposed the registration fees and dues for all CIBI members and suggested the formation of a national fund raising committee. This committee's chief responsibility would be to seek out Black entertainers to do an annual CIBI benefit show.

The Youth Task Force identified four basic activities:

(1) convening local, regional, and national conferences for youth;
(2) improving communication about youth program through the establishment of regional communication centers; (3) implementing local projects such as classes on the Nguzo Saba, workshops in community problems, and community service programs; and (4) identifying youth to help with the harvest at a Southwest Georgia Farm Cooperative owned by Blacks.

Ideological Foundations

Members of the Council of Independent Black Institutions embrace a common ideology that serves as a unifying force. The ideology is based on an understanding of and commitment to practice Kawaida, Black Power, Black Nationalism, and Pan-Afrikanism. The

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116 Ibid., pp. 17-18.
concepts associated with these ideas are presented in this final portion of chapter two.

Kawaida is the formal teachings of Maulana Karenga. The true meaning of Kawaida is found in its use. Kawaida is a dynamic Black ideology of change, synthesizing the significant Black thought of the late 50's and 60's. Designed for Afrikans in America, Kawaida teaches that they have a special role to fulfill in the struggle of oppressed people. The doctrine attempts to teach the Nationalists how to control the politics of the Black community.

Kawaida is meant to provide the Afrikan with a sense of identity, purpose, and direction, setting forth a value system for him to follow. Literally translated, Kawaida means that which is customary or traditionally adhered to by Black people. Kawaida is thus both a religion and an ideology. Four important principles of the Kawaida faith are Umoja (Unity), Saidi (respect for elders), rejection of the God in the sky myth, and high moral standards. Acceptance of the Kawaida faith will assist Black people in achieving political, social, economic, and spiritual liberation. The Kawaida faith is evidenced by acts of worship, reverence, and discipline. The spiritual expression of Kawaida is an intense emotional

118

appreciation of those values which promote human development and insure the Black man the maximum benefits of life.

The Nguzo Saba is the focal point of the value system associated with the Kawaida faith. The Nguzo Sasa is the first, the basic, and primary teaching of the Kawaida faith. As a part of Kawaida, the Nguzo Saba is a describer of life, how one lives, in what manner and for what reasons. The Nguzo Saba organizes the morality of the Nationalists by giving him a new and more relevant morality. At each level the Nguzo Saba is in direct contrast to Euro-American morality, offering the Afrikan a value system considered to be more directly relevant and thus more beneficial to Afrikan people. Don L. Lee describes the Nguzo Saba as being:

...rational and modern enough in its orientation to allow the exchange of goods and services within the society (America) yet never becoming a reflection of it on the level of values and lifestyle...If used properly the Nguzo Saba will definitely bring about change in one's personal life and organizational life.

119

120

121
It must be pointed out that the Nguzo Saba is only a part of the Kawaida faith. Literally translated the words Nguzo Saba mean these Seven Principles of Blackness. This investigator is including below a complete review of the Nguzo Saba:

Umoja - Unity: To strive for and maintain unity in the family, community, nation, and race.

Kujichagulia - Self-Determination: To define ourselves, name ourselves, and speak for ourselves, instead of being defined and spoken for by others.

Ujima - Collective Work and Responsibility: To build and maintain our community together and to make our brothers' and sisters' problems our problems and to solve them together.

Ujamaa - Cooperative Economics: To build and maintain our own stores, shops, and other businesses and to profit together from them.

Nia - Purpose: To make as our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

Kuumba - Creativity: To do always as much as we can, in the way we can in order to leave our community more beautiful and beneficial than when we inherited it.

Imani - Faith: To believe with all our heart in our parents, our teachers, our leaders, our people, and the righteousness and victory of our struggle.\footnote{122}{Imamu Amiri Baraka, ed., \textit{The New Nationalism - Kawaida Studies}, pp. 9-10.}
Maulana Karenga said the following about the value system which he created:

We need a value system to be predictable in our behavior. Predictable, meaning stable, and pointed toward a single goal: the liberation of our soul, mind, and body. A value system is the spine of all cultures. The value system selects the goal and if we apply ourselves to it, live by it, all the rest will follow.\textsuperscript{123}

The concept of Black Power is an essential part of the ideology of the Independent Black School. During the late 60's the concept of Black Power was the dominant theme in the emotions, thought and actions of Black people. The term gave a name to the developments that were already happening in the lives of Black people. In short, the term means that one should not beg for that which one has the power to take. Black Power is best defined by describing the four ends of Black Power. These four ends are self-determination, self-sufficiency, self-respect, and self-defense. They represent the things which Black People want to achieve through the exercise of power. An expanded definition of the four ends follows:

Self-Determination: To govern ourselves rather than being governed by others. To build and develop alternative institutions locally, nationally, and internationally because each of these levels of activity complement the other and are rightfully a part of the process of development for oppressed peoples.

\textsuperscript{123} \textit{Ibid.}, p. 12.
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lopment for oppressed peoples.

123
Ibid., p. 12.
Self-Sufficiency: To provide all the basic necessities for the sustenance, growth, and survival of our people.

Self-Respect: To build and develop a worldwide revolutionary culture and appropriate values, images, and forms that legitimize our thoughts and actions. Requires that our culture be affirmed internationally as a step toward true self-respect.

Self-Defense: Acceptance of the common sense policy to struggle against those who struggle against us, and to make peace with those who make peace with us.

These four ends of Black Power are seen as priorities for Afrikans all over the world.

An integral part of the political ideology of Independent Black School is the teachings of Black Nationalism. Black Nationalism is the advocacy of making one's own nation, race or people distinct and separate from others in social, cultural and political matters. It is the belief that Black people ought to possess a country and that they share a common heritage of language, culture, and religion. John Churchville has provided the Nationalist with a clear refinement of the concept in terms of four forms of Black Nationalism.

Churchville describes the regressive nationalist as one who is culture-cult oriented. He worships the past and attempts to discover his identity by returning to Afikan costume and culture.

124

He is apolitical and rejects only some values of the present system. He will not antagonize the ruling class. His focus is parallel to the system in every important area. His self-interest is in maintaining the present system.

Churchville characterizes the reactionary nationalist as one who is willing to be a vehicle of the ruling class because he is a disgruntled opportunist. He uses Black slogans, natural hair styles, and Afrikan dress to gain an intermediary position between the white power structure and the Black masses. He seeks to develop a measure of personal power and prestige while confusing and subverting the interest of his own people. He is often described as a Black militant. He works in complete collaboration with the ruling class. His aim is to establish a Black sub-ruling class to function as warden and direct regressive agent against the masses of Black people. In time of crisis, he will turn against all progressive and revolutionary elements in the Black community.

The progressive nationalist recognizes that the Black struggle must be waged against the present system. He attempts to get the system overhauled, revamped, and liberalized. He has been disillusioned by the present system and is thus lost in a vacuum of identitylessness, meaninglessness, and complete internal


126 Ibid., p. 17.
personal confusion. He fantasies about being involved in some deep and complicated revolutionary intrigue.

Finally, Churchville describes the revolutionary nationalist as one who recognizes the need for total and complete revolution, both here and everywhere in the world. He recognizes that Black people in America suffer from oppression, exploitation, and an attempt at dehumanization instituted and perpetuated by the white ruling class. In addition, he recognizes that Black people suffer because of their slave mentality and a reluctance to purge themselves of incorrect desires, motives, thinking, and actions. The revolutionary nationalist understands that a revolution must take place in him before he can correctly struggle toward a new world order. He understands that correct struggle is based on truth and principle. He wages a daily struggle by being a personal example of the New Man who is renewed in spirit, mind, and body. He gives clear direction in word, deed, and in his very being. He is patient, considerate, helpful, compassionate, strong, and uncompromising.

Finally, and briefly the concept of Pan-Afrikanism is also essential to an understanding of the Independent Black School. Pan-Afrikanism is the highest political expression of Black Power.

127
Ibid., p. 18.

128
Ibid., pp. 18-20.
It says that Afrikan people must govern themselves in order to determine their own destiny. It recognizes the underlying communalistic nature of Afrikan society. Pan-Afrikanism proposes that all Black people are Afrikans, and that as Afrikans they are bound together racially, historically, culturally, politically, and emotionally.

In summary, the ideology of an Independent Black School today embraces but is not limited to six fundamental concepts: (1) the concept of communalism - a set of human relationships based upon cooperativeness, cohesiveness, and concern for Afrikan peoples transcending self; (2) the concept of decolonization - the acquisition of ownership and control by Afrikan people of the political, economic, social, and educational institutions which are rightfully their own; (3) the concept of the Afrikan Personality - a set of attitudes, values, and behaviors which are necessary for the development, maintenance, and perpetuation of Afrikan peoples throughout the world; (4) the concept of humanism - an attitudinal and behavioral perspective which stresses distinctively human rather than material and profit concerns; (5) the concept of harmony - stresses a functional congruency between man and his environment;

129
and (6) the concept of nation-building - the process of involving human and material resources for community development, service, ownership, and control.

A review of the historical evidence presented will support many conclusions from the area of ancient Afrikan education. First, the Afrikan culture and society shaped an educational system that met the needs of its people, therefore, its difference must be identified and respected as a significant and legitimate contribution to human development. Second, an analysis of the system of education in ancient Afrika reveals that it parallels the development of contemporary Independent Black schools in its emphasis on practically, relevance, the strength of the family, and community needs. Third, the Egyptians are Afrikan people and their contribution to civilization in the areas of science, medicine, philosophy, agriculture, social development, history, astrology, mathematics, and astronomy must be correctly noted as the efforts of Afrikan people. Finally, the task and burden of interpreting Afrikan history and progress must be taken up by the Afrikan scholar because these past achievements can help prescribe the next forward stride for Afrikan people.

130

Frank Satterwhite, Planning An Independent Black Educational Institution, p. 10.
The evidence from the section dealing with the education of Afrikans in America prior to 1861 supports twelve conclusions. First, slavery and the social life of America severely limited the education of Blacks. Second, the position of most white liberals on the question of education for Blacks was never consistent. Third, the French Revolution, the American Revolution, and a temporary decline in the economic value of slavery caused a brief upsurge in efforts to educate Blacks. Fourth, the economic interests generated by the revitalization of the cotton industry brought on renewed and intensified suppression of education for Blacks. Fifth, the question of education for Blacks was negatively influenced by the political fortunes of white statesmen. The prevailing attitude of the politician was to provide only education that was consistent with the Afrikan position in life. They advocated a type of education that would make the Afrikan contented in and acquiescent to his condition. Sixth, there has always existed a small but determined group of white people who resisted the dominant patterns of educational repression by successfully helping large numbers of Afrikans gain literacy in this society. Seventh, whites have always seen it as their right or responsibility to decide exactly what kind of training and how much training Afrikan people should receive in America. Eighth, the white churchmen continually vacillated between providing genuine education or only training in the principles of the Christian religion. Those denominations which tenaciously held to their claims of providing education
for Blacks were almost invariably operating in areas were few Afrikans lived or they were not involved in missionary work in the South. Ninth, most whites have always recognized the liberating impact of genuine Black education and thus it was effectively suppressed. Tenth, the mechanical skills and vocational genius of some Afrikans were exploited during the slavery era to such an extent that the Afrikan's work constituted the beginning of industry in the slaveholding colonies. Eleventh, Afrikan people have always resisted their oppression. The resistance, protestations, and armed revolt, by large numbers of Afrikans, terrorized white America in pre-Civil War days and brought on a swift retreat from earlier liberal stands. Finally, significant numbers of Afrikan people educated themselves, established many independent schools, and opened colleges. They realized the necessity of controlling the definition and process of provisions for their education.

The evidence presented regarding the education of Afrikans from 1861-1916 led this investigator to eight conclusions. First, during the Civil War the Union Army was motivated by less than humanitarian concerns in their effort to teach Afrikans to read and write. In fact, their efforts were influenced by a need for a literate labor supply, a desire to build the character of these "savages," and a desire to make the Afrikan acceptable to the nation. Thus, again one finds whites prescribing a kind of special education for Blacks. Second, in the reconstructed South, Afrikans led the legislative struggles to establish reform-oriented state
governments especially in the area of providing bi-racial educational systems. Third, the American Missionary Association and other church groups established many colleges, thus institutionalizing the concept of "Negro Education." Fourth, the current OEO War On Poverty was merely the 21st century version of the Freedmen's Bureau in that both federal agencies were essentially a pacification program and not a systematic attempt to empower Afrikan people. Likewise, the spin-off from both agencies ultimately benefited whites more than Afrikans. Fifth, again the Afrikan met the challenge of benign neglect characteristic of this era by creating political organizations and educational institutions to confront the basic issues of Afrikan survival. Sixth, during this era the response of the Northern states varied according to the Afrikan population of the state. Where educational opportunities were provided, the major thrust was in the areas of college work, free public schools, special schools, and training and placing teachers. Yet, Afrikans had to fight diligently for equal educational opportunities in the North. Seventh, B.T. Washington made the most profound impact on educational programming for Afrikan people because he advocated programs that were designed: for the masses of his people; to enhance one's ability for self support; to make the Afrikan a meaningful, active part of his own community; to recognize the value of land; to place a higher priority on personal, community and economic development and a lesser priority, for now, on political equality; and to emphasize industrial and mechanical skills as the starting point for racial progress. Further,
B.T. Washington understood the white mentality well enough to exploit the philanthropic mechanisms for the advancement of his people. Contrary to popular belief B.T. Washington fully recognized the role of higher education in his people's struggle. The final conclusions are related to the significant contributions made by W.E.B. DuBois. This writer has concluded that the "alleged" differences between DuBois and Washington have been exploited for racist motives. These two Afrikan men differed in terms of emphasis more than on the ideological foundations of correct Black education. The highlighting of their differences is interpreted as a continuation of white America policy of castrating struggling Black men. A critical reading of DuBois will indicate that he advocated: a broader education; leadership training for ten percent of the race; and striving for political and social equality now. However, DuBois fully recognized the importance of industrial education.

The struggles of Afrikan people to change America's public schools has intensified since 1916. These efforts have focused on desegregation, compensatory education, freedom schools and community control. An interpretation of the events associated with desegregation will support five conclusions. First, in a nation that is allegedly ruled by law one finds units of government showing a flagrant disrespect for school desegregation court orders. One also finds the pursuit of policies which directly violate the law. Second, the courts and the executive branches
of local, state, and federal governments have never consistently
provided the moral leadership and power necessary to effect
desegregation of its schools. Third, like most reforms of
American society, desegregation was initially given only token
implementation to the disadvantage of its Afrikan advocates.
The impact of desegregation on Black teachers, students, parents,
and administrators has resulted in psychological upheavals, em-
ployment losses, position demotions, and a severance of school-
family-community ties. Fourth, the belief can be maintained that
the masses of Afrikan children will show significantly higher
achievement rates in separate, independent, Black schools than in
desegregated or integrated schools. This conclusion is based on
a conviction that achievement is more directly related to self-
concept, use of power, ideological foundations, relevant curricu-
lum, sound instructional practices, a totally involved school,
and consistency between staff and community aspirations than it
is to artificially mixing the races in a school setting. Finally,
the white liberal has done a great disservice to his country by
promoting and supporting desegregation and integration while
living largely separate, independent lives in suburbia and often
operating from corporations that exploit Afrikan people and other
oppressed people all over the world.

A critical analysis of compensatory education programs leads
to four conclusions. First, many millions have been spent unsuccess-
fully in an effort to compensate for the Afrikans' planned
disadvantages. The results show a nearly complete failure to significantly raise the achievement levels of Afrikan students for sustained periods of time. Second, compensatory education funding has supported experimental programs that, despite their failure, will lead to policies and programs designed to bring about an earlier intrusion of the school into the lives of Afrikan children. For example, plans are now being made to provide public education for children between the ages of three and five years old. Third, most compensatory education programs are based on the model of a deficient child, home, and environment, while refusing to examine educational theories, programs, personnel, or practices. Finally, compensatory education programs can demonstrate more value to the economy than they can to increasing academic achievement levels of Afrikan children.

The analysis of the freedom schools in America produced the following set of conclusions: first, the freedom schools movement represented a last, desperate attempt by sincere, dedicated teachers to "do something" to salvage a portion of humanity; second, the freedom schools failed to achieve their goal of influencing the policy and practices of the urban school systems; third, the freedom schools often represented a type of pardon, commuted sentence, or shock parole for its students, after suffering in the huge, impersonal schools of an urban city; fourth, these schools tended to remain above the political struggles of the area "served" by promoting knowledge for its own sake or using Black identity as
a gimmick; and finally, some few institutions like Harlem Prep
did an excellent job of preparing Black youth for the college
experience.

Basically, two conclusions can be drawn from the community
control movement. First, the struggle done more than any other
single event to awaken the masses of Afrikan people to the absolute
refusal of American institutions to share decision making authority
with Afrikan people. Lastly, the student of the community control
movement was exposed to the fact that education represents America's
biggest business and as such Afrikan people will never control
any significant piece of its operation. The issues involved pene­
trated the core of America's class, race, and caste ideals.

In examining the final section of Chapter Two, this investi­
gator was led to three conclusions. First, Independent Black
Schools have been well thought out and conceived in a spirit of
organizational unity. The conferences produced clear definitions
of concepts, helped to form strong relationships among advocates,
and served to identify and politicize potential converts to the
cause. Second, the CIBI members embrace a clear, relevant, and
practical set of ideals. Their ideology is the single most unifying
factor among the institutions. The adherence to it will lead
member institutions to develop even stronger ties in such areas
as: curriculum, staff training and exchanges, community develop­
ment techniques, instructional practices, and self-sufficiency.
Lastly, the ideology describes the outer limits of acceptable opinions, feelings, attitudes, and behavior for its advocates. It promotes stability at an institution by insuring predictability in the behavior of all its adherents.
CHAPTER III

CONCEPTUAL FRAMEWORK OF A BLACK CURRICULUM

In this chapter consideration will be given to the broad areas of curriculum development and instructional strategies and practices. A proper treatment of the curriculum development concept will result in examining the following: the impact of culture, the importance of values, instructional objectives and content selection, sequence and placement of offerings, various types of curriculum and the salient features of a Black curriculum. The major areas of concern in the instructional strategies area will be a definition of the following: an early childhood education program, the difference between training, teaching and learning, the qualities of a mwalimu (teacher) and a mwanafunzi (student) major features of a theory of instruction, and developing an instructional system. The final section will cite examples of curricular offerings at Independent Black Schools.

Curriculum Development

Curriculum can be defined as a sequence of potential experiences in the school for the purpose of disciplining youth in a way of thinking and acting. Culture on the other hand, is the fabric of ideas, ideals, beliefs, skills, tools, aesthetic objectives, methods
of thinking, customs, and institutions into which each person is 
born. Clearly, culture is a reflection of what a people think, 
feel, believe and do. Further, a society is a group of organized 
individuals who think of themselves as a distinct group. Smith, 
Stanley, and Shores have expanded upon the definition of culture 
be describing the structure of a culture as having three essential 
elements: universals, specialties and alternatives. The uni-
versals are the things in a people's culture that are common to 
everyone in that society. The specialties are the things found 
only among a portion of the people in that society. The alterna-
tives are the things which depart from the generally accepted approach 
to things by that society.

The Impact of Culture in Black Schools

The concept of Afrikan culture has to be clearly kept in mind. 
The writings of Ahmed Sekou Toure have special import for curriculum 
development for Afrikan people. He defines culture as:

the expression of collective social life, revealing both how a given society is organized and 
what aims it has set for itself. 2 Thus Afrikan 
culture is a synthesis of all the systems, prin-
ciples, and ways of thinking and acting which

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1 J. Harlan Shores, B. Othanel Smith, and William O. Stanley, 
Fundamentals of Curriculum Development (New York: World Book Com-
pany, 1957), pp. 5-7.

2 Ahmed Sekou Toure, The Doctrine And Methods of The Demo-
were formulated by the intellectual genius of the Afrikan people. Afrikan culture forms a part of universal civilization and culture. It is continually enriched by its contact with universal civilization and culture and has certainly made a particular and extensive contribution to universal civilization and culture. Through its contact with other cultures, Afrikan culture takes new qualities and adapts them to the Afrikan experience. All cultures worthy of the name must be capable of giving and receiving. Thus, we regard foreign cultures only as a necessary component to the enrichment of our own. The conditions of Afrikan culture are: preserving one's self-esteem, being aware of oneself, one's personality and one's universality, seeking to increase one's social usefulness thus attaining a higher degree of humanity. The value of a culture can only be appreciated by considering its influence on the development of social behavior. These conditions must develop continually in order to empower the Afrikan to widen man's capacities and improve the people's welfare. The mentalities and social behavior of the common Afrikan is the authentic foundation of Afrikan humanism.

If we ignore our precious heritage we shall become utterly divorced from our own social surroundings and unable to see its least human qualities. Further, we will be unable to recognize the true significance of the things around us and unable to recognize the meaning of ourselves. Afrikan culture is deeply rooted in the consciousness of the people. It is a culture which links the individual intimately to his community, raising it to universality. Afrikan culture is a human, democratic experience. Thus, for the Afrikan, the curriculum is seen as an integral element of the real life of the people. The curriculum's content reflects the actual needs, desires and aspirations
of all Afrikan people. The curriculum is actually and effectively in the service of the people. In order to be intimately linked to the everyday action of our people, our curriculum must be, in form and content, grounded in a commitment to popular education. Popular education is a decisive factor in the struggle for human emancipation and social liberation. Likewise, popular education is a valuable tool for political and economic development of the Afrikan, wherever he currently lives and regardless of where he was born. A Black curriculum will hasten the shaking off once and for all the burden of inferiority imposed upon the Afrikan by his domination. A correct Afrikan education will facilitate the Afrikan's emergence fully into his authenticity, justly proud of being able to take charge of his destiny and of his history.

The importance of values

The concept of a value system can be defined as the preferences, or rules of conduct which shape a people's behavior and from which they derive their hopes for the future. A value system fixes a sense of right - wrong, fair - foul, desirable - undesirable, moral - immoral. A value system gives a people identity, purpose and direction. Adherence to a set of values will make our behavior predictable. A predictable behavior is stable and pointed toward a single goal - the liberation of our soul, mind and body. The value system is the spine of Afrikan culture. A value system gives
a people a common orientation and is a basis of individual and collective action. Imamu Amiri Baraka defined the general principles of a Black value system which determines the goals to which we apply ourselves. As a nation of people, we are only as great as the set of values which we espouse and practice. The value system is how we live and to what end. The Black Value system is a weapon, a shield and a pillow of peace, representing the way of life of a free man of high morality. Morality is the meaning of what people do, while culture is essentially how people live. Morality implies a cause and effect relationship. It directs what happens as a result of a particular action. A detailed treatment of the Afrikan Value System was presented in chapter two of this paper. Thus a Black curriculum demands a full understanding of Afrikan society, its culture, its value system and how to formulate sound educational objectives.

Instructional objectives and content selection

Limited treatment will be given to the criteria to use in developing sound educational objectives. Sound educational objectives, according to Smith, Stanley, and Shores, must meet five criteria: first, be conceived in terms of the demands of the prevailing social

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circumstances; second, be directed towards the fulfillment of basic human needs; third, be consistent with a nation's political-economic ideals; fourth, be consistent or non-contradictory with each other; and fifth, be capable of reduction to behavioristic terms.

These authors define subject matter as what men know, and believe. There is descriptive subject matter, that which is related to facts and principles, and normative subject matter that which deals with rules and norms of standards. Some examples of descriptive subject matter are the *Tony's Sickle Cell Crisis* and *Weusi Alfabeti* materials which are discussed later in this chapter. The coloring books *Think Black, Color Us Black, Billy Surprise* and *Chaka of East Afrika* are all examples of normative subject matter and are also present later in this chapter. The curriculum developer should select subject matter with these criteria in mind: first, significance to a field of knowledge; second, standing the test of survival; third, usefulness; fourth, interesting; and fifth, contribution to the growth and development of one's ideas and ideals.

Those concerned with developing appropriate curricula for Independent Black Schools find these criteria to be applicable.


5 Ibid., pp. 131-132.
The Council of Independent Black Institutions's Statement of Purpose presents a valuable and relevant contribution to the curriculum developer in which the union of descriptive and normative subject matter is apparent:

**STATEMENT OF PURPOSE**

The Council of Independent Black Institutions must be the political vehicle through which a qualitatively different people is produced...a people committed to Truth - in practice as well as in principle - and dedicated to excellence...a people who can be trusted to struggle uncompromisingly for the liberation of all African people everywhere.

The Independent Black Institution is charged with the responsibility of developing the moral character of its students and staff, and of providing the clear, sane, and well-reasoned leadership which is imperative to a correct struggle for freedom and internal community development.

We must teach precept and be an example.

1. We must initiate a Program of Excellence which demands our best efforts in and out of the classroom, and is aimed at producing a healthy, disciplined environment in our schools, where learning at its best will occur.

2. We must study and teach our history in Afrika, the Caribbean Islands, and especially in America, with a view toward learning from our past mistakes and weaknesses, so as to avoid their repetition, and consolidating our correct moves and strengths, so as to move forward to a higher level of social consciousness and development.

3. We must present a clear picture of our struggle here and abroad and begin to present programmatic ways of resolving our problems.

4. Our institutions must offer constructive programs to those that are victims of the prisons, mental institutions, and the welfare system.

5. All Independent Black Institutions should teach
technical as well as academic skills. Students must also be taught self-reliance by doing the physical work to maintain and better their school and better their homes and community. Whenever possible, students should be taught self-defense for survival and discipline.

6. All Independent Black Institutions must create an atmosphere where male and female roles are discussed and clearly defined.  

Four procedures (judgmental, experimental, analytical, and consensual) have been identified by Smith, Stanley, and Shores as methods of selecting content. Each procedure is worthy of an explanation. When using the judgmental procedure, one determines: first, what social and educational objectives are acceptable; and second, what state of affairs makes these objectives desirable, appropriate, and attainable. The experimental procedure requires a strict application of the scientific method to the curriculum development process: first, tentatively selecting the subject matter; second, developing hypothesis related to specific content; third, trial testing the hypothesis; fourth, determining and analyzing the results; and fifth, checking the results against the hypothesis. The analytical approach seeks to examine either curricular activities or experiences. The purpose of the analysis is to

determine the knowledge and skills that will be generally useful. Other techniques associated with the analytical approach are interviewing, completing curriculum exercises, analyzing the exercises, administering a questionnaire, examining documents, and observing student-teacher performance. Using the consensual procedure one merely collects opinions on what should be taught.

In working with various Independent Black Schools, the investigator has found that the judgmental and consensual procedures have been those most used in selecting content. The judgmental procedure is most applicable to our great concern for the ideological and cultural content of curriculum. However, the consensual approach allows us to tap the genius of the lay Afrikan mind and the "professional" Afrikan. However, during the last year various members of the Council of Independent Black Institutions have made strong moves to improve curricular offering by making use of the experimental and analytical procedures.

Sequence and placement of offerings

Again, in the standard work, by Smith et al, two approaches are cited for determining sequence and placement. In one approach, the developer accepts the learner as he is and adjusts the curriculum experiences to his present stage of development. The other

technique calls for locating curriculum experiences at a pre-determined level and providing opportunities for the learner to master the activities associated with that particular level.

Most curriculum textbooks suggest that at least six factors are involved in the placement of curriculum experiences at a particular level. These traditional factors are maturation of the learner, experience background of learner, mental age of the learner, interest of the learner, usefulness of the content, and difficulty of the content. This writer proposes five more factors which are mandatory for the placement of curriculum experiences in an Independent Black School. These additional factors are: first, a concern for the present and desired level of political consciousness of the learner; second, consistency with the ideology, history, and cultural heritage of Afrikan people; third, the level of development of the mwalimu (teacher); fourth, the relationship of the curricular experiences to the understanding of and/or resolution of the immediate needs of the community; and fifth, the availability of resources and appropriateness of the experiences. All of the materials presented in the final section of this chapter meet these eleven criteria.

The Independent Black School needs to give attention to all eleven factors in the placement of curriculum experiences.

Types of curriculum

Smith, Stanley and Shores identify three types of curriculum. The subject curriculum organizes the content into various subjects
of instruction. The activity curriculum organizes the instruction around the learner's interest. The core curriculum is the organization of subject matter into a unifying core of studies with the intent of making the interrelations of subject matter more evident. The foundation of the educational program of a typical Independent Black School rests upon a core curriculum. However, the basic survival and development subjects are taught as separate units. Therefore, one concludes that the Independent Black School uses both the core and subject curriculum. The core curriculum is most applicable to the overall goals of an Afrikan educational institution. This conclusion is based on the following observations: first, it is useful in defining and solving problems; second, it promotes a set of common learnings for all members of our society; fourth, its structure is determined by the problems facing Afrikan people and the major themes in our historic struggle for freedom, justice, and equality; fifth, it emphasizes the universal elements of Afrikan culture and thus gives our society stability and unity. By combining the core curriculum with the subject curriculum, the survival and development subjects - reading, writing and arithmetic - the Independent Black School can insure that the ability to read, write, spell, use arithmetic, work with others, think effectively and perform a host of other skills is acquired at precisely the moment at which the learner

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8 Ibid., pp. 229-386.
is ready as opposed to waiting until these skills are needed. These principles of core and subject curriculum were incorporated into the Umoja Sasa Shule Curriculum Guide which is present in chart form throughout this chapter.

**Salient features of a Black curriculum**

The final concern related to curriculum development calls for a definition of the salient features of a Black curriculum as a vehicle which brings all participants - learner, mwalimu, community - into personal contact and meaningful involvement with the realities of our past, the needs of our present and the aspiration of our future. Thus a Black curriculum must encompass a concern for the following:

1. Curriculum that is flexible and geared to the unique needs and life situations of Afrikan people, our culture, values, community, nation and race.

2. Curriculum that is appropriately pre-packaged, scheduled and uniform throughout an Afrikan School System.

3. Curriculum that is symbol based in order to perpetuate and distribute through verbal symbols, recordings, still pictures and motion picture the uniqueness of the Afrikan experience.
4. Curriculum that is experience based in order to insure the internalization of curricular experiences.

5. Curriculum that provides a small step, sequenced skill development program.

6. Curriculum that reveals, analyzes, and prescribes a course of action based on our past, yet taking into account our present predicament and motivated by the goals of our future.

7. Curriculum that examines the who, what, when, where, how and why of all questions.

8. Curriculum that receives its substance from our ideological stance and yet is academically oriented.

9. Curriculum that identifies, exposes and confronts reality.

10. Curriculum that requires sufficient concentration in the cognitive, affective and psycho-motor domains.

An examination of the curriculum material presented later in this chapter will show that these ten principles are being adhered to by the Independent Black Schools.

**Instructional Strategies and Practices**

A brief examination of the major kinds of early childhood
education programs in America is essential for a thorough understanding of this dissertation. The following is a description of such programs and a proposal for a type of early childhood program judged to be more relevant for Afrikan children.

Early childhood programs

While critiquing the early childhood programs in America, this writer found that basically three functions are being served by the programs. First, there is the supplementary program which adds to a rich home experience by providing opportunities for work and play with peers in a group setting for largely upper-middle class white children. Second, the compensatory program focuses mainly on providing learning and experiences judged necessary to successful societal participation. These programs attempt to adjust "disadvantaged" children to the dominant culture and ideology. Third, there is the custodial program, which shows only a concern for safe and healthful care of children.

None of these programs has adequately served the needs of Afrikan people. A brief analysis would show that the supplementary programs were not designed for us, the compensatory programs have failed to assimilate our children into the WASP mainstream either

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academically or socially, while the custodial programs have permitted, mainly, our mothers to continue working for someone else's development. The failure of Headstart has been amply documented. The economic and social "benefits" of a large, Black, female, unskilled labor force is well established.

None of the above approaches adequately defines the early childhood education efforts of an Independent Black School. Thus, this writer is proposing a fourth function of early childhood education programs which may be called developmental. The developmental early childhood program of the Independent Black School is built on the following criteria:

1. It is conceived and controlled by Afrikan people.
2. It is independent of all white financial support and influence.
3. It requires the re-education of the parents in order to insure a stimulating Afrikan environment at home.
4. It transmits the cultural heritage and Pan-Afrikan ideology.
5. It provides learning experiences and educational activities which guarantee the acquisition of the basic skills: reading, writing, arithmetic and effective thinking.
6. It relates programatically and organizationally to the community and world needs of Afrikan people.
Note: The fathers and male cadre members of Umoja Sasa Shule took all male watoto on a weekend camping trip at Delaware State Park.
Note: The fathers and male cadre members took the watoto on a three-hour survival hike at Delaware State Park. Thus, parents are participating in their own re-education while supporting the program.
Note: The program at Umoja Sasa Shule strives to involve the extended family as noted by the three generations of Griffins attending the Kwanzaa Karamu Feast.
Note: Some cadre members spent Kwanzaa with MPINGO, a Nationalist Organization at London Correctional Institution.
7. It provides economic stability and spiritual development for the total family.

8. It strives to rebuild and restore a child, a home, a people, a community and a race to their rightful position.

The traditional early childhood program sought only to provide as rich an experience as possible, to build beginning competency in academic areas and to develop prerequisite skills, vocabulary, and attitudes. For the Afrikan child the former is partially necessary but clearly not sufficient for his growth and continuous development. Black parents are removing their children from the compensatory and custodial programs at an ever increasing rate. Simultaneously, the enrollment of Afrikan youth in Independent Black School is steadily increasing. The common instructional practices of the early childhood education program of an Independent Black School include first-hand experiences, a diversity of instructional supplies, esthetic experiences, revitalizing, enrichment, developmental experiences in the arts, application of the products of educational technology and comprehensive evaluation.

In addition to the things already cited, the early childhood program of the Independent Black School has the following distinguished characteristics:

1. It is inviting, attractive, and stimulating.

2. It is staffed by people who are conscious, committed, concerned, responsive, and imaginative.
Differences between training, teaching and learning

This writer views some of the work of Carl Rogers as offering value insight into the essence of education. Rogers defines training, teaching, and learning in terms that clarify and compliment the Independent Black School Movement. The Second College Edition of Webster's New World Dictionary of the American Language defines training as:

the development of a particular faculty or skill toward a particular occupation, a disciplining to endure something difficult, to subject to certain action, exercises, etc., in order to bring to a desired condition, to guide or control the mental and moral development of.

Rogers views teaching as meant:

to instruct, to impart knowledge or skill, to make someone know something, to show, to guide or direct someone from a superior vantage point, to pile upon, put in order, erect, arrange or build, stresses the development of latent

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3. It has a storehouse of raw materials.

4. It analyzes, studies, refines, and ultimately understands our people's resources and problems.

5. It is a vital part of the community and a vehicle for its empowerment.

6. It recognizes that knowledge is boundless and thus needs to be continually sought, understood, and interpreted.

7. It provides everyone with opportunities to share their talents, to grow, and to relate to others: aged, sick, prisoners, etc.

8. It provides students with opportunities to be responsible for themselves, their community, and ultimately their world.

9. It is structured for the discovery of latent competencies in its participants.

10. It allows each child and the total group to realize the power of collective action.

11. It is led by an administrator who can and does play all needed roles, meaning that he is also a follower, learner, participant, worker, creator and developer.
faculties and powers by formal systematic
means, to develop the character of.

Webster's New World Dictionary describes the uniqueness of
learning as:

to get knowledge of or skill in by study,
experience and instruction, to come to know
what to know, to acquire as a habit or attitude, to find out with certainty by careful
inquiry, experimentation and research, to
bring to light by diligent search something
that has been concealed, lost, or forgotten.

This writer sees these three processes as following a natural pro-
gression, with learning as the highest form of mental and
personal development. Unfortunately, the efforts directed at Afrikan
people in the public, private, and parochial schools of America
has been geared toward training and teaching. The Independent Black
School movement is another attempt by Black people to move our-
selves to the highest level of intellectual development - learning.

11 Carl Rogers, Freedom To Learn (Columbus, Ohio: Charles E.

12 David B. Guralnic (ed.), Webster's New World Dictionary
of The American Language, p. 804.
Nevertheless, all three forms of education (training, teaching and learning) are essential to the Independent Black School.

There are things which are best suited to rigid training, such as ideology. Yet, teaching will facilitate a correct interpretation of our past or understand of our present and facilitate wise planning for the future. Further, good teaching will provide us with a way to survive in a hostile and unchanging world. Learning insists upon the individual applying his training and teachings in a search for truth.

Carl Rogers has further described learning as requiring the personal involvement of the whole person. Learning is pervasive, meaning that it makes a difference in the behavior, attitude and personality of a person. In addition, learning is evaluated by the learner in terms of his needs, wants and ignorance. Finally, the essence of learning is meaning. Later, in the same work, Rogers notes ten criteria for learning that are worthy of reflection: first, that people have a natural potential for learning; second, that subject matter must have relevance for the student's purposes; third, that learning is threatening to the self; fourth, that learning proceeds if experiences are perceived in differentiated

13 Rogers, Freedom To Learn, p. 5.
fashion; fifth, that learning is most significant if acquired through doing; sixth, that a student must participate responsibly in the process of learning; seventh, that learning has the most lasting and pervasive effect if it is self-initiated and involves the whole person; eighth, that learning fosters independence, creativity, and self-reliance and in order to do so self-criticism and self-evaluation are basic; ninth, that learning tends to be resisted if the perception of oneself must change; and tenth, that learning is a process of being open to experience and being willing to incorporate into oneself the process of change.

Qualities of an Mwalimu (teacher) and a Mwanafunzi (student)

Regarding the qualities of a Mwalimu (teacher) in an Independent Black School, the work of Brother Don L. Lee offers tremendous insight into the essential mwalimu/mwanafunzi (teacher/student) relationship. Lee says that the teacher/student relationship is of major importance and must be understood and adhered to if an atmosphere of learning, discipline and respect is to be created. We are all students, but some of us have been students longer and have acquired a body of knowledge that must be passed on to those who are just entering formal life-studies. The former we call

14 Ibid., pp. 157-164.

the teacher - mwali mu, the latter we call the student - mwanafunzi. The mwali mu and the mwanafunzi are equally responsible to each other and must develop an unbreakable trust between themselves. In order for this relationship to grow and develop, the role of the mwali mu and of the mwanafunzi must be clearly described. Considerable treatment will be given to this subject because the strength of the Independent Black School rests upon this concept.

Concerning the mwali mu Brother Lee notes the following seven points: First, a teacher must be an example of what he teaches. A teacher must set direction for our youth. The personal contradictions of a teacher can wipe out years of hard work. Second, a teacher must always impart knowledge with an eye on reality. A teacher must pull examples from the real world that we are involved in daily, thus giving knowledge and understanding a practical application. Third, a teacher must never tire of teaching. A teacher's life style is a lesson, because he concentrates on the four ingredients for an Afrikan reality: to work, to study, to create and to build. Fourth, the uppermost imperative of the teacher is the development of the moral, spiritual, and physical well being of the student. Fifth, the teacher must be conscious of and concerned about the students well being outside the classroom in order to develop the communal spirit to the highest. Sixth, the teacher must encourage the student to investigate all areas of life-studies. Finally, the teacher must base all teaching upon tradition and reason, and all material must be treated both theoretically and scientifically.
The emphasis must always be placed on the Afrikan man in relation to his community; emphasizing the responsibility of the students to their community, organization and family.

The mwanafunzi's relationship and responsibilities is described by the following eight points. First, the student is the nation becoming and never tires of learning. Second, the good student is committed to the institution, to the organization, to his people, and to the acquisition of knowledge that will aid his people. Third, the good student lives the Black Value System – Nguzo Saba. Fourth, the good student uses work, study, creativity, and building to move from Black purpose to Afrikan reality. Fifth, a good student remembers that his conduct outside of the organization reflects upon the organization. Sixth, the good student values keeping the spirit of sharing and learning with him at all times. Seventh, the student must develop good study habits, always show a willingness to learn, and always be respectful to the teacher. Eighth, a good student seeks knowledge with understanding and practical application, by continually asking questions and challenging the teacher to give him all the knowledge he possesses.

A theory of instruction

The realization of everything in this chapter rests upon a

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16 Ibid., pp. 68-69.

17 Ibid., pp. 69-74.
theory of instruction and an approach to developing an instructional system. Jerome S. Bruner has described the four major features of a theory of instruction. First, a theory of instruction must specify the experiences which most effectively implant in the individual a predisposition toward learning. Second, it must specify the ways in which a body of knowledge should be structured so that it can be most readily grasped by the learner. Third, it must specify the most effective sequences in which to present the materials to be learned. Finally, a theory of instruction must specify the nature and pacing of rewards and punishment in the process of learning and teaching.

The work of Bela H. Banathy is one of the sources of this writer's knowledge of the application of systems theory to educational development. Banathy describes the vast scope of the systems effecting instructional development. He notes that three levels of systems are involved in the process. These three systems are suprasystem, subsystem, and system. The suprasystem of education is viewed as society. Society gives the system its input (students), resources (money), constraints (economic and political ideals) and evaluates its adequacy. The subsystems are seen as a part of the total system. The effectiveness of the subsystem depends upon the integration and interfunctioning of its various

systems, i.e., education subsystem, political subsystem, etc. The system is an assemblage of parts into organized wholes for the attainment of a specific purpose. The systems operating in an educational subsystem are: instructional, guidance, administration, personnel, curriculum, and evaluation. The system must produce an output which satisfies the subsystem and ultimately the suprasystem in order to maintain itself.

Developing an instructional system

The transformation of these major system strategies into the domain of education requires: first, the formulation of specific learning objectives, clearly stating whatever the learner is expected to be able to do, know and feel as an outcome of his learning experiences; second, that tests be developed to measure the degree to which the learner has attained the objectives; third, that the input characteristics and capabilities of the learner be examined; fourth, that whatever has to be learned be identified so that the learner will be able to perform as expected; fifth, alternatives needed to achieve the stated objectives be considered when selecting content, learning experiences, components, and resources; sixth, that the system be installed and information collected from the findings of performance testing and systems evaluation; and finally, that the system be regulated by the feedback from testing
and evaluation in order to ensure ever-improving learning achievement.

This writer feels compelled to note that instruction is merely a process rather than the purpose of education. Yet, care must be taken to improve the human quality necessary in this process. Curriculum is the content of an instructional system which has four basic components: first, the analysis and formulation of objectives; second, the analysis and formulation of learning tasks; third, the design of the system; and fourth, the implementation and quality control. Those of us struggling to develop Independent Black School are working to incorporate the positiveness of recent educational technology into our programs. The following activities are offered as evidence of that effort: (1) the Umoja Sasa Shule Curriculum Guide, (2) the Annual CIBI Teacher Training Institute, (3) the Afrikan Teachers Corp, (4) the First Eastern Regional Conference on Correct Black Education, (5) the Algebrick Math Workshops at Uhuru Sasa Shule and (6) the Umoja Sasa Shule Curriculum Development Workshops.

20 Ibid., p. 22.

21 Ibid., pp. 28-29.
Curricular offerings at Independent Black Schools

An important feature of this investigation is an examination of the curriculum offered by Independent Black Schools. Specifically, this writer will share materials from Uhuru Sasa Shule and Umoja Sasa Shule. The areas of music, arts and crafts, language arts, and science will be reviewed. Umoja Sasa Shule has developed a curriculum based on behavioral – political objectives, with content selected to achieve the stated goals. The Umoja Sasa Shule curriculum guides for music, art and crafts, and language arts and science represent an adaptation of the Center for the Study of Evaluation's Hierarchial Objectives Charts to the concepts and concerns of Afrikan people.

Music curriculum

An understanding of the music curriculum guide will be facilitated by an examination of the adapted charts and an analysis of the content of various songs and activities. Herewith, the charts from the Umoja Sasa Shule Curriculum Guide For Afrikan Music are presented on pages 150-152.

The teachers of Afrikan children must be revolutionaries. These teachers must be alive, aggressive, and possess mature thoughts about what life can and should be for mankind. The teacher must work, fight, produce, motivate, curse, and even antagonize people to value music as a catalyst, causing people to become more concerned about their lives. Through music the souls of the people
are exposed to the stark truth of reality. The music teacher
must use his material to awaken Afrikan people to the power
we possess. The teacher must work unceasingly to expose white
America's myths and to destroy them. However, the Afrikan
teacher must remain cognizant of the fact that revolutionary
music will not free Afrikan people. It will allow us a means of
expression. It will provide a vehicle for transmitting our story
to our youth. Finally, revolutionary music will clearly define
the political, economic, social and educational dilemma facing us.
It will assist us in reaching people who might not normally have
an opportunity to hear our message and thereby enable more
Afrikan people to take a stand for freedom, justice, and equality.

The following are examples of the songs used at Umoja Sasa
Shule in order to achieve the objectives of the music curriculum.
The first example uses a popular rock tune by Sly and the Family
Stone.

STAND!

Stand
In the end you'll still be you
One that's done all the things you set out to do

Stand
There's a cross for you to bear
Things to go through if you're going anywhere

Stand
For the things you know are right
It's the truth that the truth makes them so uptight
Stand
All the things you want are real
You have you to complete and there is no deal
Stand, Stand, Stand
Stand, Stand, Stand

Stand
You've been sitting much too long
There's a permanent crease in your right and wrong

Stand
There's a midget standing tall
And the giant beside him about to fall
Stand, Stand, Stand
Stand, Stand, Stand

Stand
They will try to make you crawl
And they know what you're saying makes sense and all

Stand
Don't you know that you are free
Well at least in your mind if you want to be
Everybody
Stand, Stand, Stand

(Sly And The Family Stones)

Warriors Of Umoja

We are the warriors of Umoja Sasa
You hear so much about
The people stop and stare at us
Whenever we go out.

We're not a bit stuck up
About the Black things we do
Most Black people like us
And we hope you like us too

Oh! As we go marching
As the drum begin to beat
Moja
Mbili
Tatu
Ne
You'll hear us saying
The Warriors of Umoja Sasa
Are on their way. Hey! (Imani)
Wimbo Song

Praise the Red, the Black and the Green  
Brothers and Sisters we're being redeemed  
Open up  
Your eyes and see  
We're on our way to being free  

Red is for the blood  
(that we shed)  
Black is for the race  
(that's us!)  
Green is for the land,  
(that we need)  
If the Black man's to take  
his rightful place  
(Yusef Iman)

Wading into Blackness

Wade into Blackness  
Wade into Blackness children  
Wade into Blackness  
Blackness is passing from door to door  

We must have Imani  
We must have Imani, children  
We must have Imani  
Blackness is passing from door to door  

Kujichagulia  
Kujichagulia children  
Kujichagulia  
Blackness is passing from door to door  
(Lubengula)

Nguzo Saba Song

I said UMOJA  
UMOJA, it means unity, unity  
I said Kujichagulia  
Kujichagulia - means self-determination  
self-determination  
I said UJIMA  
UJIMA means collective work and responsibility  
Collective work and responsibility  
I said UJAMAA  
UJAMAA means Cooperative Economics,  
Cooperative Economics
I said NIA
NIA
it means purpose, it means purpose
Kuumba, Kuumba
means Creativity
Creativity
Imani
Imani
means faith in our Blackness
Faith in our Blackness

Umoja
Kujichagulia
Ujima
Ujamaa
Nia
Kuumba
Imani (Uhuru Sasa)

The above songs or chants, which are a part of the daily ritual and instruction at Umoja Sasa Shule, represent the kind of content used at an Independent Black School to achieve its objectives. The performance of these songs by the watoto assists in developing singing skills, instrumental playing skills, rhythmic responses, aural identification skills, music knowledge, and an appreciation, and enjoyment of and an interest in Afrikan music.

Arts and crafts curriculum

The arts and crafts curriculum at Umoja Sasa Shule involves work with various media and elements. The examples used by this investigator will involve the use of coloring skills. The Umoja Sasa Shule Curriculum Guide for Arts and Crafts includes the hierarchial objectives chart illustrated on page 159.

As an example of materials used in Independent Black Schools several coloring books may be cited, the most noteworthy of which
THE HIERARCHICAL OBJECTIVES OF AFRIKAN MUSIC

AFRIKAN MUSIC

APPRECIATING AFRIKAN MUSIC

- Appreciates beauty as expressed through the musicians of Afrikan sound and dance
- Nurtures the role of the individual in the collective performance of revolutionary music
- Values Afrikan music as an artistic and creative endeavor of the revolution
- Appreciates the role of the Afrikan musician in a revolutionary society
- Appreciates the many types of Afrikan music and the musical contribution of Afrikan musical periods

AFRIKAN MUSIC APPRECIATION AND INTEREST

ENJOYMENT AND INTEREST IN AFRIKAN MUSIC

MILITANT MUSICAL INTEREST

- Listens attentively in the classroom
- Participates eagerly in classroom musical activities
- Discusses music aesthetically and critically
- Aggressively supports and promotes the ideology of the revolution through music
- Explores the history of and suppression of the genius of Afrikan music
- Feels aesthetic, emotional, and physical responses to music

MILITANT MUSICAL ENJOYMENT

- Differentiates between types of music and instruments enjoyed
Chart II

THE HIERARCHICAL OBJECTIVES OF AFRIKAN MUSIC

AFRIKAN MUSIC

MUSICAL IDENTIFICATION

AUDURAL IDENTIFICATION

STYLISTIC IDENTIFICATION

UNDERSTANDING AFRIKAN MUSIC

MUSIC KNOWLEDGE

KNOWLEDGE OF MUSICAL FACTS

KNOWLEDGE OF MUSICAL EFFECTS

IDENTIFIES THE MOOD OF THE MUSICAL SELECTION BY SOUND
IDENTIFIES THE HARMONIC, RHYTHMIC AND MELODIC CHARACTERISTICS OF THE SELECTION BY SOUND
IDENTIFIES VARIOUS TYPES OF MUSICAL INSTRUMENTS AND THEIR FAMILY BY SOUND
IDENTIFIES THE MAJOR AFRIKAN COMPOSITIONS AND COMPOSERS BY SOUND
CAN FOLLOW A SIMPLE MUSICAL SCORE WHEN LISTENING

IDENTIFIES VARIOUS TYPES OF AFRIKAN MUSIC (CHRISTIAN, JAZZ, BLUES, FUNK, ROCK, LIBERATION, ETC.)
ASSOCIATES DISTINCTIVE RHYTHMIC PATTERNS WITH TRIBAL GROUPINGS, NATIONAL ORIGINS, OR VARIOUS PERIODS IN TIME

KNOWLEDGE OF THE HISTORICAL AND NATIONAL DEVELOPMENT OF AFRIKAN MUSIC
KNOWLEDGE OF THE LIVES AND WORKS OF FAMOUS AFRIKAN PEOPLE IN MUSIC
KNOWLEDGE OF VARIOUS TYPES OF MUSIC, STYLES, PERIODS, AND FAMOUS WORKS OF AFRIKANS
KNOWLEDGE OF THE VARIOUS TYPES OF MUSICAL INSTRUMENTS
UNDERSTANDS COMMON MUSICAL TERMINOLOGY
UNDERSTANDS AFRIKAN MUSICAL THEORY

GREATER UNDERSTANDING OF AFRIKAN CULTURE THROUGH LISTENING TO, STUDYING, AND PERFORMING ITS MUSIC RECOGNIZES THE POLITICAL, CULTURAL, AND TRIBAL BACKGROUNDS PRESENT IN DIFFERENT MUSICAL SELECTIONS AND DANCES
are entitled: Chaka of East Afrika, Color Us Black, Think Black, and Billy's Surprise. The Chaka of East Afrika coloring book gives the story of a young Afrikan named Chaka. Chaka is a member of the Wachagga tribe, a group of people in Tanzania. Chaka lives on the slopes of Mt. Kilimanjaro, the highest mountain in Afrika. In the story one finds basic words written in both English and Swahili. The book describes Chaka working with his father - their coffee plantation, and playing with his friends Kembah and Sia. The booklet helps: develop pride by giving information on Afrikan history; develop family unity and self-reliance through work; develop a spiritual love for man and nature. Finally, it helps the watoto learn Swahili, the language of their East Afrikan brothers and sisters. The use of these coloring books and other craft activities is intended to insure the attainment of the goals and objectives in the Arts and Crafts area at Umoja Sasa Shule as well as to develop reading skills, self-concept, ideological consistency and unity. Several extracts from these books are included for your review at the end of the Arts and Crafts sections.

The variety and depth of the arts and crafts curriculum at Umoja Sasa Shule is revealed by a brief description of eleven

22

related activities. The watoto made musical instruments such as drums, tamperines, marrockas, steel drums, and rhythm sticks, using cereal boxes, tire tubes, trash can, tree limbs, sand paper and basic hand tools. Afrikan masks were made using ballons, scraps of paper, wheat paste and paint. Each watoto made a set of place mats for his family using vinyl plastic. Using drawing paper, paint, clay and sticks the watoto made the Pan-Afrikan flag. The watoto made a collage depicting Afrikan life using a wall in their village, paper and Afrikan magazines, newspapers, pictures etc. Using boxes, grass, paint, chalk, tooth-picks, tree branches, and mud a scene was created showing the difference between an Afrikan village, a slum neighborhood, and a contemporary Afrikan community. The watoto made decorative shells using clam shells and paint. They were deliberately made very small to encourage their parents and love ones to stop smoking. Each watoto made a wall plaque after many Afrikan magazines were collected and wooden plaques were provided. The plaques were completed by cutting out a favorite picture and pasting it on the wood. In the area of traditional Afrikan art history the following things were done: first, slides of Afrikan art were shown; second, the entire shule was taken on a field trip to the local art galleries to see displays of Afrikan art; and third, a permanent display of Afrikan wood carvings and paintings by Afrikan artists were collected by the Kikuyu Tribe and given to the shule.
Anything you don't control can be used against you.

H. Rap Brown

Note: An excerpt from Think Black depicting the use of current issues as appropriate content at an Independent Black School.
Note: An excerpt from Color Us Black showing the use of Pan-Afrikan symbols during an arts and crafts activity.

RED BLACK AND GREEN
Note: An excerpt from *Color Us Black* which allows the watoto to form the shape of Motherland.
Note: An excerpt from Billy’s Surprise which familiarizes the watoto with the legitimate names of the Afrikan countries.
Language arts curriculum

In the area of language arts and science the hierarchial objectives charts in the Umoja Sasa Shule Curriculum Guide represent an exact reproduction of the Center for the Study of Evaluation's charts. The charts are available on pages 175-185. The language arts program at Umoja Sasa Shule creates an optimum learning environment by requiring the interaction and involvement of linguistic, political and cultural concerns. The activities utilized by Independent Black Schools to achieve these objectives are worthy of exhaustive consideration.

The activities and materials to be shared by this writer include: first, Pourquoi Stories developed by the Kikuyu Tribe at Umoja Sasa Shule under the direction of Mwalimu Mayimuna; second, Poems developed by the Kikuyu Tribe at Umoja Sasa Shule under the direction of Mwalimu Mayimuna; third, Li'l Tuffy And His ABC's developed by Jean Pajot Smith; and fourth, The Weusi Alfabeti developed by Kasisi Yusef Iman at Uhuru Sasa Shule; fifth, The New Baby Story by Mwalimu Imani; sixth, two Kujichagulia Spirit Stories by Mwalimu Damali.

The Pourquoi Stories are a collection of responses from the Kikuyu Tribe watoto to the following questions: Why does the elephant have a long nose?; Why is the Black panther black?; Why to fish live in an aquarium?; Why does the camel have a hump?; Why does the giraffe have a long neck?; Why is the gorilla ugly?; Why does the duck quack? The watoto completing these exercises were
between the ages of six and eight years old. The watoto were asked to prepare a printed response to the questions on primary paper. The complete set of responses from each watoto were made into a set of reading booklets for that particular village. This exercise provided opportunities for developing proficiency in such areas as recognition of word meaning, understanding ideational complexes, oral reading, and writing. Selected several examples of the work follow:

**Why Do Elephants Have Long Noses?**

Elephants have long noses and they live in Africa. They have long noses to pick up things and drink water. The elephant takes the wood from the water when he takes it to Nigeria. All the time he takes the wood down to Nigeria. Because of this work his trunk grew longer and longer.

*by: Sister Nini*

**Why Is The Black Panther Black?**

I know why he is black. He sits in the sun too long. That is why he is black. He is black and maybe he likes being black. And I like being Black too.

*by: Sister Bisa*

The booklet entitled *Poems* was developed in a similar manner and for a similar purpose by the Kikuyu Tribe watoto at Umoja Sasa Shule during the summer of 1972. In this exercise the watoto were
shown a picture of a noted Black person and instructed to select words to describe the person from a long list. The instructions further stated that the watoto were to write the individual's name and the words selected on a sheet of primary paper. Some of the responses received were:

Marcus Garvey
Great, Leader, Moving
Speaking, Loving, Black, Proud

by: Brother Changa

Ali
Great, Boxer, Bouncing,
Jumping, Dancing, Poet, Black

by: Brother Ambe

Martin Luther King, Jr.
Writer, Brother, Loving,
Liking, Caring, Black, Freedom-fighter

by: Brother Kalomo
Malcolm X

Great, Black, Helping,
Thinking, Speaking, Man, Strong

Malcolm X

by: Sister Tuere

A number of materials prepared for Black children have been found useful in teaching language arts. The coloring book, *Li'l Tuffy And His ABC's*, is aimed at developing recognition of word meanings, phonetic recognition, and structural recognition.

The *Weusi Alfabeti* is a word recognition tool which combines ideology and the teaching of the alphabet, auditory perception, consonants, vowels, variant sound-spelling patterns, and the use of phonics as a reading tool. The *Weusi Alfabeti* represents perhaps the most useful curricular aid developed by an Independent Black School. A 54 page booklet, it includes sheets of primary paper that provide the watoto with opportunities to practice related skills. In the booklet, each letter of the alphabet is given a meaning and accompanied by an illustration and annotation. Examples of this booklet are included on pages 164-165 for your review.

However, this writer is including a listing of the meanings associated with each letter for an immediate review:

23

As is for Afrika  
Bb is for Black  
Cc is for Culture  
Dd is for defend  
Ee is for equality  
Ff is for freedom  
Gg is for our Greatness  
Hh is for our History  
Ii is for intelligence and the correct ideology  
Jj is for Justice  
Kk is for Knowledge and King  
Li is for some land  
We'd better get some as fast as we can  
Mm is for our men  
Nn is for our nation  
Oo is for organize, and then we will nationalize  
Pp is for Power and F is for Pride  
Qq is for Queens, with Black men they will unify  
Rr is for our race  
Ss is for school  
Tt is for the Truth we learn in Uhuru Sasa School  
Uu is for unity Black people that's the key  
Vv is for victorious  
Ww is for wisdom  
Xx is for negro who's blind, deaf, and dumb  
Yy is for our youth  
Zz is for their zeal  
Bringing Forth a Black nation, you've got to have some zeal\(^{24}\)

Another experience was had by the Masai Tribe at Umoja Sasa Shule, which consists of watoto between the ages of three and four. The reading of stories is an integral part of their daily program.

Note: An excerpt from Weusi Alfabeti which combines the Afrikan heritage with the practicing of forming letters.

His is for our History

Hh

Hh
Kwalimu Damali developed two fiction stories for the Masai Tribe. The first story is entitled "The Kujichagulia Spirit Meets The White Man." The following is reprinting of that story:

THE KUJICHAGULIA SPIRIT MEETS THE WHITE MAN

Umoja - Unity; Kujichagulia - Self Determination; Ujima - Collective Work and Responsibility; Ujamaa - Cooperative Economica; Nia - Purpose; Kuumba - Creativity; Imani - Faith.

MANY, MANY YEARS AGO, long before the Nguzo Saba was known to Afrikan people outside of Afrika, all but one of the Seven Principles were stolen from us. They were stolen from us just as we were stolen from the Motherland, Afrika. The white men who stole us thought that if they took away our principles we would not mind being slaves. We would not want to be a race of people who loved and helped each other. He thought we would only want to serve him.

But ------ while trying to hide the Seven Principles in a cave on the highest mountain he could find, the white man made a mistake. He opened the net in which the Seven Principles were caught. The white man being as stupid as he is, thought that if he could make the Seven Principles his, then his Nation would be as great a Nation as the Black Nation. But No! That would never be for the Seven Principles belonged only to the Dada's and Ndugu's of the Afrikan Nations.

When the white man realized that he could never make the Seven Principles his, he hurriedly tried to close the net. But it was too late, one of the Seven Principles had escaped.
All of the other principles were happy that the Second
Principle of the Nguzo Saba had escaped. For they knew that the
spirit of Kujichagulia - Self Determination would live among
Black people all over the world until the end of time. They also
knew that The Spirit of Kujichagulia would set them free, so that
they could live with us and help us in our struggle to FREE our­selves from the bonds of the white man.

UMOJA - unity
UJIMA - collective work responsibility
UJAMAA - co-operative economics

It had been a number of years since the Kujichagulia
Spirit has escaped from the white man. He had spent most of his
time alone and in hiding but being the spirit of Self-Determi­nation he was determined to free the other six principles from the
cave of the white man. He knew that it would be hard because the
white men guarded the cave day and night. Knowing that, it would
be hard to help all of the principles to escape he must decide
which of the other principles he must help first. He also knew
that his people needed all of the principles - so the choice would
not be an easy one to make.

He knew his people needed Umoja so that they might Kazi as
one in Nation building. Ujima and Ujamaa were important but he
would have to help them escape together, this he could not do with­out the help of Nia. He would also need the help of Nia to help
Kuumba and Imani. So it was settled, he must free Nia.

Nia would give their people a purpose. The purpose being to free themselves from the oppression of the whites.

Having decided to free Nia, the Kujichagulia Spirit began to lay out a plan of action. This done he went back into hiding to await the best time to free the Spirit of Nia.

As we all know, the 4th of July is one of the most celebrated of the holidays white people have. And it was on this day that the Kujichagulia Spirit had decided to act. He knew that the white man guarding the cave would be having a little party for himself and that he would not be watching the cave all the time.

On the 4th of the month of July the Kujichagulia Spirit got up very early in the morning, the Sun had not even come out to greet the world. The Kujichagulia Spirit slipped quietly to the cave where the Six principles were hidden. He saw that the white man who guarded the cave was still asleep. He went to where he lay and wrote in the dirt. WE ARE FREE. Then he went behind the mountain and began to dig a long tunnel just big enough for a Spirit to slide through. When he had almost reached the cave, he stopped digging and went to hide behind some trees to wait on the white man to wake up.

When the white man woke up, he saw written in the dirt beside him the words WE ARE FREE. Because this day was the 4th of July and the white people were celebrating the freedom they had won from other white men, the white man thought that one of his fellow whites
had written it as a joke. So the white man got up to go looking for his white friend.

Upon seeing the white man wake up, the Kujichagulia Spirit had moved to the other side of the mountain, away from the tunnel he had been digging and had started a small camp fire. When the white man saw the smoke of the campfire, he began to walk in that direction. When the white man had walked far enough away from the cave, the Kujichagulia Spirit went back to finish digging the tunnel. As he got closer to the cave he began to call out to the Six Principles to get ready. The Kujichagulia Spirit only had a few minutes before the white man would realize that he had been tricked and would return to the cave, so he had to work fast. He began to call out to Nia, "Ni ---a, Ni ---a."

On hearing his name, Nia knew that he must be ready to run with the Kujichagulia Spirit as soon as he appeared in the cave. But - the Spirit of Nia did not want to leave without Umoja. Nia and Umoja had become very good friends and were very happy together. The other four principles knew that they must wait for the chance to escape, so they decided to help Umoja escape with Nia. They also knew that it would be easier for three Spirits than it would be for two Spirits to help them escape.

First, they tied a knot in a blanket, then they tied the blanket on the Spirit of Nia's back. Then they cut a hole in the
blanket so Umoja could climb in. Once Umoja was in, they very quickly sewed up the hole. Now every one would think that the Spirit of Nia was just carrying his clothes in a big bundle on his back.

Now when the Spirits heard the Kujichagulia Spirit calling out to the Spirit of Nia, they knew everything was ready and that they must hurry and have Nia ready to run the minute the tunnel was finished.

All of a sudden a large shadow appeared over the Spirits and they knew it was the Kujichagulia Spirit. The Kujichagulia Spirit grabbed the Spirit of Nia by the hand and together they began to run back through the tunnel. At the end of the tunnel they would find two winged leopards, Destiny and Nation. Just as they reached the end of the tunnel they could hear the white man returning to the camp shouting and cursing because he had been tricked. When he saw no signs of anyone having been in the camp while he was gone, he ran to the back. As he turned to go behind the cave, he could see the two Spirits mounting the Leopards. He knew he must catch them so he ran as fast as he could. Just as he was about to grab the Spirits by their Dashikis, Destiny and Nation took off like a burst of lightning. They flew away so fast, that the sky turned a dark gray and the white man was left shouting and cursing because he knew he had let another Spirit escape and his people would be very upset with him.

As soon as the Spirits reached a cloud from which they could
not be seen, they got off of Destiny and Nation and told them to fly away and hide in the land of the free Black people.

When the winged leopards were out of sight and the Spirit of Nia knew that they were safe, he took the blanket from his back and out flew Umoja. The Kujichagulia Spirit was both surprised and very, very glad to see Umoja.

Now together in Unity they would be determined enough to plan a quick escape, their purpose being to free all of the other Spirits.

Another "crisis" at Umoja Sasa stimulated the creativity of Mwalimu Damali. Nini, a watoto, was about to loose a tooth. The watoto was too afraid to permit anyone to remove the tooth. Other watoto began talking about the tooth fairy, trying to convince Nini to get the tooth pulled. Mwalimu Damali seized upon this teaching moment and drafted the story entitled The Kujichagulia Spirit Meets The Tooth Fairy. The story is included here as another example of a language arts experience developed in an Independent Black School.

THE KUJICHAGULIA SPIRIT MEETS THE TOOTH FAIRY

One day while helping a very young Dada be brave enough to let her Baba pull her tooth, The Kujichagulia Spirit overheard the "Tooth Fairy" tell the "Sand Man," "Ah! there's another one of those people getting a tooth pulled. You know Sandman, those people are really very down-hearted people, they are never able to do anything to help themselves. And I hate going to their homes, but I
feel that I must help the poor children in some way. Of course, I don't waste too much on them."

Now, when the Kujichagulia Spirit heard this he was furious, the nerve of that Tooth Fairy who hardly ever left more than a dime and on top of that she even took the tooth. A person should be able to do with his teeth as he pleases. If she disliked coming to our homes then he must arrange it so she wouldn't have to anymore. Besides most Black people didn't want her cheap charity anyway.

The Kujichagulia Spirit went right up to the Tooth Fairy and said to her, "All right, Tooth Fairy, you have visited the last Black family that you shall ever visit. You are a white Fairy and you are for white people, You are not needed or wanted by Black people. Black people will no longer tell their children about you, hoping that you will take pity on them and bring them something, anything even a dime. You need never again feel that you must help our children. We do not need your help, SO, STAY AWAY."

At this point the Tooth Fairy flew away muttering something about "the nerve of you people, always biting the hand that feeds you." But the Kujichagulia Spirit knew that the Tooth Fairy was only mad because he had stood up for the rights of Black people the world over.

So now when a Black Watoto looses a tooth, the Kujichagulia Spirit gives him the determination to be brave while the tooth is
being pulled and leaves something the watoto really will enjoy.
But best of all, the Kujichagulia Spirit leaves the tooth for
the watoto to do with as he pleases.

This investigator has found that the language arts program
at Umoja Sasa Shule yields the following results: first, it
maximizes wanafunzi and wanafunzi-mwalimu interaction in the
classroom; second, it maximizes opportunities for wanafunzi to
talk about familiar objects and experiences as well as new objects
and experiences; third, it utilizes many opportunities for language
development during a classroom day; fourth, it utilizes the kinds
of thinking processes that guide wanafunzi to the development of
effective language—e.g. observation, comparison, classification,
extension, and summarization; fifth, it maximizes opportunities
for wanafunzi to verbalize sense, emotional and ideological impres-
sions; and finally, it maximizes opportunities for everyone in-
volved to properly understand the relationship between oral language
and reading or writing skill development.

**Science curriculum**

In the area of science curriculum this writer is presenting:
first, *Tony's Sickle Cell Crisis*; and second, a Living Things Unit
including a list of activities and stimulating questions, and third
a play entitled "We Are The Five Little Pigs" by Mwalimu Kafi.
Each of these curriculum aids are used at Umoja Sasa Shule with
Chart V

THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

LANGUAGE ARTS

**Readiness Skills**

- Recognition of aural and pictorial meanings
- Understands spoken word meanings and meaning sounds
- Understands pictorial representation of meaning

**General Readiness Skills**

- Development of skills in listening and following directions
- Develops listening skills
- Follows directions

**Chart Details**

- Identifies objects or pictorial representation of spoken words
- Identifies objects or pictorial representation of common environmental sounds
- Orally describes meaning of spoken word
- Groups pictures to reveal meaning of a spoken event
- Identifies meaning of symbols
- Tells meaning of a picture
- Tells story related to a sequence of pictures
- Maintains quiet concentration when listening
- Blocks out distractions when listening
- Performs a task given simple directions
- Follows directions through games
Chart VI

THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

LANGUAGE ARTS

READINESS SKILLS

VISUAL FACILITY
- Distinguishes and names colors, shapes, and sizes

VISUAL DISCRIMINATION AND RECOGNITION
- Reads from left to right
- Use of left-right convention in visual representations
- Orders pictorial representations of events in time from left to right
- Develops good figure-ground discrimination

MENTAL IMAGERY
- Has good mental imagery
- Describes familiar situations pictorially
- Represents familiar situations can solve visual problems by tracing only

Recognizes and names basic colors, shapes, and sizes randomly
- Distinguishes among basic colors, shapes, and sizes readily
- Names alphabet in order
- Names and identifies vowels and consonants
- Identifies one letter from a group of letters
- Distinguishes upper-case and lower-case letters
- Names beginning, middle, and ending positions in words and sentences
- Orders letters in making a word from left to right
- Places words from left to right of card in a sentence
Chart VII
THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

LANGUAGE ARTS

READINESS SKILLS

IDENTIFIES SPEECH SOUNDS: IDENTIFIES VOWEL SOUNDS
IDENTIFIES CONSONANT SOUNDS
RECOGNIZES COMMON ENVIRONMENTAL SOUNDS

RECOGNIZES SOUNDS

DISTINGUISHES AMONG SPEECH AND NON-SPEECH SOUNDS:
DISTINGUISHES AMONG VOWEL AND CONSONANT SOUNDS
DISTINGUISHES AMONG GROAN SOUNDS AND COMMON ENVIRONMENTAL SOUNDS
DETECTS DIRECTIONS OF SOURCES OF SOUNDS

DISTINGUISHES AMONG SOUNDS AND THEIR SOURCES

ANALYZES SPEECH SOUNDS

DETECTS ROOT WORDS IN OTHER WORDS:
IDENTIFIES NUMBER OF SYLLABLES IN A WORD
IDENTIFIES ACCENTED SYLLABLE IN A WORD
IDENTIFIES NUMBER OF WORDS IN A SENTENCE

SYNTHESIZES SPEECH SOUNDS

SPEECH PATTERN

SOUNDS

AUDITORY DISCRIMINATION AND RECOGNITION

KNOWLEDGE OF SOUNDS

Blends separate sounds spoken to another to hear complete words:
SOURCES RHYMING WORDS

I17
Chart VIII

THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

LANGUAGE ARTS

READINESS SKILLS

KINESTHETIC AND TACTILE PERCEPTION

KINESTHETIC PERCEPTION

- Recognizes locations kinesthetically
- Recognizes basic forms kinesthetically
- Produces basic forms kinesthetically

TACTILE PERCEPTION

- Recognizes textures and objects tactually
- Recognizes shapes tactually

WITH VISION OCCULDED, moves hand to position where it has been previously placed
WITH VISION OCCULDED, walks to location where he has previously been
WITH VISION OCCULDED, identifies basic forms tracked in space under guidance of another
WITH VISION OCCULDED, identifies basic forms walked under guidance of another
WITH VISION OCCULDED, draws basic forms accurately
WITH VISION OCCULDED, walks basic forms accurately
WITH VISION OCCULDED, selects specified object from a set of objects
WITH VISION OCCULDED, identifies specified texture from a group of textures
WITH VISION OCCULDED, identifies three-dimensional shapes
WITH VISION OCCULDED, identifies shapes drawn on face of hand
WITH VISION OCCULDED, recognizes letters or numbers tactually
Chart IX
THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

LANGUAGE ARTS

LISTENING

REACTION AND RESPONSE

COMPREHENSION AND INFERENCE MAKING

CRITICAL LISTENING

APPRECIATION

PARTICIPATION

RELATION OF AFRICAN STORIES AND EXPERIENCES

LOGICAL ORGANIZATION OF IDEAS, THOUGHTS, IDEAS, AND FEELINGS

SPEAKING

QUALITY

RECOGNIZES MAIN IDEAS
RECOGNIZES MAIN CHARACTERS AND SUPPORTING DETAILS
MAKES CLASSES OF IDEAS
RECOGNIZES ORDER AND SEQUENCE
PARTS PARAGRAPHS AND IDEAS; TAKES NOTES
SUMMARIZES CONTENT
MAKES VALID INTERPRETATIONS OF WHAT IS HEARD
UNDERSTANDS CONFLICTS AND EXPERIENCE WITH WORDS, PHRASES, SENTENCES, PARAGRAPHS
INTERPRETS CHARACTERS' ACTIONS, EMOTIONS, AND ATTITUDES
SEES IMPLICATIONS, CAUSAL EFFECTS, DEDUCTIONS

LOGIC:
DISTINGUISHES RELEVANT FROM IRRELEVANT INFORMATION
RECOGNIZES IMPLIED ASSUMPTIONS, DETECTS IRREGULARITIES, HYPOTHESIZES, LOGICALLY THINKS
DISTINGUISHES FACT FROM FANTASY

JUDGMENT:
RECOGNIZES AND UNDERSTANDS THE AUTHOR'S POIN
OF VIEW AND BIAS; RECOGNIZES ACADEMIC OBJECTIVES; DISTINGUISHES AMONG FACT, OPINION, HYPOTHESIS, AND VALUE JUDGMENTS
RECOGNIZES EVALUATIVE DEVICES AND TECHNIQUES IN ADVERTISING AND COMMERCE; MAKES JUDGMENTS ONLY ON SUFFICIENT EVIDENCE
DEVELOPS THE ACCURACY OF INFORMATION ON THE BASIS OF DOCUMENTATION, PROOF, SPECIFIC REFERENCES

CRITICISM AND COMPARISON:
COMPARES POINTS OF VIEW, PLOTS, THEMES, CHARACTERS; SELECTS WITH CRITIQUE SELECTIONS AND WITH REALITIES; DEVELOPS CRITICISM CRITERIA FOR COMPARISON, DISTINGUISHES BETWEEN SUBJECTIVE AND OBJECTIVE CRITERIA

APPRECIATES THE DIFFERENT TYPES OF ORAL EXPRESSION:
POETRY, PLAYS, STORIES, ETC.
APPRECIATES THE VALUE AND BEAUTY OF LITERATURE
RECOGNIZES THE VALUE OF LISTENING AS IMPORTANT TO COMPREHENSION

PARTICIPATES IN CLASS OR GROUP DISCUSSIONS
PARTICIPATES IN DRAMATIC OR PRIESTLY FOLK OR LED DISCUSSIONS

MAKES ADEQUATE UNREHEarsed PRESENTATIONS
MAKES ADEQUATE REHEarsed PRESENTATIONS

SUMMARIZES INFORMATION
MAKES CONSISTENT, FLUID REPORTS
SPREADS FROM AN IMPLICIT OR BRIEF OUTLINE

EMPHASIZES CORRECT GRAMMAR, VOWELS, AND SOUNDS
SPREADS FLUIDITY, EASY AND WELL-ORDERED SENTENCES CLEARLY AND PARTICIPATORY USES WORDS EMPHASIZES AND IDEAS INTEGRe

FOLLOWS THE THOUGHTS OF OTHERS AS THEY SPEAK
MAKES COMMENTS AND ANSWERS TO THE SUBJECT UNDER DISCUSSION
ASKS APPROPRIATE QUESTIONS
LISTENS ATTENTIVELY TO AND FOLLOWS DIRECTIONS
LISTENS ATTENTIVELY TO MESSAGES AND REMAINS CALM EMBARGO
LISTENS ATTENTIVELY TO STORIES, DISCUSSIONS, AND PLAYS
GAINS INFORMATION BY LISTENING, RECOMMENDS WHAT TO HEAR
Chart X

THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

LANGUAGE ARTS

PHONETIC RECOGNITION

ALPHABET

AUDITORY PERCEPTION

CONSONANTS

VOWELS

VARIANT SOUND-SPELLING PATTERNS

USE OF PHONICS AS A READING TOOL

WORD RECOGNITION

RECOGNIZES WORD CONFIGURATIONS

RECOGNIZES WORD FORMS

STRUCTURAL RECOGNITION

READS ALONG WITH CORRECT PUNCTUATION AND INTONATION

READS ALONG WITH FEELING AND EXPRESSION

READS ALONG WITH COMPREHENSION

READS AT REASONABLE RATE FOR MATERIAL AND PURPOSE, EMPLOYING INCREASING READING SPEED

SILENT READING EFFICIENCY

SPEED OF READING

READING STRATEGY

RECOGNIZES AND USES MANUSCRIPT LETTERS
RECOGNIZES AND USES CURSIVE LETTERS
IDENTIFIES VOWELS AND CONSONANTS
KNOWS ALPHABETIC ORDER

KNOWS CONSONANT SOUNDS
KNOWS CONSONANT DIGRAPHS
KNOWS CONSONANT BLEND SOUNDS

KNOWS VOWEL SOUNDS
KNOWS THREE VOWEL SOUNDS
KNOWS LONG VOWEL SOUNDS
KNOWS VOWEL DIGRAPHS
KNOWS VOWEL DYPHONGS

KNOWS VOWEL CONTROLLERS
RECOGNIZES SILENT LETTERS
RECOGNIZES HOMONYMS AND HOMOLOGUES

DIFFERENTIATES WORDS WITH SIMILAR LETTERS
RECOGNIZES AND USES ROOTS, PRE-fixES AND SUFFIXES
UNDERSTANDS SYLLABICATION AND ACCENT
RECOGNIZES COMPOUND AND HYPhENATED WORDS

RECOGNIZES AND USES CONTRACTIONS
RECOGNIZES AND USES PLURALS
RECOGNIZES AND USES PROFESSIONS
RECOGNIZES AND USES ABBREVIATIONS
RECOGNIZES AND USES VERB TENSES
RECOGNIZES AND USES ADJECTIVE FORMS

READS ALONG WITH CORRECT PUNCTUATION AND INTONATION
READS ALONG WITH FEELING AND EXPRESSION
READS ALONG WITH COMPREHENSION
SPEED OF READING
READING STRATEGY

NOTE-TAKING SKILLS: SKILLS FOR SUCCESSFUL INFORMATION ABSORPTION, CRITICAL THINKING, SETTING PRIORITIES, SKILLS FOR IMPROVED READING, STUDY AND TEST PERFORMANCE.
Chart XI
THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

RECOGNITION OF WORD MEANINGS

READING AND WRITING

RECOGNIZED MEANING OF SIMPLE PRINTED VOCABULARY WORDS AND BASIC SMALL WORDS

APPLIES ALL KNOWN VOCABULARY

RECOGNIZES MEANINGS OF WRITTEN TERMS AND SYMBOLS USED IN VARIOUS SUBJECT MATTERS

USES WRITTEN SIGHT WORDS IN ORAL SENTENCE

USES SEVERAL WRITTEN SIGHT WORDS IN TELLING A STORY

USES WRITTEN SUBJECT MATTER SIGHT WORDS IN ORAL SENTENCES FOLLOWING DIRECTIONS OR WRITTEN SENTENCES USING SUBJECT MATTER TERMINOLOGY

RECOGNIZES MEANING OF A WORD IN A SIMPLE SENTENCE

EXPLAINS IN OWN WRITTEN MEANING OF A WORD IN A WRITTEN SENTENCE

EXPLAINS IN OWN WRITTEN MEANING OF SEVERAL WORDS IN A SIMPLE SENTENCE

RECOGNIZES MEANING OF SEVERAL WORDS IN A SIMPLE SENTENCE

EXPLAINS IN OWN WRITTEN MEANING OF SEVERAL WORDS ANSWERS QUESTIONS REGARDING THE MEANING OF EACH OF THESE ANSWERS

SELECTS FROM ALTERNATIVES WRITTEN SYNONYM FOR A GIVEN WORD

SELECTS FROM ALTERNATIVES WRITTEN OPPOSITIVE FOR A GIVEN WORD

RECOGNIZES MEANING OF SYNONYMS

RECOGNIZES MEANING OF OPPOSITES

SYNONYMS AND OPPOSITES

EXPLAINS IN OWN WRITTEN MEANING OF SEVERAL SYNONYMS ANSWERS QUESTIONS REGARDING THE MEANING OF EACH OF THESE SYNONYMS

EXPLAINS IN OWN WRITTEN MEANING OF SEVERAL OPPOSITES ANSWERS QUESTIONS REGARDING THE MEANING OF EACH OF THESE OPPOSITES

EXPLAINS IN OWN WRITTEN MEANING OF SEVERAL WRITTEN SYNONYMS ANSWERS QUESTIONS REGARDING THE MEANING OF EACH OF THESE SYNONYMS

EXPLAINS IN OWN WRITTEN MEANING OF SEVERAL WRITTEN OPPOSITES ANSWERS QUESTIONS REGARDING THE MEANING OF EACH OF THESE OPPOSITES
Chart XII

THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

READING AND WRITING

UNDERSTANDING IDEATIONAL COMPLEXES

IDENTIFICATION OF SENTENCES AND PARAGRAPHS

IDENTIFIES WRITTEN SENTENCES

IDENTIFIES WRITTEN PARAGRAPHS

IDENTIFIES BEGINNING AND END OF SENTENCES IN A PARAGRAPH

IDENTIFIES BEGINNING AND END OF PARAGRAPHS MARKS OFF PARAGRAPHS IN A LARGER COMMUNICATION

IDENTIFICATION OF IDEATIONAL COMPLEXES

IDENTIFIES MAIN THOUGHT OF SHORT WRITTEN SENTENCE

SELECTS VOCAL REPRESENTATION OF WRITTEN SENTENCE

STYLE

READS ALOUD SMOOTHLY

READS ALOUD WITH CORRECT EMPHASIS

READS ALOUD WITH CORRECT INTONATIONS

READS ALOUD ATTENDING TO PUNCTUATION MARKS

READS IDEATIONAL COMPLEXES MEANINGFULLY

ORAL READING

PHRASING
Chart XIII

THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

READING AND WRITING

DEPENDENT WRITING

CORRECTLY FORMS LETTERS FROM WRITTEN MODEL

FILLS IN HALF-FILLED LETTERS
FORMS LETTERS IN INCORRECT DIRECTIONAL PROPORTIONS; LETTER FORMS CORRECTLY

LEAVES PROPER SPACE BETWEEN LETTERS IN WORD
LEAVES PROPER SPACE BETWEEN WORDS IN A SENTENCE

COPIES WORDS AND SENTENCES FROM WRITTEN MODEL

WRITING

PRINTS LETTERS WITHOUT HELP

PRINTS NAME WITHOUT HELP

SPELLS PHONETIC WORDS CORRECTLY
SPELLS NON-PHONETIC WORDS CORRECTLY
SPELLS OUT ABBREVIATIONS AND CONTRACTIONS

PRINTS WORDS WITHOUT HELP

PRINTS A SIMPLE SENTENCE USING CAPITAL AND PUNCTUATION

INDEPENDENT WRITING

FAMILIARITY WITH STANDARD-CHILDREN'S AFRIKAN LITERATURE

MEMORIZES AFRIKAN PROVERBS

KNOWS STANDARD AFRIKAN FOLK TALE

RELATES AFRIKAN FOLK TALE IN OWN WORDS

IS FAMILIAR WITH CHILDREN'S AFRIKAN NON-FICTION

RELATES STORIES OF CHILDREN'S AFRIKAN NON-FICTION

NON-FICTION

FAMILY

Speaks Afrikans

RELATES AFRIKAN FOLK TALE IN OWN WORDS

183
THE HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

LANGUAGE ARTS

**RECALL**
- MANIVS
- CHARACTERS

**RECOGNITION OF WORD MEANINGS**
- BREADTH OF VOCABULARY
  - Develops an increasing sight vocabulary
  - Recognizes word meaning through context
  - Finds word meaning through dictionary
  - Knows meaning of basic Spanish words

- DEPTH OF VOCABULARY
  - Recognizes denoting, connoting, nuances
  - Recognizes multiple meanings of words

- VOCABULARY STRATEGY
  - Recognizes word meanings through video analysis
  - Recognizes synonyms, antonyms, relations

**UNDERSTANDING OF IDEATIONAL COMPLEXES**
- UNDERSTANDS ORGANIZATION OF IDEAS
  - Recognizes main ideas
  - Recognizes supporting details
  - Recognizes order and sequence
  - Understands interrelationships among ideas
  - Takes notes

- UNDERSTANDS COMPLEX IDEAS
  - Grasps complex thoughts as wholes
  - Paraphrases passages and ideas
  - Follows written directions

**REMEMBERING OF INFORMATION**
- RECALLS MAIN IDEAS
- RECALLS MAIN CHARACTERS AND SUPPORTING DETAILS
- RECALLS EVENTS IN THEIR LOGICAL SEQUENCE
- REMEMBERS WRITTEN MESSAGES TO REPORT THEM BACK CORRECTLY OR ACT ACCORDINGLY
Chart XV

THE-HIERARCHICAL OBJECTIVES OF LANGUAGE ARTS

**LANGUAGE ARTS**

- **APPRECIATION**
  - Appreciates the importance of reading for communication, as a source of information, to learn about society, understand African culture
  - Appreciates the power of language and literature for pleasure and inspiration
  - Appreciates the importance of good reading ability

- **ATTITUDES**
  - Enjoyment
    - Enjoys reading in school, recommends things to others
    - Enjoys reading outside school, responds emotionally to reading material

- **BEHAVIOR MODIFICATION**
  - Reads more
    - Reads more selectively
  - Uses printed materials and references for specific information
  - Modifies attitudes and behavior as a result of insights or identification gained through reading
  - Tries to improve reading skill

- **FAMILIARITY WITH STANDARD CHILDREN'S AFRIKAN LITERATURE**
watoto between the ages of five and seven. Again, the Umoja Sasa Shule Curriculum Guide For Science has relied heavily upon the Hierarchial Objectives Charts developed by the Center for The Study of Evaluation. The adapted charts appear on pages 192-194 of this paper. The Tony's Sickle Cell Crisis is a coloring book for children and adults. The book presents scientific facts and terminology in a basic form, easily understood by children and parents. It develops an appreciation of the scientific approach and the scientific attitude to the problems of Sickle Cell Anemia. Finally, the material applies scientific processes and knowledge in a manner consistent with the hierarchial objectives charts presented on pages 174-185. The "story" may be summarized as follows:

Tony is a Black youth who has sickle cell disease. The life of Tony is described noting the limitation which the disease imposes upon him. Tony experiences a sickle cell crisis and his mother rushes him to the hospital. Tony is treated and the facts about sickle cell disease are described in detail to Tony's family. Finally, Tony was released from the hospital.

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with a clear understanding of his
disease and confident that his
family could take proper care of
him.

The science curriculum at Umoja Sasa Shule includes a unit
on living things which may serve to represent the depth of the pro-
gram. The unit is divided into four levels of activities: motiv-
vating activities, teacher directed activities, activities for
children, and field work.

Living Things Unit

Age Level: - 4-6 years old
Purpose:

1. To make the watoto aware of the living things around us.
2. To determine the quality of living afforded Black
   people by this society.
3. To assist the watoto in observing and identifying
   phenomena, objects and their properties.
4. To assist the watoto in developing the skill to ob-
   serve and identify changes in physical and biologi-
   cal objects, phenomena and systems.
5. To assist the watoto in developing the skill to make
   simple generalizations from observations and classi-
   fications.
6. To expose the watoto to the distinguishing character-
   istics among hypothesis, prediction inferences, obser-
   vations, facts, and opinions.
7. To encourage the watoto to give possible explanations
   for various phenomena on the basis of known information,
   observations, and experimentation.
8. To assist watoto in developing the skill to extract from observations and experimental results evidence verifying or disproving predictions, hypotheses, and tentative explanations.

9. To assist the watoto in understanding the meaning of life, the organization of living things, and the history of life.

10. To assist the watoto in understanding the adaptation of living things to their environment.

11. To assist the watoto in understanding the needs, habitat, and life style of various living things.

12. To assist the watoto in seeing science as a search for understanding of their environment.

Motivating activities:

1. Set on a table a rock, a potted plant, a small plant, and a Watoto. What are the differences among these four things? What are the similarities? Which ones are alive? Why? Can the live ones develop to their fullest potential? If yes, how? If no, why not? What characteristics are common to all living things? What is unique about the Watoto?

Motivating questions:

1. What must be done to fully develop your body, mind and spirit?

2. Where do you live?

3. How do you live?

Teacher directed activities:

1. Take the Watoto on a late evening walk through a Black neighborhood. Observe and discuss the needs and habits of our people. Discuss the responsibility we have for each other. Determine what must be done to effect a change. Point out various examples of living. Note the preference of people.

Activities for children:

1. Plant a bean seed in a coffee can planter. The seed will get a good start in garden soil that is
not too coarse. Place the container in a well-lighted place. Water it when needed, and observe the growth of the plant.

Fieldwork:

1. Take a walk around the school area and look for living things and evidence of living things. Note the compatibility of their environment.

2. Observe two ant nests in the same yard. Mix the ants, what happens? Can they live in the same nest? Can they live in the same yard? Should their difference be respected?

Questions to stimulate thought of Mwalimu and Watoto

1. How does this unit relate to the Nguzo Saba?

2. How does this unit relate to the four ends of Black Power?

3. How does this unit relate to Pan-Africanism?

The Kikuyu Tribe with the inspiration and creativity of Mwalimu Kafi wrote a play entitled "We Are The Five Little Pigs." The play was designed to impart scientific facts and promote the development of dramatic skills. The Kikuyu watoto performed this play at several open house programs at Umoja Sasa Shule. The play was also performed at Capital University and Ohio State University during Black Emphasis Week activities of 1973.

WE ARE THE FIVE LITTLE PIGS

by: Mwalimu Kafi

We are the five little pigs

(1st Pig) This little pig went to the market
(2nd " ) This little pig stayed home
(3rd " ) This little pig had roast beef
(4th " ) This little pig had none
(5th " ) This little pig cried all the way home.
We are only here to tell you that you shouldn't eat PORK.

(1st Pig) I am the little pig that went to the market. Why shouldn't we eat PORK?

(3rd " ) Because it's bad for you!!!

(1st " ) Why is it bad for you?

(5th " ) Because it causes diseases.

(Read by Teacher)

Definitely, illnesses and diseases either caused or aggravated by pork consumption are: low-blood pressure, rheumatism, arthritis, acne, inflammation of body tissues, heart trouble, hardening of the arteries, blood circulatory problems, and the most deadly --- trichinosis.

(ALL) TRICHINOSIS? What is trichinosis?

(Teacher)

It's a disease caused by the presence of trichina in the intestines and muscle tissues and usually in the stomach and acquired by eating insufficiently cooked pork from an infected hog. It is characterized by fever, nausea, diarrhea and muscular pains.

(2nd Pig) What is the pig made of?

(5th " ) He's made from the dog, the cat, and the rat.

(Teacher)

It is said that the hog was grafted or made from these three animals. The hog was said to be the primary sanitation system used by the cave dwellers of Europe. Even those who eat the beast are forced to admit to its omnivorous nature. Omnivorous means eating any sort of food, especially, both animal and vegetable food. It means taking in anything indiscriminately.

(ALL)

We are only here to tell you that you shouldn't eat pork for your own good. Because it takes a pig to know a pig, it takes
The birth of a new baby into the Umoja Sasa Family brought on the development of a story that was used in the language arts program. The story, given the title of "The New Baby," was drafted during a conversation with several watoto and Mwalimu Imani the day after Dada Binta's mother gave birth to a baby girl. The story read as follows:

Binta has a new baby.
Her name is Alicia.
The baby is a good girl.
She cries when she is hungry.
She cries when she is wet.
Binta likes the baby.
Her mother likes the baby.
Her father likes the baby.
Everybody likes the baby.

Once the story was written each watoto made a book of the story by printing the words on drawing paper, cutting them out, and mounting the sentences into a story book made from colored drawing paper. The activities associated with the birth of the new baby excited the watoto and ultimately led to a science unit on human reproduction.

The conclusions to be drawn from Chapter Three will reflect a consideration of the following areas: curriculum development, instructional strategies, and curricular offerings at Independent Black Schools.

In the area of curriculum development four conclusions can be drawn. First, the Afrikan experience has defined curriculum
THE HIERARCHICAL OBJECTIVES OF SCIENCE

SCIENCE

UNDERSTANDS LIFE
- Understands the concept of life
- Distinguishes living from nonliving matter
- Names plants
- Knows what plants need to grow
- Knows how plants grow and reproduce
- Knows about gardening and farming
- Names animals and their offspring
- Knows animal needs, habitats and life spans
- Knows animal growth and reproduction
- Knows household pet care
- Knows farm animal care

UNDERSTANDS PLANT LIFE

UNDERSTANDS ANIMAL LIFE

UNDERSTANDS GEOLOGY AND GEOGRAPHY
- Knows metals, minerals, and rocks
- Understands Earth and weather
- Knows geographical features

UNDERSTANDS PHYSIOLOGY
- Understands respiration
- Understands circulatory system
- Understands digestive system
- Understands muscular and skeletal system
- Knows of the existence of air
- Knows physical properties of air
- Knows about air temperature
- Relates clouds to weather
- Relates wind to weather

UNDERSTANDS WEATHER AND ATMOSPHERE
- Understands the earth's rotation and revolution
- Knows about the moon, sun, stars, and other planets
- Understands age and dimensions of the universe
- Knows some of the instruments used in astronomy
- Can recognize constellations

UNDERSTANDS ASTROLOGY

UNDERSTANDS ASTRONOMY
- Understands electricity and magnetism
- Understands motion and force
- Understands space travel
- Understands matter and energy
- Understands concept of gravity

UNDERSTANDS PHYSICAL SCIENCES

UNDERSTANDS SCIENTIFIC FACTS AND TERMINOLOGY
- Knows important scientists and their discoveries especially those of African descent

KNOWLEDGE OF SCIENTIFIC FACTS

KNOWLEDGE OF HIERARCHY AND DEVELOPMENT OF SCIENCE
- Knows beginnings of development of scientific observations, measurements, and concepts

KNOWLEDGE OF SCIENTIFIC FACTS AND TERMINOLOGY
Chart XVII

THE HIERARCHICAL OBJECTIVES OF SCIENCE

DEVELOPMENT OF SCIENTIFIC ATTITUDE

- Develops scientific attitude toward the unknown
- Employs skills of observation and classification

APPLICATION OF SCIENTIFIC APPROACH

- Looks for scientific fact behind superstition
- Debates tales that sound superstitious or fictional
- Applies science knowledge in explaining things

DEVELOPMENT AND APPRECIATION OF SCIENTIFIC ATTITUDES

- Uses the scientific method in solving problems of the Afrikan community
- Clearly formulates problems

Pursues scientific investigations as leisure time activities

Collects and classifies things
- Watches and listens to science presentations
- Plays roles of scientists
in a context that acknowledges it as the vehicle for the transfer of cultural, academic, and political concerns. Second, the importance of a Black value system to curriculum development is properly noted as a critical component in the curriculum development process. Third, the best of the educational theories related to objectives, content selection, and types of curriculum have been given new meaning by making them relevant to the Afrikan experience for the first time. Fourth, the salient features of a Black curriculum consistent with the ideological tenets held by CIBI members has been described for the first time.

A critical review of the instructional strategies section will yield evidence to support seven conclusions. First, the three existing types of early childhood education programs are grossly inadequate for Afrikan children. Second, the proposed developmental early childhood education program is consistent with the needs of Afrikan children. Third, the description of an Independent Black School makes it truly a unique institution in America, but it is not of American origin. Fourth, the works of Carl Rogers regarding training, teaching, and learning have been applied in a unique manner, thus permitting a hierarchial structuring of student activities and permitting ideology to assume its proper role at an Independent Black School. Fifth, the description of the relationships existing between a mwalimu and wanafunzi is human, challenging, real, and productive, requiring strong self-discipline. Sixth, the theories of instruction and concepts
about developing instructional systems represents a description and important beginning of the task of developing and institution¬
allizing a curriculum for Independent Black Schools. Finally, the initial effort by CIBI members to examine the best offerings of educational theory and to make it applicable where appropriate is even further testimony to the sincerity and soundness of these endeavors. These efforts will result in a successful and unique mixture of the ideological, academic, and community concerns of Afrikan people.

The evidence related to curricular offerings at Independent Black Schools supports four conclusions. First, the materials shared, though at this time necessarily limited in scope and depth, are indicative of the kinds of goals, objectives, activities, and materials being used by CIBI members. Second, the published materials demonstrate an increased ability of Afrikan people to develop, trial-test, revise, and disseminate relevant curricular aids on a national level. Third, the materials shared exemplify creativity, relevance, and originality unparalleled by traditional school materials designed for Afrikan children. Fourth, CIBI members are in the initial stages of their development, yet they are making bold and significant steps toward mastering the process of developing curriculum materials. These efforts are reminescent of the Afrikan proverb which says that: "A journey of a thousand miles begins with the first step".
CHAPTER IV

THE INDEPENDENT SCHOOL AS A VEHICLE FOR COMMUNITY DEVELOPMENT

This chapter represents an attempt to collect, clarify, develop and disseminate the relevant input from Afram Associates, Inc., the National Black Parents Organization and the CIBI Parent Council Task Force concerning the parent involvement and how to involve a neighborhood in the current struggle for Correct Black Education. Essentially, the first section will examine five critical areas related to parent involvement: first, redefining Black Parenthood; second, describing the role of the parent in building an Independent Black School; third, delineating the uniqueness of a Parent Council; fourth, identifying the goals and objectives of a Parent Council; and fifth, proposing an organizational structure for a Parent Council. The second section will deal with concepts related to neighborhood involvement, in particular, defining the community, decision making, fund raising, and community relations.

Parent involvement

The emergence of Independent Black Schools throughout America has led to a redefining of the concept of Black Parenthood. First, in the setting of an Independent Black School a parent is a dedicated, mature, responsible, and committed Afrikan person who is
struggling to achieve the four ends of Black Power: self-determination, self-defense, self-sufficiency, and self-respect. The concept of biological parenthood is viewed as too limiting, when we consider the political, social, cultural, economic, educational and spiritual roles that an Afrikan parent must actively play in building our nation. An Afrikan parent is someone who is willing or struggling to submit to re-education. The Afrikan parent recognizes the necessity of examining the Nguzo Saba, Black Nationalism, Pan-Afrikanism, and Kawaida. These concepts are viewed as the foundation of an Afrikan value system based upon tradition and reason. An Afrikan parent understands his responsibility to create a positive future for his family and provides the direction, inspiration and discipline necessary to attain that future. A correct Black parent works to strengthen the Black family structure and thereby recreate communities that are built upon faith, trust, respect, discipline, love, communal spirit, and political control.

Further, a Black parent is anyone in the community who is interested in and willing to assume responsibility for its children. Part of this responsibility entails insuring that all Black children are reared and educated in the interest of our people. A Black parent is an example of Blackness and as such teaches all Black children to act accordingly. A Black parent creates a home environment that reenforces and strengthens our nation, since the home/
family is the smallest unit of that nation. The Black Nation must be an extension of the Black family, thus our responsibility to create strong family units will be a continuing role for the Afrikan parent.

The role of a Black parent

The role of the parent in building Independent Black Schools is clarified by the Education Council's definition of education as:

a political act. Its goals are people-building, community-building, and nation-building. It is directed toward the transmission of those skills, knowledge, culture and values designed to produce the New Afrikan Man.¹

By definition everyone involved at an Independent Black School is a parent. An examination of the work and commitment of the parents will reveal the various roles and responsibilities fulfilled by parents. Thus, the decision-makers, implementors, evaluators, and recipients of policy and program are parents. The parents are viewed as the foundation of the institution. The concept of UJIMA (collective work and responsibility) is practiced in all phases

¹ Parent Council Task Force, Minutes of the Summer Quarter meeting of June 15, 1973. (Typewritten.)

of the work of an Independent Black School. Therefore, the parents accept the full responsibility and authority for the success or failure of all that is undertaken by the institution - explicitly stated parent, fulfill the roles and assume the responsibilities of mwahimu (teacher), director, custodian, fund-raiser, evaluator, curriculum developer, program developer, legal advisor, public relations consultant, treasurer, and/or secretary.

The role a parent fulfills and the responsibility a parent assumes is also directly related to that parent's level of political development, the time he has to devote to parenthood, his particular ability, and the depth of his commitment to the program. Acceptance of a role at an Independent Black School is a privilege that is earned by a parent's record of kazi (work). A series of activities, experiences and opportunities are carefully planned so that each parent can demonstrate their willingness and ability to operate on an increasingly higher level of involvement with the program. In every sense, the parent limits his role impact by his actions. Mere enrollment of one's child does not automatically bring decision making privileges.

**Definition of a Parent Council**

At an Independent Black School a Parent Council is a legal, 3

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Note: Parents of Umoja Sasa sharing the responsibility for teaching the watoto the basic skills necessary to raise their own food.
structured organization of Afrikan people who are dedicated to building, maintaining, improving, and expanding the institution. The Independent Black School must disseminate, protect, and perpetuate our values, culture, and way of life. The cornerstone of the Parent Council must be made up of responsibility, work, and accountability. The concept of the extended family can provide the cohesiveness needed to bind the group in a unified effort. Everyone directly related to the School must be a member of the Parent Council.

**Goals and objectives of a Parent Council**

The goal of a Parent Council at an Independent Black School is to support and strengthen the program, so that an institution will be built and maintained to serve the diversity of educational, political, economic, cultural, social, and spiritual needs of the Black community in which the program is located and by so doing to advance the struggle for Black Liberation at home and wherever Afrikan people have settled in the world. The objectives of the Parent Council are: first, to raise funds to support the program; second, to provide for the growth and development of all parents related to the program; third, to motivate all participants in the program to comply with its policies and to assist the participants in resolving conflicts; fourth, to develop the best possible curriculum for our watoto and to devise and implement appropriate means of evaluating the entire program; and fifth, to insure that all
participants are cognizant of all laws, and legal requirements associated with all phases of the program.

To achieve the goal and its objectives, a structure is built to insure that various activities will be undertaken pursuant to each objective. The structure also acts as an accountability tool.

Structure of a Parent Council

The Parent Council must meet regularly. Twice each month would be recommended. The Parent Council must establish a checking account to hold and disburse funds for further development of the Council. The offices to be assumed, within the Parent Council, are chairman, secretary, and treasurer. These people will carry out the normal duties associated with each office.

Specifically, these duties are as follows:

**Chairman**

1. Convene each meeting of the Parent Council.
2. Prepare and distribute an agenda for each meeting of the Parent Council.
3. Assist the secretary and treasurer in their duties.
4. Coordinate the work of the five committee chairmen.

**Secretary**

1. Keep an accurate record of the proceedings of each meeting of the Parent Council.
2. Distribute the minutes to each Parent Council member immediately after the meeting.
3. Inform the Parent Council chairman of all commitments and obligations resulting from the meeting.
4. Maintain a master file of all Parent Council matters, especially the work of each committee.

Treasurer

1. Keep an accurate and up-to-date accounting of all Parent Council funds by establishing various accounts and by prohibiting the co-mingling of funds.

2. Issue a monthly statement showing all receipts and disbursements, check numbers, payee and signatories.

3. Maintain coordination with the fund-raising committee when funds are earmarked for the Parent Council.4

Finally, the organizational chart of a Parent Council is illustrated below:* 

*It must be clearly understood that this is not the organizational chart for an Independent Black School. It only represents the structure of IBS's Parent Council.

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4 *Ibid., p. 3-4.*
In addition, at least five chairman will be needed to staff the committees. The structure of the Parent Council calls for the following committees: fund raising, parent education, guidance, curriculum and evaluation, and legal affairs. The Fund-Raising Committee is concerned with: first, reviewing and revising the Quarterly Budget for an Independent Black School; second, developing a series of Fund-Raising Activities (FRA's) which are both necessary and sufficient to meet the budgetary needs; third, assisting in the coordination of all FRA's; fourth, developing a detailed, written Fund-Raising Activity Plan (FRAP); fifth, evaluating each FRA; and sixth, determining the most feasible activity to establish at an Independent Black School which will assist the school in becoming more self-sufficient.

The Parent Education Committee deals with these areas: first, planning trips, discussions, readings, films, work, and other experiences to broaden and heighten the collective level of awareness in the Parent Council; second, establishing linkages between the institution and PTA's, Black churches, Black Board of Education members, Black City Council members, Black legislators, various Black Community Organizations, other Nationalist - Pan Afrikanist groups and generally all Black organization and people in the community; third, preparing and disseminating a monthly calendar of local-national Black events; and fourth, establishing a skills bank of local Black

5 Ibid., p. 5.
people who are willing to donate their time and skills to the development of an Independent Black School.

The Guidance Committee has the following mandate: first, identifying and facilitating the resolution of parent conflicts that prevent or inhibit their full participation in the development of the institution; second, accepting the authority to summon any parent to a conference; third, interviewing, registering and orienting new families in the shule; fourth, reviewing and following up on undesirable practices of parents and watoto (i.e. poor watoto attendance, inadequate parent participation, delinquent tuition payment); fifth, accepting the authority to recommend suspension and/or dismissal of any family from the program; and sixth, diligently seeking to arrive at a mutual understanding with parents of their role, responsibilities, and the need for collective accountability.

The Curriculum and Evaluation Committee undertakes the following tasks: first, identifying, evaluating, and recommending revision to the curriculum of the shule by submitting written input to whoever coordinates the training of the walimu at the shule; second, developing comprehensive reporting procedures and instruments for evaluating the progress of the institution, its parents and the watoto; third, encouraging and assisting in the development and printing of our own

6 Ibid., p. 5.

7 Ibid., p. 6.
Note: Walimu and parents of Umoja Sasa Shule learning Afrikan dances at Shule Ua Watoto in Chicago, Illinois. This learning experience was planned by the Parent Education Committee.
textbooks or identifying appropriate Black resources and materials; and fourth, arranging for an annual physical, dental, eye, and hearing examination for each watoto by various Black doctors, keeping permanent record of the findings, and referring any follow-up needed to the Guidance Committee.

Finally, the Legal Affairs Committee will be responsible for: first, establishing a relationship with a Black attorney so that free legal advice and services can be obtained; second, establishing a firm legal foundation for the institution by incorporating, obtaining tax exempt status, acquiring comprehensive insurance coverage, keeping the required records, complying with building health and safety codes, withholding all necessary payroll deductions, and adhering to or be knowledgeable of all laws and regulations governing the operation of the program; and third, establishing coalitions with all educational groups to lobby for the kind of legislation that will facilitate the development of Independent Black Schools and then maintain a constant watch on legislative activities related to the shule.

Neighborhood Involvement

In this section consideration will be given to the following: first, defining the community of an Independent Black Schools; second,
describing the decision-making process; third, fund-raising; and fourth, community relations. The content will be drawn from the experiences of several Independent Black Schools.

Defining the community

The first task to confront an Independent Black School is to define its community and determine how the institution will relate to various segments of the neighborhood. The community is defined as: a group of Afrikan people who embrace a common ideology, culture and historical heritage...share a similar commitment to build and strengthen the institution, perceive themselves as distinct in many respects from the larger society, possess a strong allegiance to their own ethnic group, organizes for its own protection and the promotion of its interests, and practices joint possession of goods and acceptance of liability. In contrast, The Second College Edition of Webster's New World Dictionary of the American Language describes a neighborhood as:

a region surrounding or near someplace or thing, vicinity, a number of persons living near one another or in a particular locality.

The difference between a community and a neighborhood are important to note because Independent Black School are striving to build communities. Given the definition not many Afrikan communities now exist.

Where Afrikan communities exist, they are not restricted to geographical boundaries. Wherever Afrikan people exist who meet the criteria they are welcomed into the community which represents a
worldwide fellowship of Afrikan people. On an international level, the community consists of linkages between the shule and all independent Afrikan nations through their embassies, and contacts in Afrika itself, including their educators. In addition, the Independent Black Schools provide assistance and support for the Afrikan Relief Fund Drive, the Afrikan Liberation Support Committee, the wars for national liberation being waged by FRELIMO (Mozambique Liberation Front), FROLIZI (Front for the Liberation of Zimbabwe), GRAE (Revolutionary Government of Angola in Exile), MPLA (Popular Movement for the Liberation of Angola), and all Afrikan people who fight for the empowerment and unification of Afrika and Afrikan people wherever they are.

The Council of Independent Black Institutions (CIBI) is the vehicle which welds the various shule throughout the country into a community. An organization of twenty-one shule formed in 1971, CIBI is governed by a Central Committee which meets each quarter. Some of the activities of CIBI are: an annual teacher training Institute held in Philadelphia; an annual convention; the development of the National Black Parents Organization, initiated in Philadelphia, Pa., Administrative Workshops, the development of the Parent Council Task Force, coordinated from Columbus, Ohio, a monthly newsletter and communication center, distributed from New Orleans; and the production of a thirty minute, black and white film entitled, It's A New Day, produced in New York City.
The parents, watoto, and staff of an Independent Black School constitute its immediate community. A criterion for acceptance into the school is a willingness to become a part of the community. A community is not totally self-sufficient unless it has regenerative powers. There must be a structured way in which to recruit and train new members of the community. The Black neighborhoods contain many potential recruits for the program; however, these neighborhoods must be carefully analyzed and specific action programs developed for each segment. The Independent Black Schools must be intimately aware of the neighborhoods, which must be built into communities, nations, and ultimately a unified race of people. Accordingly, the Independent Black Schools are beginning to employ strategies for change that are based on the acquisition, dissemination, and utilization of pertinent information to help identify potential opposition, conflicts, and tensions and point to advantageous ways of resolving them. Use of the strategies can help individuals, organizations, and agencies effect needed changes in their perspectives regarding the community.

Seven segments of the black neighborhood have been identified: (1) Black religious leaders, (2) Black economic interests, (3) Black political movers, (4) Black social groups, (5) Black educators, (6) Black media people, and (7) indigenous Black folks. While identifying these segments, a determination must be made regarding their receptivity or hostility toward the community and its programs. Further, key individuals within each segment must be studied to
Note: Cadre members discussing Afrikan traditions with a member of the Achimotu Village in Accra, Ghana.
Note: Walimu and wanafunzi of Umoja Sasa Shule participating in the opening exercises at Afrikan Liberation Day in Columbus, Ohio.
determine their actual relationships with the white power structure of the locality. This investigator has found that the most reliable, consistent, receptive and valuable segment of the neighborhood is the indigenous Black folks, because their minds are relatively free.

Once these initial studies are complete the community must determine the most appropriate response to each segment and the individuals within it. This investigator has found that the members of a segment cannot consistently behave in any manner contrary to the norms established by the segment or the controller of that segment. Therefore, careful planning and extreme caution must precede all interacting with any segment of the neighborhood. The white power structure which seeks to continue dominating the Black neighborhood is currently utilizing negro agents for their ends. The power relationships between these negro agents and various segments of the Black neighborhood must be replaced, and new balances created within the neighborhood. The minds of the people are at stake; therefore, the new balances must be sought with vigor and vigilance. The use of bargaining, negotiating, and varied kinds of maneuvering are necessary, but these forms may prove to be insufficient. If Independent Black Schools are to survive and grow, they must alter

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the power balances in favor of independence, self-sufficiency, and development. The responses open to the community when confronted with a segment of the Black neighborhood are: (1) isolate the community from the segment; (2) attempt to re-educate the segment; (3) attempt to mobilize the segment for action; (4) attempt to nationalize the segment for recruiting purposes; (5) expose the areas of conflict between the segment and the interests of the community, and (6) adopt a position of mutual coexistence and cooperation. These responses can also apply to individual within a segment.

The decision-making process

One of the most critical issues facing the Independent Black Schools is the question of who makes the critical decisions at the institution. The Community will be the guiding force of the institution, but there are two levels of participation within the community. First, there are cadre members who have proved themselves to be ablest, most committed and most consistent workers, and therefore, have earned the right to participate in decision making. The headmaster of the institution is that cadre member who is named the most capable for the task of leading the people and building the institution. After reviewing the advice of the cadre members the headmaster is responsible for making all critical decisions. The areas

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11 Ibid., p. 4.
of advisory responsibility associated with the cadre are policy
determination, program needs analysis, program determination, and
program revision. The cadre is open for new members who can
demonstrate their willingness to serve the people at that level,
exemplify consistency, and earn that right through hard work, study,
and teaching. Second, there are probationary members of the communi-
ty. These members have operating responsibilities at the institu-
tion. They implement the program, evaluate the program, and recom-
mend revisions. This structure is flexible enough to permit neigh-
borhood input and encourages the active participation of all members
of the community.

The Independent Black Schools are vehicles for substantive
changes in Black neighborhoods. These changes must effect the edu-
cational, political, economic, social, housing, legal defense,
imprisonment communication, and the self-defense areas of Black
life. The schools must remain deeply involved in the people's struggle
for the basics of life: food, clothing, and shelter. In each of
the nine areas cited above, the cadre of Uhuru Sasa Shule in
Brooklyn, New York has set forth some basic concerns which may serve
as examples. Independent Black Schools are encouraged to struggle
with neighborhood groups relating to public school improvement in
the following areas: first, to halt the administration of drugs to
Black children under any circumstances; second, to demand that neigh-

12
Ibid., p. 5.
borhood groups be given bargaining privileges with the Board of Education; third, to demand equal employment opportunities for Blacks across all levels of employment; and fourth, to organize and mobilize the people to successfully take over their schools. Related to prisons the cadre calls for: first, active support of all political prisoners; second, reviewing the cases of Black prisoners; third, setting up a committee of neighborhood residents to investigate all acts of brutality and maltreatment; fourth, visiting prisons, arranging programs in prisons, sharing relevant literature, and setting up pen pal programs; and fifth, working to end restriction on ex-inmates securing a decent job.

In the area of politics, the Pan-Afrikanist are urged to: study the issues, politicize the neighborhood by showing Black people the choice available, and interact with Black elected officials. The Independent Black School is asked to work in the economic area for community ownership of all businesses, establishing buyers clubs, educating the people about various exploitive business practices and methods, and boycotting businesses that exploit Afrikan people. The social concerns for the New Afrikan require the setting of new values, customs, and rituals. The cadre must be the example of the new life we desire for our people. A means must be developed which combines socializing with inner-attainment. The Independent Black School should assist housing groups and individuals by supporting rent strikes, encouraging lawsuits against landlords and real estate companies, promoting tenant education, and supporting Black construction workers
and companies. Blacks are constantly being victimized by the judicial system which uses excessive ransom and jail terms to deplete financial resources and frighten Blacks into submission. Suggested approaches to alleviate these conditions are: providing 24 hour free legal service; encouraging Black lawyers to be accountable to Black people; and reviewing the court procedures, bail setting, and living conditions of Black prisoners. The news media are controlled by whites in key positions of power. This makes it increasingly difficult to get the truth out to Black people. Some of the proposals put forth to impact upon this situation are: to create central clearing houses for all Black communications; demand radio time to air Black political and educational viewpoints; and work to acquire radio stations owned and operated by Blacks and supported by Black advertisers. In the area of self-defense, the following suggestions are made: organize Black self-defense units to protect one's people and institutions from attack and create institutions to rehabilitate and redirect Blacks who victimize their own neighborhoods.

Fund raising

The independence of the shule is proportionally related to its

13

The East, "Black Political Party Platform Committee Reports," Brooklyn, New York, pp. 10-20. (Mimeographed.)
ability to remain economically self-sufficient. In the area of financial support, the goal should be to not seek or accept funds from non-Afrikan sources. Therefore, white church funds, government funds, and funds solicited from or by whites must be successfully resisted. But, more important, the community must understand why and be committed enough to do for themselves. This investigator has found that non-Afrikan sources of funds have a debilitating impact on initiative. Furthermore, the deception practiced in order to receive the funds soon becomes the rule rather than the exception. In addition, subsidized programs eventually fail when they attempt to wean themselves from non-Afrikan funds. Afrikan Institutions are built on the will of the people, while many educational projects funded or controlled by whites are designed to accomplish specific short range goals. Afrikan institutions must be permanent extensions of the people's will, which arise to meet the long term needs of the people.

Afrikan people can be successful in generating sufficient funds to support their institutions. The key to an effective fund raising program lies in six factors: (1) relating fund raising goals to the needs of the program; (2) proper planning of fund raising activities; (3) insuring personal accountability of all community members in each activity; (4) implementing fund raising activities

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which meet the needs and interests of the people and move them to a higher level of consciousness; (5) utilizing all appropriate neighborhood resources; and (6) evaluating each fund-raising activities to determine if its objectives were reached.

The amount of funds needed can best be determined by planning for the growth of the institution over at least a period of three years. These plans should be translated into the amount of money needed to implement the plan. The data should be reflected in annual and quarterly budgets. The minimum amount of guaranteed income from tuition should be determined on a quarterly basis. The difference between the minimum guaranteed income and the quarterly budget represent the amount of funds to be raised each quarter. Once this has been determined sufficient activities should be planned to insure that the goal is met. In addition to fund-raising activities, the Independent Black School should create a permanent mechanism to raise funds and also meet the needs of the neighborhood. Food stores, clothing stores, book stores, and boutiques may be established. The shule may need to get into the real estate business to provide quality housing. Cultural events and "entertainment" can be provided each weekend. All of these ventures can be a source of profit, providing jobs for Afrikan people as well as supporting the school. This

15

Ibid., p. 8.
Note: Umoja Ngoma (Unity Drummers) providing "inner-attainment" as a fund-raising benefit for Umoja Sasa Shule.
Note: Dick Gregory visiting with the watoto and director of Umoja Sasa Shule.
investigator has found that most Independent Black Schools are doing some of these things. However, Uhuru Sasa Shule is successfully doing all of them.

Community relations

Another area of vital concern to the Independent Black School is that of community relations. Community relations can be defined as: - relations between the institution and the various Black neighborhoods, organizations, individuals and even segments of the non-Afrikan world.

A favorable opinion on the part of the people in the neighborhood will give the institution the ability to weld influence in great disproportion to its size. If Independent Black Schools want to achieve their goals, neighborhood opinion must be behind them. In order to get the support and participation of other Afrikan people, one must be able to communicate effectively with them. In a sense, community relations involves salesmanship. The purpose is to "sell" the value of what the Independent Black School is doing. For the most part, it calls for telling one's story in the best possible way, to the best possible audience, and telling it as often as one possibly can.

Used properly, community relations can help to establish for the Independent Black School the kind of reputation for excellence and struggle that will widen its influence in the neighborhoods

16 Ibid., p. 9.
and win support for the community. The Independent Black School must create the image of a group of Afrikan people who act with intelligence, energy, and determination. The reputation on an Independent Black School is greatly influenced by the attitude and behavior of its advocates and participants. One's Reputation must be carefully and skillfully built by demonstrating superior results in all undertakings. However, a few senseless acts can quickly destroy years of work.

In order to have an effective community relations program, some thought must be given to how neighborhood opinion is formed. In Black neighborhood, the major shapers of opinion are: one's ambitions for himself and family, one's friends and associates, the obstacles which stand in the way of one's ambitions, where one lives, how one earns a living, and perhaps most important the values and ideology one practices. Independent Black Schools must win supporters for what they want by showing that they will contribute to the building of a community.

To initiate an effective community relations program the Independent Black School's cadre must know their neighborhood and the interests and viewpoints of those who live there. The Independent Black School's cadre must know the people whose point of

view is different from theirs. One must try to figure out how they think, how they will react to any given proposal, and how one can make the most persuasive appeal. One of the first things to do is to determine the most effective role for Blacks in the media. A local Black newspaper, Blacks working at "ethnically" oriented radio stations, and Blacks in television can be useful if one recognizes their role, its limitations, and their own personal interests. Local Black social clubs, ministrial associations, and neighborhood organizations may be keep informed about the program through occasional speakers and professionally prepared literature. When interacting with these groups, one must always remain cognizant of their linkages with the white power structure and their political persuasion. Neighborhood opinion can also be influenced by meetings, parades, picketing, rallies, seminars, and demonstrations. These tactics, if properly organized can call attention to the need for neighborhood action. The Independent Black Schools may make effective use of audio-visuals to convey their message, utilizing pictures, tapes, recordings, records, slides, and films to carry the message to the people. However, one must understand that the most effective community relations is based upon one's own work, using communications media that the Independent Black School itself controls.

18

_Ibid._, p. 9.
The conclusions from Chapter Four are based on the evidence related to parent involvement and neighborhood involvement. Three conclusions can be drawn from the parent involvement materials. First, the definition of Black parenthood, the clarification of the role of a parent, and the concept of a Parent Council are essential to a full understanding of the Independent Black School. Second, the political definition of parenthood is consistent with Afrikan tradition and as such represents a conscious departure from the western concept of parenthood. Third, the structure of a Parent Council provides parents with a definite way to become an integral part of an Independent Black School through committee work.

The neighborhood involvement materials provide support for nine conclusions. First, the definition of the community allows Independent Black Schools to perceive of themselves as part of an international group of people, organizations, and institutions with a common purpose. Second, the definition of the community permits the Independent Black School to develop realistic programs for interaction with non-community members. Third, CIBI has unified the Independent Black Schools, provided supportive services developed and projected a posture of excellence, and laid plans for the orderly development of a national Pan-Afrikan school system. Fourth, CIBI members are attempting to responsibly move with the masses of Afrikan people toward greater self-sufficiency by working to meet their needs. Fifth, CIBI members are working with or neutralizing
existing Black "leaders" in an effort to present a unified
front to their adversaries. Sixth, the achievement of cadre
membership through consistent, faithful work insures that the
control of the policy making and program direction of Independent
Black Schools will remain in the hands of the most dedicated and
able people. Seventh, total independence from white sources of
funds is essential for the institutionalization of Independent Black
Schools. Eighth, the fund-raising activities of CIBI members are
beginning to reflect an application of the best tenets of PPBS
(program-planning-budgeting systems) tactics. Finally, Independent
Black Schools have begun to recognize the importance of an effective
community relations program to the survival and development of the
institutions.
CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter will present a summary of the entire study followed by conclusions drawn that focus on the present status of Independent Black Schools. The chapter closes with a set of specific recommendations for the further study of Independent Black Schools.

SUMMARY

This dissertation is meant to be a landmark study of Independent Black Schools. The study has described the history of educational opportunities provided for Afrikan people. Then the ideological foundations, curriculum and instructional practices, parental roles and neighborhood involvement mandates of the new Black institutions of today were described in the study. For the latter sections, the writer relied heavily upon such primary sources as interviews, observation, participation, and historical documents and materials developed by or currently in use at Independent Black Schools. The research was based on two theoretical formulations: (1) the struggle for correct Black education must be unashamedly devoted to the building of Afrikan people; and (2) the system which enslaves us cannot contain within it the conditions for our liberation.

228
The major limitation of the study was the issue of bias which was fully described and frankly disclosed prior to the study's being undertaken. The investigation proceeded from an established political and theoretical framework which enabled facts to be interpreted consistently and relevantly. This framework also facilitated synthesis of information and the determination of underlying trends in the data. Such an approach helps insure a proper balance between fact and interpretation, needed to give the area of Black education new meaning.

This study represents the first research activity directed toward the knowledge and events with which revolutionary Black educators are concerned. The study has produced some of the kind of information needed to make the building of a national Pan-Afrikan school system a reality. The study will help to bridge the gap between revolutionary educational theory and practice. Finally, the study reaffirms the truism that final answers may never be obtained. The study has surfaced more questions than answers. Thus, some findings of the study are tentative and subject to change as new evidence is uncovered.

Chapter Two was an effort to examine the archives, records of Black people, organizations and institutions, thus setting forth the historical antecedents of the present Independent Black School movement. The chapter traced the struggles of Afrikan people for quality education, with a focus on early childhood education. The study examined five historical periods: first, systems of education in Afrika prior to the intrusion of
Europeans; second, the education of Afrikans in America prior to 1861; third, the education of Afrikans in America from 1861-1916; fourth, the struggle to change America's public schools from 1916 to the present; and fifth, the contemporary struggle to build Independent Black Schools from 1967 to the present.

The first section re-established Afrika as the cradle of civilization. It describes the system of education in ancient Afrika and notes its similarity to the contemporary Independent Black schools. Extensive evidence was presented to document the contributions of ancient Afrikans in the areas of science, medicine, mathematics, astronomy, philosophy, agriculture, social development, history, and astrology. The second section looked at the education of Afrikans in America prior to 1861 from six vantage points. These points were: first, early limitations on education for Blacks; second, waning interests of liberal whites; third, impact of the American Revolution on education for Blacks; fourth, impact of the industrial revolution on education for Blacks; fifth, vacillation in the position of the statesmen and clergy; and sixth, continuing opposition to educational repression. The third section described the education of Afrikans in America from 1861-1916 by focusing on: first, efforts of the Union Army; second, education in the South; third, education in the North; fourth, the approach of B.T. Washington; and fifth, the response of W.E.B. DuBois to the industrial education movement. The fourth section dealt with the Afrikans' continuing struggle to change America's public schools. These efforts at reform appeared under
the headings of desegregation, compensatory education, freedom schools, and community control. The final section examined the movement to develop Independent Black Schools from 1967 to the present. In this section consideration was given to a series of historic conferences which gave rise to contemporary Independent Black Schools. In addition, the political ideology used as the foundation of Council of Independent Black Institution members was described.

Chapter Three presented a thorough analysis of the conceptual framework of a Black curriculum. The chapter focused on curriculum development, instructional strategies and practices, and curricular offerings at Independent Black Schools. The curriculum development section gave treatment of the following: the impact of culture in Black schools; the importance of values; instructional objectives and content selection; sequence and placement of offerings; types of curriculum; and the salient features of a Black curriculum. The instructional strategies and practices section described early childhood programs; discussed the differences between training, teaching, and learning; reviewed the qualities of a mwalimu and a mwanafunzi; described a theory of instruction; and considered instructional systems techniques. The final section featured an examination of the curriculum offered by Independent Black Schools, with curriculum materials presented in the areas of music, arts and crafts, language arts, and science drawn from activities in Independent Black Schools. The hierarchical objectives charts from the Umoja Sasa Shule Curriculum Guide were included as appropriate.
Chapter Four was divided into two sections: (1) parent involvement and (2) community involvement. The parent involvement section redefined Black parenthood, described the role of a parent in building Independent Black Schools, delineated the uniqueness of a Parent Council, identified the goals and objectives of a Parent Council. The neighborhood involvement section defined the community and discussed the decision-making process, fund-raising, and community relations.

This dissertation has featured a definition of thirty terms deemed essential for the novice to the study of correct Black education. The Appendix includes a listing of CIBI members, a listing of Black Educational Institutions, a set of descriptive statistics in chart form, a complete listing of academic and political sources supplementary to the bibliography which lists sixty-one sources cited directly in the study, and a listing of 42 specific recommendations for the further development of Independent Black Schools.

CONCLUSIONS

1. The ancient history of Afrika and the Afrikans' contribution to world civilization has been deliberately distorted, deleted from all educational materials and experiences designed for Afrikan children, and denied the prospective Afrikan teacher during his preparation for a career.

2. The numerous attempts by whites to provide education for Blacks were always severely lacking in evidence of academic achievement by the students.
3. The attempts to provide education for the Afrikan were usually designed to de-emphasize his Afrikan consciousness.

4. The church used its money and influence to support those educational ventures which were designed to make the Afrikan more acceptable to whites and a firm believer in Christianity.

5. The "Negro education" movement was a systematic attempt to provide an inferior and caste-oriented education.

6. The efforts to reform the public school system in America were usually advanced by sincere and dedicated individuals, but they lacked a clear understanding of the role of the educational subsystem set up for Blacks in this society.

7. Some Afrikans have always struggled independent of white participation, influence, or control to provide for the correct education of themselves and their people.

8. More Afrikan people are beginning to realize that education is a proper function of a particular political, economic, social, and cultural system. The most effective and efficient educational subsystems
serve, exclusively, a particular society.

9. The ideological foundations described in this dissertation are a beginning attempt at identifying a particular society, stating its purpose, and determining its direction, especially as it relates to that society's educational system.

10. The ideology described in this dissertation is relevant in a new way to the collective needs of Afrikan people all over the world.

11. The curricular goals, objectives, materials, and activities shared in this dissertation exemplify an effort to provide an education that is more relevant to the lives and aspirations of Afrikan people.

12. The curricular materials presented document the efforts of the Independent Black Schools to develop political understanding and cultural awareness while basic skills are being mastered.

13. The Independent Black Schools are a vehicle for developing a new Afrikan society. These institutions are bringing about the kinds of revolutionary changes within Afrikan people that will demand the fullest development of Afrikan institutions.

14. The Independent Black Schools are working to strengthen the Black family - the basic unit of the nation, because
they recognize that the home and the institution
must share a common world view and be consistently
pursuing a common goal.

15. Independent Black Schools will continue to encounter
persistent problems in the area of financing, staffing,
facilities, and involvement.

These areas are critical enough to merit some expansion. An
independent financial base is not only ideologically consistent,
it also demands a total commitment to building Afrikan institutions.
The care of Independent Black Schools must view its efforts to develop
supportive independent funding mechanisms as a part of its educa-
tional process. The process of building Afrikan institution cannot
be undertaken with a poverty program or reparations mentality. White
people and their religious or governmental institutions fund tempo-
rary, experimental projects. They never have and never will support
the development of contradictory or alternative institutions. Those
who expect them to do so are, at best, naive or have been deceived
into prostituting their own people.

Independent Black Schools will always be staffed by a few
dedicated people. Extreme care must be taken so that these few are
not overburdened. The cadre of these institutions must be strong
enough to live with high degrees of frustration. Their own personal
lives must be nearly perfect manifestations of that which is sought
and taught. The cadre of these institutions cannot allow contra-
dictory influences to compete for their time and resources. The
effective staff members will be those people who have been the most
damaged by, but who understand this society. Therefore, Independent
Black School must look to the prisons, the senior citizens, the high school "drop-out" or "push-out," and parents for the strength of character needed in this task.

The college student, graduate student, or training program participant initially must be viewed as a source of temporary assistance with a specific task related to his particular skill or knowledge. Generally, these people have already made a fundamental and personal commitment to self-development above all. Therefore, the cadre of Independent Black Schools must not expect from them more growth than their ego will support. Hopefully these individuals will be constantly made aware of the options for collective-development that are presented by the work of the institution. Obviously, some of them can be helped in Black schools, but this is not the major purpose of the institution. The institutions must work with what they have to strengthen individuals and the program. Expansion should proceed only after careful planning and based upon adequate staffing and long range financial support.

It is imperative that the Independent Black School obtain superior facilities. This is necessary for the safety of all participants. It will also make harassment by local, state, or federal officials more difficult. Perhaps, most important of all the facilities must be flexible enough to accommodate the entire program. The cadre must be fully aware of all codes, regulations, and guidelines related to providing facilities for the institution. Rental
arrangements are completely unsatisfactory. A long-term lease is somewhat more desirable, and connotes a degree of permanence. The best arrangement calls for the purchase or building of facilities. When this option is taken, the cadre must develop a commitment and plan of action to remove the indebtedness within a three-five year period of time. Independence also means being free of political interference from city building departments and the economic pressure of lending institutions. Cadre members must be willing to make annual pledges in excess of the yearly mortgage, borrow their share of the yearly mortgage, or guarantee the implementation of a fund-raising program to meet the yearly mortgage.

The Independent Black Schools must expand upon their efforts to work with all segments of the Black neighborhoods. They must be found supporting the people's demand for freedom, justice and equality. The upheavals of the masses provide excellent opportunities for a neighborhood to participate in a true learning experience. The cadre must sincerely work with the people as they strive for decent housing, better jobs, better schools, equal justice under the law, and other privileges of citizenship. Such struggles will do more to teach the masses of Black people than years of rhetorical denunciations against racism and capitalism. People's minds become liberated through the kinds of collective action experiences which generally accompany a demand for change in the status quo. The cadre must be willing to make great sacrifices in this struggle and be able to relate their sacrifices to the daily curriculum at
the institution. Thus, the Independent Black Schools must be not only an advocate for change but an active creator of change.
Finally, these changes must lead to the development of Pan-Afrikanism.

RECOMMENDATIONS

Like most initial inquiries into a new field, this dissertation has perhaps raised more questions than it has answered.
Extensive research and development needs to be done in the areas of testing, achievement, and self-concept in such new schools.
Therefore, this investigator is recommending the following research:

1. That a uniform curriculum be developed and implemented in all Council of Independent Black Institutions for the purpose of standardizing achievement scores.
2. That standardized achievement tests be developed which reflect the political, cultural, educational and life experiences of Afrikan people.
3. That these standardized achievement tests be administered at all CIBI schools each year.
4. That measures of Afrikan self-concept be developed in a manner that is consistent with the political ideology of Pan-Afrikanism.
5. That continuing research be done into learning theories, curriculum development, and instructional system for the purpose of making direct
applications where appropriate.

6. That a study be undertaken to compare the self-concept of students in Independent Black Schools with Afrikan students in public schools.

7. That a study be undertaken to develop a profile of Independent Black School staff, describing their personal characteristics, academic preparation, community-ideological preparation, experiential background and areas of interest.

8. That research be undertaken to determine how or if traditional credentialing and accreditation standard apply to Independent Black Schools.
APPENDIX A

Council of Independent Black Institution Members

Freedom Library Day School
2064 Ridge Avenue
Philadelphia, Pa. 19121
Attn: Brother J. Churchville
215 232-2451
215 232-1810

Center For New Horizons, Inc.
366 East 47th Street
Chicago, Illinois 60653
Attn: Sister Marva Jolly
312 373-5700
312 978-2639

Martin L. King, Jr. Community School
94 Griffin Street, N.W.
Atlanta, Ga. 30314
Attn: CIBI Coordinator
404 577-9532

Umoja Sasa Shule
913 Bryden Rd.
Columbus, Ohio 43205
Attn: Ndugu Lubengula
614 252-9752
614 258-9860

Children of Afrika School
1324 Walnut Street
Harrisburg, Pa. 17103
Attn: Sister Marcia Tatum
717 232-4480
717 232-5623

Afram Associates, Inc.
68-72 131st Street
Harlem, New York 10037
Attn: Brother Preston Wilcox
212 690-7010

Center For Black Education
1811 Kilbourne Place, N.W.
Washington, D.C. 20010
Attn: Brother Jimmy Garrett
202 387-3454
202 882-3747

Nidhamu Sasa (Afrikan Freedom School)
5501 Wister Street
Philadelphia, Pa. 19144
Sister Fasaha
VI 3-5090

Institute of Afrikan Learning
2115 Fennon Street
Philadelphia, Pa. 19145
Attn: Ahmad Lateef
215 DE6-8355

Nairobi Day School, High School and College
635 Donohue Avenue
E. Palo Alto, Calif. 94303
Attn: Ndugu Omawale Satterwhite
216 774-8465
216 774-1221/7274

Shule Ya Kujitambua
P.O. Box 2952
Oberlin College
Oberlin, Ohio 44074
Attn: Brother Lemotey
216 774-1221 ext. 4104
216 774-1231

Afro-American Council
12 Plaza Place
Albany, New York 12202
Attn: Brother Lloyd Stewart
Committee for a Unified Newark
502 High Street
Newark, New Jersey 07108
Att: Mama Anasa
201 622-4135
201 621-2300

Dokpwe Work Study Center
Coop Communal Society
2535 St. Maurice Avenue
New Orleans, La. 70117
Att: Tayori Kwa Salaam
504 279-1863
504 947-4603

Uhuru Sasa Shule
10 Claver Place
Brooklyn, N. Y. 11238
Att: Kasisi Jetu Weusi
212 636-9400/01

Pomona Day School
P.O. Box 185
Pomona, Calif. 91767

New Concept School
Institute of Positive Education
7848 South Ellis Avenue
Chicago, Illinois 60619
Att: Sister Carol Easton
312 651-1095

Shule Ya Watoto
3324 W. Roosevelt Rd.
Chicago, Illinois 60624
Att: Brother Hannilal Tuus
Afrik

New Approach Method
P.O. Box 1303
Trenton, New Jersey 08607
Att: Gregory Simms
609 989-7215
607 243-7827

The Garvey Institute
P.O. Box 9066
Berkeley, Calif. 94709
Att: Sister Marilyn Anderson
415 848-6619

Weusi Shule
22 Midwood Street
Brooklyn, N. Y. 11225
Att: Sister Ayanna Johnson
212 287-2452
Black Educational Institutions

The following is a list of Black Educational Organizations and institutions. Every institution listed here is not independent.

Inst. of Afikan Student, Inc.
P.O. Box 185
Brooklyn, New York 11225
Ndugu Obaba
212 237-1635

Malcolm X College
1900 West Van Buren Street
Chicago, Illinois 60612
Dr. LeRoi Ray, Jr.
312 942-3170

Environmental Studies Project
1731 Prince Street
Berkeley, California 94702
Sister Robbie L. Burke
415 548-8197

Umoja Organization
387 Main Street
East Orange, N.J.
Sister Shirley Bowen
201 672-9834

Congress of Afikan People
A805 Troy Towers
Troy, N.Y.
518 272-3695

Far West Laboratory for Education Research & Development
2180 Milvia Street
Berkeley, Calif. 94704
Ndugu Kwetu Gibson
415 841-6950

Black Studies Center
Virginia State College
Petersburg, Virginia 23803
Sister Bunny Hawthorne
353 526-5111

Minority Women's Workshop
514 West 126th Street
Harlem, New York 10025
Sister Gardenia White
212 864-4011

Parent Development Program
30 Market Street
New York, N.Y. 10002
Sister Lillie Whitney
212 227-5480

Federation of Boston Community Schools
2401 Washington Street
Roxbury, Mass. 02119

Narcot, Inc. (Infinity School)
360 West 123rd Street
Harlem, N.Y. 10031
Brother Harry L. Watson
212 666-5622

Harambee Child Dev. Council
P.O. Box 1024
Albany, Ga.
Miss Carol King
<table>
<thead>
<tr>
<th>Name and Location</th>
<th>Address</th>
<th>City, State, Zip</th>
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<tbody>
<tr>
<td>Arthur Schomburg Complex</td>
<td>IS 201, 102 East 125th St.</td>
<td>Harlem, N.Y. 10035</td>
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<tr>
<td>Communiversity</td>
<td>1168 East 105th St.</td>
<td>Cleveland, Ohio</td>
</tr>
<tr>
<td>Community Participation In Education Project</td>
<td>110 E. 125th Street</td>
<td>Harlem, N.Y. 10035</td>
</tr>
<tr>
<td>Community School #39</td>
<td>Arthur A. Schomburg Center, 216 E. 126th Street</td>
<td>Harlem, N.Y. 10035</td>
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<tr>
<td>Academy for Black &amp; Latin Education (ABLE)</td>
<td>73 West Oakwood Blvd.</td>
<td>New York, N.Y.</td>
</tr>
<tr>
<td>Concord Elementary School</td>
<td>833 Marcy Avenue</td>
<td>Brooklyn, N.Y.</td>
</tr>
<tr>
<td>Harlem Educational Program</td>
<td>275 W. 145th Street</td>
<td>Harlem, N.Y. 10031</td>
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<tr>
<td>Ocean Hill Brownsville Demonstration School District</td>
<td>249 Hopkinson</td>
<td>Brooklyn, N.Y.</td>
</tr>
<tr>
<td>Chad School</td>
<td>78 Clinton Avenue</td>
<td>Newark, N.J.</td>
</tr>
<tr>
<td>Postal Academy Program</td>
<td>1820 Woodmont Avenue, Bethesda, Maryland 20014</td>
<td>Brother Todd Endo</td>
</tr>
<tr>
<td>Fed. of Indep. Comm. School</td>
<td>2200 North Third Street</td>
<td>Milwaukee, Wisconsin</td>
</tr>
<tr>
<td>Black Communiversity</td>
<td>700 East Oakwood Blvd.</td>
<td>Chicago, Illinois</td>
</tr>
<tr>
<td>Black Peoples Liberation School</td>
<td>610 N. Homewood Avenue</td>
<td>Pittsburgh, Pa. 15208</td>
</tr>
<tr>
<td>Linc Early Childhood Project</td>
<td>2202 H. Apache Street</td>
<td>Greensboro, N. Carolina</td>
</tr>
<tr>
<td>Communications-Art Center</td>
<td>6600 S.W. Nova Drive</td>
<td>Ft. Lauderdale, Fla. 33314</td>
</tr>
<tr>
<td>Educational Self-Help Center</td>
<td>2014 Reed Street</td>
<td>Philadelphia, Pa. 19146</td>
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<tr>
<td>Malcolm-King: Harlem College Ext.</td>
<td>103 E. 125th Street</td>
<td>Harlem, N.Y.</td>
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<tr>
<td>Martin Luther King Memorial Center</td>
<td>671 Beckwith Street S.W.</td>
<td>Atlanta, Ga. 31314</td>
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<tr>
<td>West 80th Street D.C.C.</td>
<td>458 Columbus Avenue</td>
<td>New York, N.Y. 10024</td>
</tr>
<tr>
<td>Atlanta Center For Black Art</td>
<td>1532 Gordon Street S.W.</td>
<td>Atlanta, Ga. 30310</td>
</tr>
<tr>
<td>CCED School</td>
<td>54 Roxbury Street</td>
<td>Roxbury, Mass. 02119</td>
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</table>
Migrant Education Center
125 S.E. Second Street
Ft. Lauderdale, Fla.
Sister Marion S. Crawford

Uhuru Center Culture Inst.
1624-28 Hillman Street
Youngman, Ohio

Pomona Community School
Black Studies Center
240 E. 11th Street
Claremont, Calif.
Brother Danny Wilkes

Roxbury Community School
1-A Leyland St.
Dorchester, Mass. 02121
Sister Doreen Wilkinson

Store Front Learning Center
90 West Brookline Street
Boston, Mass. 02118
Sister Thelma Burns

Highland Park Free School
42 Hawthorne Circle
Roxbury, Mass. 02119

The S.O.U.L. School
522 North Fremont Avenue
Baltimore, Maryland 21201

Georgetown Black & Proud School
800 Powell Rd. Drive
Jackson, Miss. 39213
Sister Geraldine Smith

The Community-University Center for Inner City Change
90 Warren Street
Roxbury, Mass. 02119

Harlem Street Academies
c/o New York Urban League
202 West 136th St.
Harlem, N.Y. 10030

Robert Treat Community School
141 13th St.
Newark, New Jersey 07103
Brother Eugene Campbell

Dr. King On Campus
107 Waverly Avenue
Syracuse, N.Y. 13210

Dr. Martin King Family Center
124 N. Hoyne Avenue #113
Chicago, Illinois 60612

Postal Academy Training Inst.
303 George Street
New Brunswick, N.J.

Student Organization
College of Human Services
201 Varick Street
New York, N.Y. 10001

The Morgan School
1773 California Avenue S.W.
Washington, D.C.

W.E.B. DuBois Institute
1349 Griswold Rm. 619/519
Detroit, Mich. 48226

Malcolm X. Educational Center
1640 O'Farrell St.
San Francisco, Calif. 94115

Black Child Development Inst.
Inc.

Mississippi Inst. for Early Childhood Education
203 W. Capitol St. Rm. 406
Jackson, Miss. 39201
Sister Lucenia L. Williams

New School for Children
Federation Boston Comm. School
76 Highland St.
Roxbury, Mass.

St. Thomas Community School
147 St. Nicholas Avenue
Harlem, New York 10026
Sasa Educational Foundation
936 Peachtree St. N.E.
Washington, D.C.
Brothers Colon & Smith

Escuela Expana
18 Avenue D
New York, N.Y.
Sister Judy Stokes

Malcolm S. Liberation Univ.
P.O. Box 21045
Greensboro, N. Carolina 27420

Black Education Forum
1200 N. Broad St.
Philadelphia, Pa. 19125
Sister Elizabeth Killam

Community Institute
400 South Craig St.
Pittsburgh, Pa. 15213
Brother Vernell A. Lillie

Lincoln Academy
2056 Madison Avenue
Harlem, N. Y. 10027

Afro-Am Concerned About Ed.
1924 McCullough St.
Baltimore, Maryland 21217

Black Time For Black Children
1447 Macombs Rd.
Bronx, New York
Sister Harlene Maisonet

Marcus Garvey Day Care
357 W. 115th Street
Harlem, N. Y.

Pittsburgh Childhood Env. Ctr.
7070 Kelly St.
Pittsburgh, Pa.
Sister Barbara Hayden

Operation Bootstrap
4171 S. Central Avenue
Los Angeles, Calif. 90011

Mothers' Corp. Child Care Center
711 S. 12th St.
Brother Walter Sullivan

Malcolm El Shabazz Comm. College
2250 W. Van Buren St.
Chicago, Ill. 60612
Brother Charles G. Hurst

Org. of Negro Educators
P.O. Box 8228
Clinton Hill Station
Newark, N.J. 07109

Bergen County Headstart Prog.
Palisades & Teaneck Avenues
Englewood, N.J.
The Liberty School

Parent Coordinator P.D.D.
311 Ferris Booth Hall
Columbia, N.Y. 10027
Mrs. M. Stone

Black Catholic Min. & Laymen
4401 Centre Avenue
Pittsburgh, Pa. 15213

Lincoln (Dellums) Environmental Studies
1731 Prince St.
Berkeley, Calif.

Black Educators of Saginaw
1129 Essling St.
Saginaw, Mich. 48601
Brother Willie Jenkins

Black Parents, Inc.
2065 E. 99th St.
Los Angeles, Calif. 90002
<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>City, State, Zip</th>
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<tr>
<td>Black Educational Center</td>
<td>Ohio State University 29 W. Woodruff Rm. 116</td>
<td>Columbus, Ohio</td>
</tr>
<tr>
<td>Postal Academy Program</td>
<td>1100 B. Street N.W. #1100</td>
<td>Washington, D. C.</td>
</tr>
<tr>
<td>Brother Mathis Harris</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education Clearing House</td>
<td>3945 Southwestern Ave.</td>
<td>Los Angeles, Calif. 90062</td>
</tr>
<tr>
<td>United Front of Peoria</td>
<td>1312 W. Main St.</td>
<td>Peoria, Ill. 61605</td>
</tr>
<tr>
<td>Brother Michael Banks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Black Educators Assoc.</td>
<td>1812 Market St.</td>
<td>Youngstown, Ohio</td>
</tr>
<tr>
<td>Black Educators, Inc.</td>
<td>811 E. 117th St.</td>
<td>Los Angeles, Calif. 90059</td>
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<tr>
<td>Community Res. Review Comm.</td>
<td>of Boston Black United Front</td>
<td></td>
</tr>
<tr>
<td>Community Schools</td>
<td>2768 N. Teutonia Avenue</td>
<td>Milwaukee, Wisconsin 53206</td>
</tr>
<tr>
<td>Brothers Gordon &amp; McKissick</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Street Academy</td>
<td>Model City Administration</td>
<td></td>
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<tr>
<td>Pan-Afrikan Early Ed. Ctr.</td>
<td>832 Ridgeway Ave.</td>
<td>Durham, N. Carolina 27701</td>
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<tr>
<td>Community Action Education</td>
<td>215 W. 5th St.</td>
<td>Los Angeles, Calif. 90013</td>
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<tr>
<td>Baltimore Teachers Union</td>
<td>3903 Liberty Hgt. Ave.</td>
<td>Baltimore, Maryland</td>
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<tr>
<td>United Front of Cairo</td>
<td>414 14th St.</td>
<td>Cairo, Ill. 62914</td>
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<tr>
<td>Education Council</td>
<td>Congress of Afrikan People</td>
<td></td>
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<tr>
<td>Education Council</td>
<td>Congress of Afrikan People</td>
<td></td>
</tr>
<tr>
<td>Pittsburgh, Pa. 15208</td>
<td>P.O. Box 5706</td>
<td></td>
</tr>
<tr>
<td>Learning House</td>
<td>381 Lawton St. S.W.</td>
<td></td>
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<tr>
<td>Harlem Parents Union</td>
<td>514 W. 126th St.</td>
<td>Harlem, N.Y. 10027</td>
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<tr>
<td>The University of Islam</td>
<td>5335 South Greenwood Ave.</td>
<td>Chicago, Ill. 60615</td>
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<tr>
<td>Western Behavioral Inst.</td>
<td>1150 Silverado</td>
<td></td>
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<tr>
<td>Harlem Parents Union</td>
<td>514 W. 126th St.</td>
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<tr>
<td>Harlem, N.Y. 10027</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NY Assoc. of Black Schools Supervisors &amp; Administrators</td>
<td>103 E. 125th St.</td>
<td></td>
</tr>
<tr>
<td>Dr. Mary Christian</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Organization Name</td>
<td>Address 1</td>
<td>Address 2</td>
</tr>
<tr>
<td>--------------------------------------------------------</td>
<td>---------------------------------------</td>
<td>--------------------------------</td>
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<tr>
<td>SOBU</td>
<td>P.O. Box 20826</td>
<td>Greensboro, N.C. 27420</td>
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<tr>
<td>The Afrikan-AM Inst.</td>
<td>Educators to Afrikan Assoc.</td>
<td>866 United Nations Pl. #505</td>
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<tr>
<td></td>
<td>New York, N.Y. 10017</td>
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<tr>
<td>Black Directory</td>
<td>5 Phillips Court</td>
<td></td>
</tr>
<tr>
<td></td>
<td>St. Joh, New Brunswick, Canada</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Brother Joe Drummone</td>
<td></td>
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<tr>
<td>Educator's Roundtable</td>
<td>P.O. Box 2181</td>
<td>Philadelphia, Pa., 19103</td>
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<tr>
<td></td>
<td>Brother Paul Vance</td>
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<tr>
<td>Fed. of Bostown Comm. School</td>
<td>76 Highland St.</td>
<td>Bostown, Mass. 02119</td>
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<td>Federation of Indep. Comm. Schools</td>
<td>2637 N. 11th St.</td>
<td>Milwaukee, Wisconsin 53206</td>
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<tr>
<td>The Postal Academies</td>
<td>12th &amp; Penn. Ave. N.W. #2119</td>
<td>Washington, D.C. 20060</td>
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<tr>
<td>West Kingston Trust</td>
<td>Trivoli Gardens Comm. Ctr.</td>
<td>Kingston, 14, Jamaica</td>
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<tr>
<td></td>
<td>Sister Olivia Orange-Walker</td>
<td></td>
</tr>
<tr>
<td>Board of Black Educators</td>
<td>P.O. Box 123</td>
<td>Montreal, 248, P.Q., Canada</td>
</tr>
<tr>
<td>Internat'l Union for Adv.</td>
<td>271 W. 125th St. #302</td>
<td>Harlem, N.Y. 10027</td>
</tr>
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<td></td>
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</tr>
<tr>
<td>Mothers of Watts</td>
<td>2051 E. 103rd St.</td>
<td>Los Angeles, Calif.</td>
</tr>
</tbody>
</table>
Potomac Institute
1501 18th St. N.W.
Washington, D.C. 20036

Negro Community Center
2035 Coursol St.
Montreal, 106, Quebec, Canada

The Afro-Ed Assoc. of R.I.
P.O. Box 2315
Providence, Rhode Island

Nat'l Scholarship Serv. &
Fund For Negro Students
1776 Broadway
New York, N.Y. 10019

United Black Caucus (Teachers)
312 W. 125th St.
Harlem, N.Y. 10027

United Negro College Fund
55 E. 52nd St.
New York, N.Y. 10019

Afrikan-AM Teachers Assoc.
1064 Fulton St.
Brooklyn, N.Y. 11233
Brother Al Vann
212 789-3700

Black Action Party
2548 St. Antoine St.
P.O. Box 1831
Montreal, P.Q., Canada

Contrast
28 Lennox St.
Toronto 4, Ontario

Washington Research Proj.
1823 Jefferson Pl. N.W.
Washington, D.C. 20036

Ann Arbor Black Educators
Northside School
Barton Rd.
Ann Arbor, Mich. 48104

Black Adv. For Children
Training Teacher Program
Albany & Woodland Ave.
Hartford, Conn.

Center For Afro-AM Studies
Atlanta University
Atlanta, Ga. 30314

Assoc. for Black Leadership
In Education
6702 Cresheim Rd.
Philadelphia, Pa. 19119
Brother G. French

Black Admin. Assoc.
350 Wide Trace Dr. East
Pontiac, Mich. 48058

Black Educators of Flint
319 White Street
Flint, Mich. 48505
Brother Bell

Black E.-Portland
3722 E.E. 15th St. #3
Portland, Oregon 97202

Cincinnati, AAAE
3830 Washington Ave. #3
Cincinnati, Ohio

Cleveland AAE
C/o EDAC Publishing Co.
14921 Kinsman Rd.
Cleveland, Ohio 44120

Black Ed. Alliance of Mass.
34 Messinger St.
Mattapan, Mass. 02126
Brother J. Hart

Baltimore AAAE
2800 Oakford Ave.
Baltimore, Maryland
Sister Claudette Chandler

Black E.-Greater NH, Inc.
156 Dixwell Ave.
New Haven, Conn. 06511

Black School Adm. of Newark
C/o One
800 Clinton Ave.
Newark, N.J. 07112
Black E. of Syracuse  
104 Walnut St.  
Syracuse, N. Y. 12310

Citizens Concerned  
About Urban Education  
125 N. Culver St.  
Baltimore, Md. 21229

Black Students Union  
Sir George Williams Univ.  
1455 Maisonneuve #226-9  
Montreal, P.Q., Canada

Brother Russell Jones  
117-26 170th St.  
Jamaica, N. Y. 11434

1860 E. Firestone  
Los Angeles, Calif. 90001

Temple of Kawaida (US)  
4302 South Crenshaw  
Los Angeles, Calif. 90008

Penn Community Services, Inc.  
Box A  
Frogmore, S. C. 29950

Brother John Gadson, Sr.  

10516 Juniper  
Los Angeles, Calif. 90002

Nat'l Assn of Black Urban  
& Ethnic Directors  
P.O. Box 205  
Manhattan Ville Station  
New York, N. Y. 10027

Watts Community  
1715 Santa Ana Blvd.  
Los Angeles, Calif. 90002

Georgia Federation for  
Early Childhood Education  
40 Marietta St., N.W.  
Suite 610  
Atlanta, Ga. 30303

Sister Portia A. Combs  
404 525-6451

Comm. For a Unified Newark  
502 High St.  
Newark, N. J. 07102

Morrisania Youth Council  
3225 Third Ave.  
Bronx, N. Y. 10451

Sister Gardenia White  
765 Amsterdam Ave.  
New York, N. Y. 10025

Southwest Filomene Project  
9405 South Figueroa  
Los Angeles, Calif. 90003

United Front-Wichita  
2421 E. 13th St.  
Wichita, Kansas 67214

United Parents Council  
10041 La Salle  
Los Angeles, Calif. 90047

Afrikan Heritage Studies Assn.  
c/o Afrikan Studies Center  
Howard University  
Washington, D. C. 20001

Nat'l Welfare Rights Org.  
1419 H. St. N.W.  
Washington, D. C. 20005

Black Clergy Caucus  
1325 Mass. Ave. N.W.  
Suite 518  
Washington, D. C. 20005

Education Component  
National Black Sisters Conf.  
3333 Fifth Ave.  
Pittsburgh, Pa., 15213
APPENDIX C

Council of Independent Black Institutions
Members Data
(Figures)
Figure 1

EDUCATIONAL PROGRAM DATA

<table>
<thead>
<tr>
<th>NUMBER OF INSTITUTIONS</th>
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<tr>
<td>FULL DAY PRESCHOOL</td>
<td>16</td>
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<tr>
<td>FULL DAY ELEMENTARY SCHOOL</td>
<td>6</td>
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<tr>
<td>FULL DAY JUNIOR HIGH SCHOOL</td>
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<tr>
<td>FULL DAY SENIOR HIGH SCHOOL</td>
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<tr>
<td>ADULT EDUCATION PROGRAM</td>
<td>21</td>
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<td>AFTER SCHOOL-EVENING SCHOOL</td>
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<tr>
<td>TECHNICAL-VOCATIONAL SCHOOL</td>
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<tr>
<td>COLLEGE</td>
<td>1</td>
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<tr>
<td>PRISON PROGRAM</td>
<td>7</td>
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<tr>
<td>SPECIAL SUMMER PROGRAM</td>
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</table>

Interpretation:

The typical program is a full-day pre-school. Such programs are found in 16 of the 21 Independent Black Schools. In addition, CIBI members operate 6 full-day elementary schools, 3 full-day junior high schools, 3 full-day senior high schools, 2 vocational-technical schools, and 1 college level program. Each CIBI member offers an adult education program, while 15 members provide evening school experiences. CIBI members operate 7 prison programs and 9 special summer programs.
**STUDENT-STAFF-VOLUNTEER DATA**

<p>| | |</p>
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<tr>
<td>NUMBER OF INSTITUTIONS</td>
<td>21</td>
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<tr>
<td>NUMBER OF STUDENTS</td>
<td>2,605</td>
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<td>NUMBER OF FULL TIME STAFF</td>
<td>127</td>
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<td>NUMBER OF PART TIME STAFF</td>
<td>58</td>
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<tr>
<td>NUMBER OF VOLUNTEERS</td>
<td>134</td>
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</table>

**Interpretation:**

The average Council of Independent Black Institutions School has 124 students. The average school has six full-time staff members, approximately three part-time staff members, and approximately six volunteers. The teacher-pupil ratio is 1:21.
Interpretation:

Only two CIBI members do not have a Parent Council; however, these institutions are not school programs. All CIBI schools (20) provide regular teacher training workshops and training for their administrators. Nearly half (10) of the CIBI members participate in the annual teacher training workshop.
### COMMUNITY DEVELOPMENT DATA

<table>
<thead>
<tr>
<th>NUMBER OF INSTITUTIONS</th>
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<tr>
<td>HAS A NEWSLETTER</td>
<td>12</td>
</tr>
<tr>
<td>PRODUCES A LOCAL RADIO PROGRAM</td>
<td>1</td>
</tr>
<tr>
<td>BOOKSTORE</td>
<td>10</td>
</tr>
<tr>
<td>FOODSTORE</td>
<td>5</td>
</tr>
<tr>
<td>CLOTHING COOP</td>
<td>4</td>
</tr>
<tr>
<td>FARM LAND-VEGETABLE GARDEN</td>
<td>3</td>
</tr>
<tr>
<td>LIBRARY</td>
<td>2</td>
</tr>
<tr>
<td>POLITICALLY INVOLVED</td>
<td>2</td>
</tr>
<tr>
<td>CULTURALLY INVOLVED</td>
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</table>

**Interpretation:**

All CIBI members have developed a suitable library. Each institution is involved politically and culturally in the community. Nearly half (10) of the institutions are operating a bookstore, while 12 publish a regular newsletter. A few CIBI members are operating programs in the area of foodstores, clothing coops, radio, and raising vegetables.
STABILITY AND FUNDING DATA

<table>
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<tr>
<td>SIGNIFICANT GOVERNMENT FUNDING</td>
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<tr>
<td>WHITE CHURCH FUNDING</td>
<td>2</td>
</tr>
<tr>
<td>MINIMAL TUITION CHARGE</td>
<td>17</td>
</tr>
<tr>
<td>TOTALLY SELF SUFFICIENT</td>
<td>13</td>
</tr>
<tr>
<td>RENTS OR LEASES FACILITY</td>
<td>7</td>
</tr>
<tr>
<td>OWNS' FACILITY</td>
<td>14</td>
</tr>
<tr>
<td>EMBRACES PAN-AFRIKANISM</td>
<td>21</td>
</tr>
</tbody>
</table>

Interpretation:

Only six institutions receive a significant portion of their funding from governmental sources. Two of these six also receive funds from white church sources. Thirteen institutions are totally self-sufficient. Fourteen institutions own their facility. All Council of Independent Black Institution members embrace Pan-Afrikanism.
APPENDIX D

Additional Sources

The uniqueness of this dissertation warrants a complete listing of available sources related to the subject matter. This listing of academic and political sources is designed to provide a researcher with those tools necessary to gain a deeper knowledge of the area.

BOOKS


**REPORTS**


PROCEEDINGS


JOURNALS AND MAGAZINES


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UNPUBLISHED MATERIALS


Doughty, James J. "A Proposal To Develop And Implement An Adult Education Program Aimed At Black Liberation." Paper prepared for a graduate course at Ohio State University, Columbus, Ohio, March 10, 1970.


. "The Political, Social, Economic, and Educational Nature of The Myths Surrounding The Teaching of The Disadvantaged." Paper prepared for a graduate course at Ohio State University, Columbus, Ohio, August 11, 1970.

. "Racism - Its Implications For Adult Education." Paper prepared for a graduate course at Ohio State University, Columbus, Ohio, September 2, 1970.


. "The Four D's: Distortion, Deletion, Deprivation, And Denial." Presentation To The Columbus Board of Education, Columbus, Ohio, May 5, 1970.

. "Unity For Survival, Liberation, and Revolutionary Nationalism." Presentation to the Concerned Black Students Organization of Wittenberg University, Springfield, Ohio, November 2, 1970.

APPENDIX E

Recommendations

This final section is a listing of forty-two specific recommendations covering nine critical areas in the growth of an Independent Black School. Those areas are: teachers, administration, volunteers, evaluation, curriculum, research, funds, parents, and neighborhood-community. The following is a listing of the recommendations according to each area:

Teachers

1. That CIBI members look to parents, youth (16-18 years old), and former prison inmates as the best source of teachers.

2. That the CIBI Teacher Training Institute become a semi-annual experience required of at least two staff members from each institution and that the Institute be conducted in a different region of the country each semester.

3. That each institution provide Teacher Training Workshops for its staff at least three times each week, with the sessions structured according to subject areas and time allotted for lesson planning, evaluation, teaching demonstrations and records keeping.

4. That the strengths of different staff members be utilized to permit team teaching or a variety of experiences with different age groups.

5. That each CIBI member be required to exchange a teacher with another institution for a period of one month each year.
6. That the cadre of the institution evaluate educational methods courses at nearby college and universities and when they are found to be excellent require a staff member to audit the course with a commitment to share their knowledge with other staff.

7. That political education classes and a program of community work be required of all teachers.

8. That all teachers be required to function effectively in the Parent Council.

9. That the teaching position be a full-time appointment and made attractive through fringe benefits, adequate compensation, summer study-work programs in Afrika and assistance with the basic needs of food, clothing, shelter, and family matters.

Administration

1. That the director always be required to perform a teaching function with watoto at the school.

2. That the director be required to attend all CIBI Central Committee meetings and to attend various national and international conferences.

3. That each director be provided two supportive personnel-secretary and an assistant.

4. That the director assume the responsibility for maintaining adequate records: legal, medical, financial, insurance, inventories, academic achievement, mailing list etc.

5. That the director be required to conduct a weekly political education class for all staff.

6. That the CIBI Central Committee raise funds to provide support for a full-time staff at the National Headquarters.

Volunteers

1. That former prison inmates, prior to their release, be actively recruited as volunteers in the program.
as an initial step toward a deeper involvement.

2. That a written work program be developed for all volunteers with periodic checks on their productivity and specifying the kind of assistance to be provided by the institution.

3. That college students be given limited, achievable tasks consistent with their schedules.

4. That volunteers be given a wide variety of experiences and be encouraged to pursue involvement with the watoto, after completing a work program, attending teacher training workshops and being fully exposed to the ideology.

**Evaluation**

1. That all watoto be evaluated at least quarterly and the results reported in detail to the parents and reviewed by the cadre.

2. That the parents be evaluated at least quarterly in terms of their level of participation, reinforcement of teachings at home, acceptance of responsibility, meeting fund raising goals, prompt and payment of fees with the results reported in detail to each parent and reviewed by the cadre.

3. That all staff and administrators be evaluated at least quarterly in terms of results obtained with watoto, total programs, and level of consciousness with the results reviewed by the cadre.

4. That the neighborhood involvement program be evaluated in terms of its depth and its impact on improvements with the results reviewed by the cadre.

**Curriculum**

1. That a top priority of the CIBI Central Committee be the establishment of a curriculum task force to develop uniform curriculum guides in the areas of math, science, language arts, and ideology.

2. That this curriculum task force also be authorized to develop a standardized test for each subject area covered in the guide.
3. That these curriculum guides show goals, objectives, activities, appropriate materials, and suggested evaluative techniques.

Research

1. That the CIBI members put research as a top priority by requiring the use of the uniform curriculum guides, the administration of the standardized test and the analysis of the vatoto achievement results.

2. That basic descriptive data be retrieved in a systematic manner from all CIBI members.

3. That the basic principles and techniques of research be explained to all staff members.

4. That the research findings be used by the cadre members to plan for program improvements.

5. That the services of a Black lawyer be obtained to research all the legal implications of operating an Independent Black School.

Funds

1. That the director be required to sign all checking accounts and other financial arrangements made by the institution.

2. That a quarterly, line-item budget be developed and adhered to for at least one year.

3. That a very detailed record be kept of all financial transactions with all cadre members being given a written monthly financial report reflecting those transactions and showing the current status of all obligations.

4. That a three year budget be developed as an integral part of a comprehensive planning process and as a guide to developing quarterly fund raising goals.

5. That CIBI members plan for one major fund raising activity each year, coordinated on a regional basis and promoting a nationally recognized Black entertainer, with the funds being earmarked for the purchase of facilities and equipment.
6. That the CIBI Central Committee investigate the feasibility of such long range economic development activities as real estate, life insurance policies, laundromats and other businesses.

Parents

1. That each Parent Council be strengthened through implementation of the guidelines related to Parent Council development.

2. That parents be encouraged to travel to other institutions with financial assistance provided.

3. That parents begin to develop exchanges of children with parents at a school in another state, with the exchanges lasting for one quarter.

Neighborhood-Community

1. That the director of each institution immediately explore the feasibility of opening negotiation with a local Black minister, with the intent of using the constitutional protection of the separation of church and state doctrine as a shield to protect the Independent Black School from government harassment.

2. That each institution keep an accurate and up to date records of neighborhood needs, issues, programs and opinion shapers.
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A HISTORICAL ANALYSIS OF BLACK EDUCATION - FOCUSING ON
THE CONTEMPORARY INDEPENDENT BLACK SCHOOL MOVEMENT

By
James Jefferson Doughty, Ph.D.
The Ohio State University, 1973
Professor Alex Frazier, Adviser

This dissertation has six major purposes. First, detailed
information will be collect regarding the historical develop-
ment of the Independent Black School Movement. The second is to
identify all known Independent Black Educational Institutions.
The Third purpose is to examine the curriculum development process
and practice of Independent Black Schools. Fourth, the available information will be organized into a useful format for
Black researchers and developers who are struggling to perpetu-
ate and strengthen Independent Black Schools. The fifth purpose
is to examine the concept of Pan-Afrikanism and to show its
relationship to the development of curriculum at these institu-
tions. The final purpose is to determine the kind and degree
of involvement of the community in the total program of these
schools.

This study will be a landmark study of Independent Black
Schools. The writer is including a section devoted to the defini-
tion of those terms deemed essential for the novice to the struggle
for correct Black education. The final section will deal with the direction being taken by Independent Black Schools.

Independent Black Schools are in the embryonic stage. These schools must boldly face certain problems inherent to their growth and development. These problems fall into five basic areas: staffing, curriculum, philosophy, financing and the role of parents. Extensive and thorough research must be done in each of these areas. This study represents an attempt to undertake a portion of this mammoth task by focusing on philosophical, curriculum and parental roles at these institutions. Hopefully, this research will serve as a springboard for continuing research and evaluation of the Independent Black School Movement.

The basic research procedures to be used in the study are: interview, questionnaire, case study, observation, involvement, struggle, growth, and participation. The Council of Independent Black Institutions will provide most of the necessary information. The main source of data will be from original and primary materials currently in use at the institutions. In addition, this researcher has been collecting and developing the necessary materials since 1970. The results of the study will be an analytical profile of descriptive statistics relating to the Independent Black Schools. Based upon the statistical treatment of the data, certain implications will arise for the correct education of Black people.