

Education Proper

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Abstract

Analyzing the impact of the Civil Rights Movement and the Post-civil Rights era, this article will attempt to delineate how marches and protests, while highlighting political and social injustices, do not holistically advance ideals of egalitarianism and cultural empowerment. It will discuss how an authentic Multi-cultural Education and honest socialization may be the catalyst for an inclusive egalitarian society that systemically diminishes the discriminatory practices and hostilities that have necessitated the expansion of the Black Lives Matter crusades.

Keywords: Egalitarianism, Civil Rights Movement, Post-civil Rights, Multi-cultural Education

Introduction

Egalitarianism is a word that has populated the vocabulary of modern social activists. It is used as a punch for distributive justice and social inequity and translates into an ideal that all people are dignified humans and must be respected as such. Gosepath (2011) clarifies that egalitarianism is not a disapproval of individual achievements or a comparison of individual acquisitions. Pure egalitarianism, as a socio-political model, maintains a moral baseline for equitable education that allows all humans to achieve a good life based on the moral and judicious applications of knowledge, and skills. Miller (2017) supports stating that the social context for egalitarianism is a moral baseline that systemically regulates equitable education. Within this scope, any inequities indicate a flaw in the systemic regulations.

One can infer from the above that egalitarianism (Z) is upheld if, and only if there is equitable education (X) and systemic moral justice (Y) for all citizens. In essence $\leftrightarrow X \blacktriangle Y$. This formula became the blueprint for the Civil Rights Movement.

Civil Rights Movement

The vigour of the civil rights campaign began with the formation of the National Association for the Advancement of Coloured People (NAACP). Janken (2019) states that the NAACP, organised in 1910, tirelessly advocated for quality education and distributive justice for Blacks, and other minorities. For over forty years, the NAACP was the most influential civil rights agency in politics and maintained that position until the mid 1950s culminating with the landmark victory *Brown V Board of Education 1954*. Another author supports the above asserting the NAACP, with its network of social activists, cultivated public awareness of social inequities with organised community campaigns and influential legal documents (Morris, 1984).

Organised in 1957, the birth of the Southern Christian Leadership Conference (SCLC) provided the NAACP with a veracious partner in the civil rights campaign. Bowers (2017) writes that, during the Civil Rights Movement, the collaboration of the SCLC with the NAACP changed the course of American history. Fairclough (1977) supports stating the effectiveness of the SCLC was the implementation of a pragmatic religious campaign that defended the

moral legitimacy of the NAACP crusade. The leaders utilized dynamic tactical skills and political sophistication to expose racist policies as an international problem. Another author states that the SCLC leaders injected a new energy in the egalitarian struggle. Their educational background and magnetic personalities coupled with their articulate speeches and robust tactics garnered international recognition. The resultant was Dr. M.L. King and the SCLC leaders emerging as the face of the Civil Rights Movement (Morris, 1984).

One cannot dis-regard the efforts of Malcolm X (El-Hajj Malik El-Shabazz) who emerged as one of the most articulate advocates for civil rights. Many speak of Malcolm as a prolific contributor to the international civil rights campaign. Harper (1971) says Malcolm's transparent and uncomplicated speeches, searing the minds of people across the spectrum, influenced many civil right leaders and student activists. Research, supporting the above, speaks of Malcolm as a brilliant example of eloquence and his resolute calls for collective consciousness affected substantive social change by redefining self-empowerment and civil liberties (Terrill, 2007). Another scholar indicated that Malcolm's call for human rights and collective unity for Blacks loosened the civil rights liberalism and embraced a nationalistic agenda for education. This philosophy appealed to a proletariat who rejected the political methodology of the SCLC (Taylor, 2003).

Collectively, the above-mentioned crusades encompassed the Civil Rights Movement. People of colour benefitted from the ensuing Civil Rights Legislation and Blacks were finally acquiring some reprieve from a system of overt racism, and the associated hostilities.

Black Lives Matter

Today, many Blacks and other minorities are now commanding glamorous profiles on stage and in the cinemas. Blacks command positions as Professors, Educators, Senators, Congressmen, Police Chiefs, as well as Generals in the Armed Forces. Under the leadership of the 44th President of the United States, many Blacks were elevated to key positions. However, there remains a necessitation for marching and protesting for civil freedoms and social justice for Black people who, in large numbers, continue to be abused, imprisoned or killed. It defies rational logic that marches for civil liberties continue to be so phenomenally essential in societies that boast numerous high-profile African descendants in key-decision-making positions.

- Why are African descendants continually being victimized with abuse and imprisonment or being killed? Why do African descendants continue to rely on Europeans for social equities and substantive education reform?

The answers may lay in the strategic social restructuring during the Post-civil Rights era.

Post Civil Rights

After the assassinations of Malcolm X (1965) and Dr. King (1968), there was a void within the intellectual strategy and oratory eloquence of the Civil Rights Movement; this crippled the momentum of the crusade. One researcher explains that the assassinations cemented the message that political and social activism leads to the unexpected horrific death of the community leaders. Accordingly, the assassinations momentarily paused civil rights activism (Sokol, 2018). The pause created the void which provided a major opportunity for the White legislators and political think-tanks to strategize and employ new tactics that would retain their political superiority. Education was the predominant discussion.

There were two models of education for consideration: The *Integration Model* and the *Separatist Model*. Integration

advocated participation as equals in a Eurocentric dominated regime which entails being educated with the established curricula. Conversely, separatism advocated building self-regulated schools that heralded curricula that accommodated the cultural and social needs of Blacks, without the influence of Eurocentric ideology. In actuality, both models held true to the rudiments of Science, Mathematics, and Language; however, the Separatist Model, sympathetic with the OAAU (1964), would have boasted curricula that aligned with historical truths of African Culture and would have provided lessons that celebrated African contributions to Philosophy, Technology, and Social Science. Blackpast (2007) states that the OAAU philosophy posited employing qualified educators who are armed with a vast knowledge of African dignity and sophistication. These educators would charter a course to liberate the mindset of Black students as well as cultivate leaders who intellectually embraced and celebrated the inherent nobility of Black people.

The vast majority of Whites held massive disdain for both ideals; nevertheless, economically, it was imperative to mollify the Blacks. Holding that it is easier to control and manipulate a group that assimilates into the predominant culture, separatism was rejected as being overly radical and divisive. Moreover, separatism would also maim the profits from Black labour. The majority of Black leaders also supported integration surmising that being educated within the paradigm of the existing curricula promoted equal standing within the community. On the surface, the desegregation of schools was a massive victory for the Civil Rights Movement. Correspondingly, Black scholars began to enroll in White dominated schools and universities. In response, leaders of the integrated and *coloured schools* systematically facilitated programme alignment with the dominant curricula. This process provided *academic accreditation* for the schools.

At the risk of being dismissed as a paranoid conspiracy theory, I suggest the advancement of the *Integration Model* has been problematic because social inequity and second-class citizenship were strategically and deliberately entrenched in the prevailing curricula. Let us review.

The Social Contract

To analyze a system that has successfully perpetuated social inequities, one has to examine the prevailing *Social Contract*. To simplify, a Social Contract is an agreement by all citizens to morally comply with the fundamental social rules, laws, and principles outlined by the political system. On the surface, the contract renders equality and protection for all members of society. However, during the integration model, the term *morally comply* was used to justify and endorse education and social reforms that benefitted only the White members of society. One theorist explains the contract, as a political construct, was designed to uphold the goals and ambitions of a distinctly identified assemblage. An underlying addendum ensured only this assemblage (the White race) was granted socio-political power. The addendum continues to safeguard policies and laws designed to benefit Whites as well as safeguards Euro-values for social advancement. Accordingly, the majority of Blacks, oblivious of African sophistication, embraced Eurocentric models as the exemplar for education (Mills, 1997).

Within the integration model, a network of education facilities consistently indoctrinated students with models of euro-supremacy that celebrated Whites as the *masters* of the Universe. Although some Blacks escaped the claws of eurocentrism, the vast majority of successful Blacks assisted with the propagation of euro-values in order to protect their perceived social standing. One author states that the Civil Rights Movement was brilliant in advancing legislative policies against overt racism but did little to eradicate the effects of discriminatory education. Thus, the mindset of Blacks was shaped by the educational institutions that systematically developed self-destructive and self-restrictive insecurities for African descendants. Methodically, as part of the overall systemic plan, both White, and Black administrators advanced eurocentrism while holding massive disdain for any deviance from the presiding rules (Loury, 1998). Another research supports the above and explains although the Civil Rights Act

(1964) dismantled many discriminatory barriers, the newly integrated school system utilised harsh disciplinary policies and biased curricula that methodically pushed Blacks and minorities out of the classroom and into the street and, by default, into the criminal justice system (John & Jones-Castro, 2016). In essence, the application of integrated schools has been disadvantageous for Blacks.

Problems Inhibiting Blacks

Loss of Self-respect.

Self-respect is vital for maintaining moral honour and stability. Dillon (2018) concludes that self-respect correlates with confidence, dignity, and pride. When self-respect is lost, there is a struggle to retain it and, in many instances, the struggle precipitates shame, resentment, aggression, self-abuse, and social abnormalities.

Lack of Self-love

Self-love is just as important as self-respect. Some hold that self-love can be emotionally narcissist. Helm (2017) disagrees saying self-love, as an emotion proper, evokes a cognitive rationality that promotes calm action-influencing processes. Another research agrees that self-love evaluates and motivates underlying cognitive mechanisms that stimulate structured and rational achievements (Salmella & Nagatsu, 2016).

Relevance

The above essential values of *self-esteem* were overlooked for generations and many have contributed to this dialogue. One writer contends that years of inculcation with erroneous curricula will eventually create a social class that does not value, respect, or love its intrinsic ancestral culture; a social class that finds it difficult to succeed within its cultural paradigm (Deweese-Boyd, 2021). An older critique on education remains very relevant today. The author posited that the existing institutions earmarked holistic education as a White privilege and only trained Blacks to adhere to what society wanted them to be. Thus, Blacks remain unequally yoked in the socio-political environment. The author recommended in Chapter Six that all existing Black schools must culturally develop and train students to embrace self-development as social equals while preserving the tenets of ancestral pride (Dubois, 1903). One may extrapolate that, from the dawn of the twentieth century, curricula were not encouraging self-respect, self-love, and self-actualisation for Blacks.

Effects of Irresponsible Education

Although causation is difficult to prove, it is not unreasonable to state that, in the absence of a sustained positive imagery, children and adults become psychologically and subconsciously aligned with the negative imagery, and act accordingly. For some, it cultivates a superiority syndrome that rationalises and justifies distrust and hostilities. For others, it cultivates an inferiority syndrome of antipathy and low self-esteem that also justifies distrust, and hostilities. One writer states that the core of the Brown victory (1954) was human dignity and racial equality. However, the public education curricula have not debunked white superiority and, consequently, the psychological effects of racism remain a generational challenge for everyone (Rush, 2010).

Consider how current curricula consistently idolise White accomplishments in all spectrums of human activity while denigrating and shaming the global accomplishments of people of colour. Hence, White superiority is inculcated in schools and accepted as truths that are reinforced with examinations. The de facto bigotry in curricula is particularly harmful to the psyche of Black people. Although standing tall and speaking eloquently, we struggle with a subconsciousness that submits or over-reacts to the symbols and ideology of eurocentrism; a process that stagnates ancestral pride and social transformation for many Blacks. This is the fundamental problem.

A distinguished advocate described the problem as *Double Consciousness*. The theory in Chapter One defined how a peculiar double consciousness was formed when Blacks subconsciously viewed themselves through the condescending eyes of racism. One half of the soul aligned with the negative inferior misrepresentations indoctrinated during childhood and the other half attempted to nurture self-worth and nobility. Within one dark body, two souls, two thoughts, two unreconciled ideals that ultimately produced a psyche of self-doubt that generated hypocritical pontification and mis-guided social values that venerated eurocentrism (Dubois, 1903). Standards of social conduct, according to another writer, correlate with and are intricately connected to childhood socialization and education because, collectively, both form the world view of an individual, or a group. If the socialization and education are culturally negative, self-worth and ancestral pride will be exacerbated (Arneson, 1997). Afrocentric values, that addressed the self-empowerment cultural needs of Blacks, were never incorporated into the prevailing pedagogical theorem. Children and adults were, and continue to be, socialised with images that systematically celebrated Whiteness as the supreme mindset. Consequently, generations evolved that instinctively depended on Whites for universal freedoms, and distributive justice.

In review, one may reasonably assert that the *Integration Model* has been used to sustain a subordinate ethnic cleavage with erroneous pedagogy that excluded Black voices, denigrated dark complexions, and promoted White supremacy. Within de-segregation, obscured racism was upheld within an orchestrated complex system that ultimately inhibited Black Consciousness, social equity, and distributive justice. It is also reasonable to state that the above is the nucleus for the discriminatory practices and hostilities that necessitated the expansion of the *Black Lives Matter* crusades. However, there is a viable tool that may systematically rectify and reconcile the above-mentioned social obstacles. It is called Multi-Cultural Education.

Multi-cultural Education

There are many journals and articles that speak against Multi-cultural Education programmes. Some authors are cautious on the viability of Multi-cultural Education as a solution for cultural insecurities. Quite a few argue that many educators are strongly attached to current programmes and this will undermine the effect of Multi-cultural Education. Others hold that a Multi-cultural Education agenda is contradictory to the current *cultural capitol* programmes adopted by schools. OFSTED (2019) states that a focus on *cultural capitol* in the classroom trains students to understand a wide range of cultures. The students are able to intelligently discuss the merits, principles, and values of cultural paradigms. The programme enhances community social standing, builds character, and creates broad-minded global citizens.

Nevertheless, there are critics who state cultural capitol agendas in education place too much emphasis on social culture declaring this affects participation and examination results. Thompson (2016) states most Cultural Capitol programmes focus on the dominance of middle-class culture in social institutes and does not acknowledge underachievement as a flaw in education. Accordingly, if you are middle-class, you are more likely to succeed and thus middle-class is defined as culturally superior. This process continues to marginalize and categorize students which leads to the underachievement of competent children in the education system.

A Multi-cultural Education differs from the above. The curricula are not influenced by *social status or cultural paradigms*. Success is not based on examination results. Instead, Multi-cultural Education, as honest transparent curricula, culturally and intellectually empowers all students during all levels of education. The agenda is designed to systematically train students to metacognitively analyse and discuss *Cultural Universal Truths* in all subject matters. This is essential for the equitable development of diverse communities.

Sleeter (1996) submits schools and colleges continue to produce culturally illiterate students because the current programmes concentrate on the superficial cultural aspects of performing arts, culinary arts or social status. An

authentic Multi-cultural Education focuses on *Social Reconstructionist* ideals that teach directly on ancestry nobility, political and economic oppression, discrimination practices, and positive social action. This pathway will provide students with the mindset to sustain an intellectual resistance to oppressive relationships and inequalities. Another author deduces that educators will inspire the creative aspirations of future generations by celebrating the relevant African contributions to *Science, Technology, and Innovations*. This will build confidence and pride in ancestral connections (Mayhunga, 2017).

The theory of Multi-cultural Education can be applied during any course of study. It is not a *stand-alone course* or a specific *lesson module*. The programme augments studies in every discipline; however, it is more dominant in Social Science, History, and Communication Arts. Of course, to empower students, educators are required to conduct a metacognitive research outside of their own comfort zones.

Understanding that education is multi-faceted, it is necessary to rectify all forms of culturally biased curricula. For example, western Christian precepts are not guiltless for promoting ethnic stratifications and social inequalities. Historically, ethnicity was irrelevant in the *Universal Truths* of early Christendom. Tanabe (2019) states Trinitarianism and Arianism were the primary discourse during early Christendom and during the Nicene Council (325 C.E.) the Eastern Orthodox Churches and the Western Catholic Churches, as equals, assented Trinitarian Dogma with the Nicene Creed. Accordingly, race or ethnicity was not a factor.

However, during the era of European colonialism, the dominant western churches redefined the history of Christianity to depict White supremacy. Goetz (2012) elaborates stating that at the beginning of the seventeenth century, Europeans redefined Christianity as a religion for white people and historical biblical truths were re-defined to delineate white superiority. This altered the freedom of worship and created the ideology for western racism.

Anglo church leaders assented all Africana as being sacrilege and people of color as heathens. Throughout the church, religious icons were modified to sanctify whiteness and to systemically dehumanize, marginalize, and control the African and Indian descendants who were denied freedom, political power, and wealth. Another author supports positing that early Christians only used ethnic reasoning to legitimize universal humanity. However, during modernity, the universal egalitarian ideals of Christendom were eclipsed by a racist ideology and the harmonizing imagery. Although the Civil Rights Movement provided some relief, the anti-racist intercessions did not eradicate the discriminatory dogma and practices in western churches (Buell, 2008).

Aggravating the above is the media that intertwines every aspect of society. Generally, western media content was always selected and endorsed by the dominant political group that ensured African descendants were portrayed as community heretics. Thus, media has always had the liberty to educate without credible information. Puyanunt-Carter (2008) agrees that western media has consistently intensified Black characteristics as comical, hypersexual, violent, under-educated, and as social misfits. The stereotypical misrepresentations are endorsed on White, and Black owned media outlets. Another researcher concludes that cultural misrepresentations within media are very problematic; however, simply ridiculing and devaluing media is not effective. In order to protect cultural nobilities, curricula within *communication arts, social studies, and history* must have cultural guidelines that nurture students to critically evaluate fallacious information (Chen, 2007).

In essence, Multi-cultural Education will provide the essential tools for students to identify and evaluate cultural fallacies in text books and other forms of media. Similarly, cultural awareness and ancestral pride will transform the Black mindset into knowing it is more logical to create and only support curricula guidelines that do not impede the development of our children's intrinsic self-respect, self-love, and cultural relevance. Although many acknowledge current syllabi remain culturally bias, few educators exercise the moral fortitude to openly challenge the veracity

and repudiate detrimental curricula. Consider, to date, models of social reconstruction are not evident in most classrooms and, apparently, educators are satisfied with providing fallacious information that deprecates African contributions to philosophy, and religion. Moreover, most Christian leaders of the afro-diaspora do not openly acknowledge the erroneousness of educating that everyone must observe, without question, a white-face deity along with white-face biblical icons; regardless of historical facts. Essentially, it is a persuasion that cultural history, and history as a whole, is insignificant. This speaks to the multifaceted system that generationally trained us to accept anesthetic policies that decelerated sophisticated models for progressive education, and social transformation.

Conclusion

Marches and protests have always benefitted social consciousness and legislation continues to provide opportunities for growth. However, harmonizing community equity requires truthful cultural socialization coupled with authentic Multi-Cultural Education curricula. It is the moral responsibility of educators, Black educators in particular, to ensure that a multi-cultural platform is the benchmark for all models of social restructurings. Synonymously, pedagogical innovations must not circumvent teaching the power of truth and the truth of power. Finally, any oxymoronic precepts to the above will inhibit veracious egalitarianism as well as sustain the insecurity syndromes and the obscured discriminatory victimizations that manufacture the antipathetic discontent that ushers in social unrest.

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