A paradigmatic structure of defining as a process which alters the historical perspectives of the educational and school community that experiences it.

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A PARADIGMATIC STRUCTURE OF DEFINING AS A PROCESS

WHICH ALTERS THE HISTORICAL PERSPECTIVES OF THE

EDUCATIONAL AND SOCIAL COMMUNITY THAT EXPERIENCES IT

A Dissertation Presented

By

PHYLLIS P. GUDGER

Submitted to the Graduate School of the University of Massachusetts in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

December 1976

Education
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Harvey B. Scribner, Chairperson of Committee

Norma Jean Anderson, Member

Charles Kay Smith, Member

Grace J. Craig, Acting Dean School of Education
DEDICATION

This dissertation is dedicated with all love to my son, Philip—my ten years of Sun Light—who survived the whole process; and to my wonderful sister, Ella, and her husband, Ray, whose financial assistance and love supported me throughout the writing of this dissertation.
ACKNOWLEDGEMENTS

For, since the one who recognizes by the very fact that he takes the trouble to write, the freedom of his readers, and since the one who reads, by the mere fact of his opening the book, recognizes the freedom of the writer, the work of art, from whichever side you approach it, is an act of confidence in the freedom of man.
— Sartre

One's philosophy must be his own, freely chosen. Accordingly, this dissertation is my philosophy, freely chosen. Indebted greatly to many quarters for stimulating support and contributing to the freedom of thought expressed in this dissertation are a plethora of individuals throughout my lifetime; particularly, teachers in the early grades of school; students that I have taught and of whom I have learned so much; colleagues, then and now; the authors of all the books that I read and was encouraged to seek new information; and all friends—who, though not individually named, have contributed either directly or indirectly to the writing of this dissertation. I owe an immeasurable debt to the School of Education, University of Massachusetts, for its climate of academic freedom and its unique expression of the intellectual life in a democracy—and to Dwight W. Allen, for the opportunity to participate in a doctoral program and for his philosophy that man has an obligation to develop his full potential for the service of God.
My deep gratitude to the members of the Designs for Effective Learning Cluster, without whose assistance and encouragement shown to me upon entering the University, I may not have endured. I especially thank William Greene, who assisted me in registration and programming my course of study; Byrd Jones, who constantly supplied me with books, authors and information on my topic; and for Cleo Abraham, whose concern for my welfare, contributed to the completion of this dissertation.

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A Paradigmatic Structure of Defining As A Process Which Alters The Historical Perspectives Of The Educational And Social Community That Experiences It

(December 1976)

Phyllis P. Gudger, B.S., Wilberforce University Ed.D., University of Massachusetts

Directed by: Professor Harvey B. Scribner

ABSTRACT

The primary concern of this research is for the nation's crisis in education, defined as the great disparity existing between the language which encompasses all that we know and understand about ourselves and the world on the one-hand, and the fact that language shapes these realities known, on the other. Accordingly, a defining process exists which is not simply speech habits or simplistic dictionary defining, but which has social and political implications and has affected history, research, education and one's individual perceptions of oneself and the world.

The problem investigated by this study is the historical development of Blacks in America which is an example of how defining presupposes certain assumptions; therefore, distorting and creating a myth—the "Negro."
How the American Negro came to be defined as an American Negro is an important factor in his psychological, sociological, and spiritual development. It has a direct correlation to his cognitive and affective development, and to the making of America. To ignore these factors is to ignore history and the development of human potential.

That the historical development of the Negro in America is a link to his present condition can be heard in the plea for recognition by the American Negro from 1619, when he arrived aboard a slave ship, until the present day.

The plea for freedom, justice, and education heard in 1619 is the continuum of the plea that was heard at the signing of the Declaration of Independence and at the writing of the Constitution, when Negroes asked the question, "Am I a Man and a Brother?" The plea took the same rise through reconstruction and the institutionalizing of Jim Crow, the separate but equal doctrine. The homogeneity of the plea is continuous with the protestations of many contemporary Black Americans.

How the American Negro became the American Negro is by definition, through concrete, conscious structure of language and myth. No one cared to investigate his African past, but dismissed it as being barbaric; therefore, irrelevant.

Both the purpose and the need of this study are to assist the educational process in an objective judgment of its own performance
in terms of the stated problem.

The *a priori* assumption of this dissertation is that the language paradigm is a cardinal element in shaping reality. The language used and understood by ourselves and others influences to a large extent what we see, hear, and experience. The focus is, however, upon the historic role of definition imposed on Black Americans and to seek ways to improve and to reform its function.

The purpose will be to explain the interdependent system of definitions and assumptions that constitute the several paradigms operant from the earliest appearance of Black people in America to the present. Each of these several sets of definitions and assumptions include or imply certain characteristic attitudes toward the education of Black people in American society.

Finally, a new paradigm is proposed for the Black minority that would not simply be a reaction to the white majority paradigm, but takes the initiative in redefining the Black experience and potential in such a way as to provide the greatest possible educational and social growth.

This writer concludes from this research that all learning is embraced in the language process, and individuals discover through the existing language paradigm a sense of self and the world. Since there is a lack of knowledge and social consciousness among the educated milieu in regard to the language process which has been handed down from one generation to another, a reliable mechanism must be
established to investigate the dominate position that language takes in the course of human existence. The mechanism to be devised must demonstrate the role of language and how it relates to the motivation of behavior and to institution building and development within the culture.

This dissertation is intended to be a pilot study, and, accordingly, Webster's Dictionary defines the adjective "pilot" as a guiding or testing device used in preparation for a full-scale operation. All of the collected information suggests the need for further research.

In the final analysis, the word "pilot" arrives from the Greek pedotea, "the helmsman," who is supposed to steer the vessel entering or leaving the safe harbor through obviously difficult waters. The role of helmsman can be assumed by every member of the culture. However, the human and technical resources of the educational institutions and other institutions must be actively employed in seeking solutions to the dilemma, which reveals that historically language shapes reality.
Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God, he was called into being; by one word, he was guided to recognize the Source of his education; by yet another word, his station and destiny were safeguarded. The Great Being saith: 'Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from the heaven of God's holy Will, have revealed, he will readily recognize that their purpose is that all men shall be regarded as one soul, so that the seal bearing the words, "The Kingdom shall be God's" may be stamped on every heart, and the light of Divine bounty, of grace and mercy, may envelop all mankind.'

-- Baha'u'llah*  
Gleanings

Man's only hope of becoming the supreme talisman, of developing his potentialities, is to have a proper education. The meaning of talisman points to the spiritual nature of those "gems of inestimable value"—the potentialities of man—and confirms the thesis that a proper education must, therefore, be based upon his spiritual realities. A talisman is an object which is cut or engraved with a sign "that attracts power from the heavens" and is thought to act as a charm which averts evil and brings good fortune. In the statement

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quoted above, Baha'u'llah specifies the nature of the seal or engraving (which signifies the spiritual quality of man's identity because of the Source of his being and his education), assures him protection from evil (safeguards his station and destiny), and brings him good fortune (envelops him with "the light of Divine bounty, of grace and mercy").

The engraving on the supreme talisman is a spiritual one. It is synonymous with the image of God. That image represents all the attributes of God which are inherently possessed by man and can be expressed in the form of virtues. It is these virtues, latent within us as potentialities, that are the "gems of inestimable value" which proper education can reveal.

That which will determine whether or not any educative process is "proper" is whether or not it furthers God's purpose for man. Baha'u'llah affirmed knowing God and loving God as the "generating impulse and the primary purpose" underlying man's creation. Any educational process which reflects that purpose will have the power to release human potential and to reveal those gems which we inherently possess. Being out of touch with that purpose will always create an identity problem, for one cannot become his true self--find his true identity--if his capacities for knowing and loving are impaired or suppressed. When formal educational systems become attuned to God's purpose for man, they will function as institutionalized means of assisting every student to become his true self.
It will be through the interdependent systems of thinking, feeling and acting—human culture—that a dialectic for defining human potential will take root, grow and become a methodology. It is through the cultural paradigm that man will discover the patterns of his conscious behaviors and, therefore, it is through the cultural paradigm that a methodology for the perfection of self, by a harmonious fusion of all of man's human qualities, will be generated. Thus, through the cultural paradigm, man will discover the supreme Talisman within his conscious nature.

While, it can be said that, self-definition is self-acting upon itself—self-transcendence—or recognition of the supreme Talisman within one's own consciousness—is the self-acting within the context of institutions, wherein man must choose and act on values which are best for him and for the society—hence universal.

It is hoped that these pages will contribute to a wider dialogue among academicians, and those who are caring enough to be deeply sensitive and committed to the problems of educating children. It is also meant for those within the educated milieu who are cognizant that the aim of human life is the realization of a superior consciousness and the perfection of self. Finally, these pages are meant for all those who believe in the reality of human dignity and man's mission in the universe, and for those who do not believe in it yet, but who are anxious to be convinced.
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Life Expectancy, 1920-1971
CHAPTER I

THE HISTORY OF THE PROBLEM

The present investigation is concerned with the question: How does a system of language shape a system of thinking which results in shaping reality?

This investigation aims to determine to what extent language is relative to the life situation of the people involved: to their spiritual, economic, social, political, and educational situation—in short, to their psychic development.

In outlining a program of research on the German language in 1770, Herder raised a question which often reappeared in subsequent literature on the relation between language and culture: To what extent is the language of the Germans in harmony with their way of thinking?¹

"Language is not only an instrument; it is also a treasure house and a form of thinking. It is a treasure house because the experience and knowledge of generations are accumulated in language, and it is a form of thinking because these are transmitted through language to the next generation in the process of upbringing."² Adam Schaff said this

²Ibid., p. 12.
in summary of Herder's statement of the relation of language and culture.

Enlisting Herder's theory that the language of a nation fixes its experiences and the various truths and falsehoods which the language transmits to coming generations, thus molding their vision of the world, this investigation turns to an analysis of the origins of language as a method for understanding the present and of knowing how to influence language, a reflective patterned activity, for the future.

In order to refute popular misconceptions and stereotypes of minorities, the method of this work necessitates the use of a vast world of literature and historical documents. The object of research will be to draw out and identify the repetitive language patterns found in the literature and documents, and to show the relationship between the common language patterns in the literature and the common beliefs, attitudes and behaviors of the people involved.

Stokely Carmichael begins his essay, "Black Power," by saying the following:

I want to start off with definitions by using a quote from one of my favorite books which is Alice In Wonderland, by Lewis Carroll. In the book, there is a debate between Humpty Dumpty and Alice around the question of definitions. It goes like this:

'When I use a word,' Humpty Dumpty said in a rather scornful tone, 'it means just what I choose it to mean. Neither more nor less.'

'The question is,' said Alice, 'whether you can make words mean so many different things.'

\[3\text{Ibid., p. 9.}\]
'The question is,' said Humpty Dumpty, "Who is to be the master. That is all."\(^4\)

To begin with, the fact that Lewis Carroll uses the word "master" demonstrates in this instance that defining is a political instrument. Throughout time, this instrument has been used consciously and unconsciously and has affected history, research, and education in a positive as well as negative way.

Definitions are a necessary modus operandi in giving names, order and direction, to complex social processes. When definitions limit and control an individual's perception of himself and society, to the extent that it interferes with his human needs and capabilities, definitions then become instruments of distortion and oppression.

This study intends to prove through researched examples in history and education that the ability to define fixes the assumptions which govern our thoughts and habits and is actually a political tool; and has a manipulative device which influences perceptions and has a direct influence on belief and behavior.

Postman and Weingartner, in their book, Teaching As A Subversive Activity, say: "It is almost impossible to find language studied as the main factor in producing our perceptions, our judgment, our knowledge, and our institutions."\(^5\) Yet, if knowledge is to be obtained in


any field, that knowledge rests on what is assumed about words, and their relationship or lack of relationship to different concepts of reality.

It is assumed by many that defining words is a simplistic operation. There are many different ways of inquiring into the meaning of a word. Some examples are Aristotelian, Lexical, Contextual, Operational, Stipulative, and others. However, it does not matter which defining process is used. Each has its own method for arriving at meaning, and each presupposes certain assumptions. One or more of these ways of defining will be used to discover how assumptions have limited and distorted the views of history, research and education.

Benjamin Lee Worf, in his book, *Language, Thought and Reality*, grasped the relationship between human thinking and language and examined how language does shape our innermost thoughts. Edward Sapir amplifies this in "Language," from the *Encyclopedia of the Social Sciences*, and observed: "Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society."6

Frantz Fanon, in *Black Skin, White Masks*, says: "A man who has language consequently possesses the world expressed and implied by the

language. Mastery of language affords remarkable powers."^7

The above three authors agree that language is a cardinal element for shaping our paradigm of reality. That language used and understood by ourselves and others influences to a large extent what we see, hear and experience.

The Myth of the American Negro

The historical development of Blacks in America is an example of how defining presupposes certain assumptions; therefore, distorting and creating a myth—the "Negro".

How the American Negro came to be defined as an American Negro is an important factor in his psychological, sociological and spiritual development. It has a direct correlation to his cognitive and affective development, and to the making of America. To ignore these factors is to ignore history and the development of human potential.

Kenneth Stampp, in his book, The Peculiar Institution, writes: "The only way that Negroes ever learned how to live in America as responsible free men was by experience—by starting to live as free men. The plantation school never accomplished this; its aim was merely to train them to be slaves."^8


That the historical development of the Negro in America is a link to his present conditions can be heard in the plea for recognition by the American Negro from 1619, when he arrived aboard a slave ship, until the present day.

The plea for freedom, justice and education heard in 1619 is the continuum of the plea that was heard at the signing of the Declaration of Independence and at the writing of the Constitution, when Negroes asked the question, "Am I a Man and a Brother?" The plea took the same rise through reconstruction and the institutionalization of Jim Crow, the separate but equal doctrine. The homogeneity of the plea is continuous with the protestations of many contemporary Black Americans.

How the American Negro became the American Negro is by definition through concrete, conscious structure of language and myth. No one cared to investigate his African past, but dismissed it as being barbaric; therefore, irrelevant.

The reinforcement of those attitudes of the past is a part of the lag in socio-economic and political development of the Negro in America today. This pervasive attitude is the result of educational disparity between the groups.

This study intends to draw out and test the historic role of definitions imposed on Black Americans, and to seek ways to improve and to reform its function.

The major theme from Alice In Wonderland is a psychological one that says growing up is really a process of having other peoples'
definitions forced on you, for good or ill.

Where do people begin to define themselves? Where do people recognize the use of language toward a political end, which shapes history and civilization? These questions need to be raised and answered within the context of history in order to make known the power of defining as a process of enforcing or creating meaning.

The need for the study, then, is to make known that a defining process exists which is not simply speech habits or simplistic dictionary defining, but which has social and political implications which affect history, research, education, and one's individual perceptions of oneself and the world.

Statement of Purpose

T. S. Kuhn, in The Structure of Scientific Revolutions, shows how even the history of science is a process of working and thinking for an extended period of time within a paradigm (an interdependent set of definitions and assumptions) until eventually anomalies (phenomena that contradict or are inexplicable to the old assumptions) bring the paradigm into crisis and another paradigm is proposed and accepted—i.e., a new system of interacting definitions and assumptions either subsume or replace the earlier paradigm—and working and thinking within the restricted limits of a paradigm begins again.

The history of a minority living for an extended period of time within a larger society may be thought of usefully as a process of
thinking and working within a system of definitions and assumptions about the minority and its relation to the larger society. However, there are always two paradigms: the minority definition and redefinitions of itself may react to, but also affects, the definitions and assumptions held by the majority. Only in time of profound social or economic change will another paradigm be likely to replace either of the earlier systems of assumptions and definitions.

Yet, such paradigm change has happened in American history to both the Black minority and the white majority and must continue to occur. The purpose of this dissertation will be to explain the interdependent system of definitions and assumptions that constitute the several paradigms operant from the earliest appearance of Black people in America to the present. Each of those several sets of definitions and assumptions include or imply certain characteristic attitudes toward the education of Black people in American society.

Finally will be proposed a new paradigm that would not simply be a reaction to the paradigm existing, but would take the initiative in redefining the Black experience and potential in such a way as to provide the greatest possible educational and social growth.

In the Beginning Was the Word

In order to define the social-psychological affect that language has on humanity, it becomes necessary to trace some of the earlier accepted paradigms for studying language, and to discover their
interdependent relationship with language studies of today. However, a look at the past is an attempt to ascertain the constant recurrent typical problem elements which seem to be a condition of most studies done on language in every epoch.

Since time immemorial man's procedure for structuring, clarifying and giving order to the universe, to himself and to the group has emerged through defining as a process. This process has been shifted historically back and forth through conceptual, theoretical, methodological and instrumental processes to discover the power of the word and its relativity or lack of relativity to different concepts of reality.

"In order to understand the world," says Ernest Cassirer in An Essay On Man, "the physical world as well as the social world-man had to project it upon the mystical past. . . . In myth we find the first attempts to ascertain a chronological order of things and events, to give cosmology and geneology of gods and men." 9

It has been told that Adam began this process of classification by giving names to animals and things. Whatever name Adam gave to an animal, it not only became its name but also its character. Adam said to one animal, "You are a gazelle, gentle and kind," and so it was. To another he said, "You are a tiger, ferocious," and so it was.

Whether the story of Adam is a mythological construct or an

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allegorical illusion does not matter here; now the question is, has Adam become "Everyman" in the process of defining?

If so, what questions need to be answered about the history of language and defining, to insure the inherent right of "Everyman"? What freedom and restrictions need to be recognized and considered as a basic part of defining? What questions need to be asked, in order to establish the motives conditioning certain concepts in which language paradigms are forced to encompass ideas which seek institutionalization?

For example, to establish the institution of slavery, what assumptions, beliefs and attitudes would necessarily be incorporated into the language paradigm surrounding the concept, that would insure the institutionalizing of the concept - slavery?

These questions and others need to be raised in the context of history and the socialization of man through the process of language. Therefore, an historical look at language will prompt an awareness, that language is the most important factor in shaping man's relationship to man and to himself.

Ogden and Richards, in The Meaning of Meaning, wrote:

The whole human race has been so impressed by the properties of words as instruments for the control of objects, that in every age it has been attributed to them occult powers. Between the attitude of the early Egyptians and that of the modern poet there would appear at first sight to be little difference. 'All words are spiritual,' says Walt Whitman. 'Nothing is more spiritual than words. Whence are they? Along how many thousands of years have they come? Unless we fully realize the profound influence of superstitions concerning words we shall not understand
the fixity of certain widespread linguistic habits which still vitiate even the most careful thinking.\textsuperscript{10}

The notion that name and essence bear a necessary and internal relation to each other, that the name does not merely denote but actually is the essence of its objects, has served as a vehicle for research and intellectual sport since antiquity. As the Sophist and Rhetoricians vied with each other in Plato's day, so the Stoics and Neoplatonists did in the Hellenistic period.

In all cultural and religious formations, as far back as they can be traced, this supreme position of the word is found. Whatever man's concept of reality was, it was known through the woven combination of language and myth. This interdependent relationship framed one of the early paradigms of language study and is today the basis for investigation by philologists, philosophers, rhetoricians and others who seek to understand the position of the word in directing man's life, and to understand the web of assumptions that distort or create meaning of the reality of that life.

"Mythology is inevitable, it is natural, it is an inherent necessity of language," said Max Muller, in \textit{The Philosophy of Mythology}. "Mythology, no doubt, breaks out more fiercely during the early periods of history of human thought, but it never disappears altogether. Depend upon it, there is mythology now as there was in

the time of Homer, only we do not perceive it, because we ourselves live in the very shadow of it, and because we all shrink from the full meridian light of truth. ... Mythology in the highest sense is the power exercised by language on thought in every possible sphere of mental activity."\(^{11}\)

The basic structure of language and myth as a paradigm for communicating language was altered somewhat by Greek thinkers who transformed the magic function of the word and replaced it with its semantic function. Man began to see the relation between language and reality in a different light. Language was now turned toward metaphysics, in search of the meaning of meaning. Ogden and Richards state: "There is perhaps no more bewildering and controversial problems than the meaning of meaning."\(^{12}\)

Today philologists, philosophers, sociologists and other groups entertain divergent views on the subject of meaning. However, the different schools of Greek thought all derived their idea of meaning from one assumption: That without identity between the knowing subject and the reality known, the fact of knowledge would be unaccountable.

Aristotle, in the book *Metaphysics*, refers to Heraclitus, Permenides and Empedocles as ancient physiologists. Each supported


the idea of the phenomenal world. Not the material world but the human world is the correct interpretation of the cosmic order. In this human world the faculty of speech occupies a central place. We must, therefore, understand what speech means in order to understand the meaning of the universe. If we fail to find this approach—through the medium of language rather than through physical phenomena—we miss the gateway to life.

Parmenides declared that: "We cannot separate being and thought, for they are one and the same." If we analyze man's nature, we find the same combinations of elements as occurs everywhere in the physical world. The microcosm being an exact counterpart of the macrocosm makes knowledge of the latter possible. "For it is with earth," says Empedocles, "that we see Earth; and water with water: by air we see bright air; by fire, destroying fire. By love do we see love and by hate, grievous hate."\(^{13}\)

What Parmenides said is actually the laws of the Old and New Testaments. "Whatsoever a man soweth, that shall he reap." Whatever man sends out in word or deed, will return to him; what he gives, he will receive.

If he gives hate, he will receive hate; if he gives love, he will receive love; if he gives criticism, he will receive criticism; if he lies, he will be lied to; if he cheats, he will be cheated; and if he

\(^{13}\)John Burnett, Early Greek Philosophy (London and Edinburgh: A and C Black, 1892), Book II, p. 232.
sees his environment as lawless, he will receive lawlessness from the environment.

Erich Fromm, in the book *The Art of Loving*, also speaks to the subject of "being and thought" when he said, "Assume man as man, and his relation to the world as a human one, and you can exchange love only for love, confidence for confidence, etc. Everyone of your relationships to man and to nature must be a definite expression of your real individual life corresponding to the object of your will."^14

By accepting this general theory of not separating "being and thought," it led the Greeks to believe that first meaning must be explained in terms of being, for being and substance is the most universal category which links and binds together truth and reality. The Greeks further believed that without a connection between truth and reality a word of human language would not accomplish its task; it would become unintelligible.^15

To this end, the Sophist created a new branch of knowledge—Rhetoric. Grammar or etymology was not their chief concern. The word no longer had mystical powers, nor immediate physical or supernatural powers, but had become an instrument for definite, concrete practical purposes.

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"In Athenian life of the fifth century," says Ernest Cassirer, "language had become an instrument for practical purposes. It was the most powerful weapon in the great political struggles. Nobody could hope to play a leading role without this instrument. It was of vital importance to use it the right way and constantly to improve and sharpen it."\(^{16}\)

This new consideration for language was that its real task was not to describe things or to convey mere ideas or thought but to arouse human emotions and to prompt men to certain actions.

As can be noted from the three defined language paradigms accepted by the Greeks, that dominion over the word is inalienable. The three distinct paradigms for studying language and its relationships to reality (Mythology, Metaphysics and Rhetoric) are still functional in our language today and can best be sorted out by understanding that all of our categories of knowledge are only categories of language.

Most people are quite unaware of the extent to which those language patterns survive at their doors and still less do they realize how their behavior is molded by the unseen hand of the past.

Scope and Definition

Chapter I was designed to make the reader aware of the significance of defining as a process which affects thinking and reality. To

make clear, that in practice, defining is not a simple operation of applying meaning to a word, but is a very complex operation that presupposes many assumptions. The whole social order is dependent upon and created by definition and redefinition. Black-Americans were used as an historical example to demonstrate that this process does exist.

It should be noted, that any entity within the whole social order could have been used here to show the myths and assumptions that have accumulated in our language patterns and are carried over into each new generation; for example, women, religion, politics, the family, marriage—in fact, since definitions comprise the whole social order, any one of its parts could have been used here to explain defining as a process, and the distorted assumptions that have accumulated; therefore, changing the meaning.

Chapter II presents a collection of literature, historical documents and quotations organized to tell a story. They were selected because they illustrate collectively the varied threads which weave the tangled web of human experience as dictated by history. Within the context of this history, it will be noted that a common theme prevails with an expressed intention to act in a specific way, in relationship to certain people. This theme, which is implicit in the literature, wove the functional circle around the myth of the American Negro.

The intent of this story is not to give a linear historical
account of history, but to afford the reader the opportunity to dis-cern that the instrument for defining is the "co-author" of all human culture.

The use of the term "Conceptual Model" is defined in Chapter III. The rationale for the Conceptual Model is limited to a philosophical and sociological interpretation of a paradigm as described by Kuhn, in the book, The Structure of Scientific Discovery, and summarized here as follows: A paradigm stands for the entire constellation of beliefs, values, techniques and so on, shared by the members of the community.

"The members of the community" are here limited to the whole educational milieu; the model has been designed for educational changes. The philosophy of the model is based on the premise that: "All children's cognitive and affective skills are localized and organized directly through their understanding of the language which supports these skills."

Chapter IV reviews the epistemological question of "How a system of language shapes a system of thinking," and offers suggestions for research, curricular and institutional reform.

The following definitions were specifically employed with regard to the frequently used words and phrases within the context of this dissertation:

Document — Webster says a Document is "A material substance having on it a representation of the thought of men by means of some conventional mark or symbol." To summarize Webster's definition for
use here, it can be concluded that a Document is an idea, institution, or man-made written object that provides a clue to the way in which subjective experience is organized at a specific moment in time.

Paradigm — An interdependent set of definitions and assumptions.

Truth — Truth is by nature the offspring of dialectic thought. It cannot be gained, therefore, except through a constant cooperation of the subjects in mutual interrogation and reply.

Polarity — In all human activities, there is a fundamental polarity. This polarity may be described in various ways: there may be a tension between stabilization and evolution; between a tendency that leads to fixed and stable forms of life and another tendency to break up this rigid scheme. Man is torn between two tendencies, one of which seeks to preserve old forms, whereas the other strives to produce new ones. There is a ceaseless struggle between tradition and innovation between reproductive and creative forces. This dualism is to be found in all the domains of cultural life. What varies is the proportion of the opposing factors. Now the one factor and then the other seems to preponderate. This preponderance to a high degree determines the character of the single forms and gives to each of them its particular structured contents.

Good — Good is that which contributes to the cause of ascending evolution and leads away from the animal towards freedom. From a strictly human point of view, good is the respect of human personality interacting one with another.
Evil -- That which opposes evolution and escapes it by regressing toward the ancestral bondage, towards the beast.

Memory -- That function of the mind which receives, conserves and reproduces impressions.

Reasoning -- Begins through the coming to the brain of a vibrating impulse or impression which is so nearly alike as to be the exact duplicate of—or perhaps so unlike as to be the exact opposite of—the one or more former impulses or impressions in the storehouse of memory.

Consciousness -- It is the mental aspect of life which includes sensation, realization and reasoning of which the active principles are Imagination, Aspiration and Inspiration.

Evolution -- Begins in all things when the initial impulse of a new and higher order or purpose is manifested. It begins with the recognition or sense of an ideal or state above that already existing.

The above-mentioned stipulative definitions have been formed by what has been experienced through reading and accepted here as a link to understanding this dissertation. Wherever these terms are used or discussed, these meanings are employed.
CHAPTER II

THE STORY

This chapter aims toward a historical awareness of how the concept of the American Negro was made and placed into a fixed position as recorded in American history. It is not to be a reference book on Black history, nor does it intend to enlarge upon the differences, the disharmony surely found in the documents and literature, but it is intended toward a new approach to understanding the problem—that is, the larger role that language has in shaping and creating history. The language, as viewed and discussed here, was based on the concept of the "closed system"—slavery—and gave to it, its purpose and direction, and at the same time defined the Negro.

"But what are concepts," asked Cassirer, "save formulations and creations of thought, which instead of giving us the true forms of objects show us rather the forms of thought itself."¹

The common attitudes and beliefs of the members of the culture can be understood on the basis of their common patterns of thought which define and enclose a concept.

Strawson states, in Introduction to Logical Theory, it is then,

our own activity of making language through using it, our own determination of the limits of the application of words, that make inconsistency possible. We can deliberately fix the boundaries of some words in relationship to those of other words. This is what we do when we define words, concepts and phrases.²

One may ask, then, if social order itself arises through the formulation of concepts? If so, how are the areas within the social order--as systems and institutions--bound, limited and controlled by concepts? Does the origin of a language concept which supports a system and gives to it its starting point, limit and control its ability to change as well as direct the behavior of its participants?

In the book The Social Construction of Reality, Berger and Luckmann said, "Social order is a human product, or more precisely, an on-going human production."³

It follows, then, that language is not a narrowly defined peripheral element for establishing social order, but is the cardinal element in its production, and brings with it the syndrome of fixed attitudes and beliefs that bear on our interpretation of history, past and present.

That the "first Black child, William Tucker, born in America in


1624" was systematically dehumanized is evidenced in our history. This fact is implicit in the documents and other written materials that established the foundation for the making of America and the Black child's place within this construct.

"It is a serious distortion," Kenneth Stampp said in The Peculiar Institution, "to define the African Past of the negro as barbaric or to describe the negroes who came aboard the slave ship as savages who led an animal-like existence. Long before the seventeenth century, Africans had evolved their own intricate cultures."^5

It seems anachronistic after centuries of both structural and cultural advancement into vast areas of technology, sociology and psychology that America could still find the concept of racism useful for the operation of its system. Yet, the patterns of racism found in the American way of life are clear, concise, debilitating and oppressive to Blacks who seek emancipation from remnants of colonial patterns of thought. Thus, racism was structured into the making of America, repeatedly inducing the same response from Blacks for centuries, a plea for recognition.

The past, present and future of the Black American's way of life are tied up together; tied up namely, by an aggregate of pejorative

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concepts, which created certain on-going attitudes and beliefs, that were present at the inception of America.

Herder, the German historian philosopher, who examined the German language, and concluded from the study, that the German language shaped the "Weltanschauung" of the nation also, wrote a treatise on the necessity of emancipating history from its exclusively political nature. From his venture, a new type of historical thinking and perception emerged. History ceased to be a mere chain of events and became a great drama of mankind. As Cassirer states, in The Problem of Knowledge, Herder's method of relating history required sympathetic understanding of the inner lives of others. Events were significant only insofar as they were revelations and disclosures of human nature. All that had happened in the past became an allegory, for only in allegory could the nature of man be grasped.6

It was through Herder's manner of thinking, which alternated between two opposite poles of the "imminent and the transcendent"; "on the one hand proposing to explain history through the nature of man alone and to conceive it as an unfolding of humanity, yet on the other, being obliged to reach out again and again toward a divine plan, an act of Providence," that the focal point of history shifted.7

Voltaire was one of the first to recognize the limitations of


7 Ibid., p. 220.
"exclusively political" history and he wrote:

History should no longer be only an account of battles and campaigns of or diplomatic and political intrigues. It should describe the whole intellectual complex; besides political events, it should portray the development of thought and the literary and artistic trends of each epoch; and finally, it should unfold to a synoptic view of the whole moral life of the period.®

Herder's ideal for history was understood by many philosophers; such as, Nietzsche, Shafer, Gothein and others, who had previously accepted the nature of history as merely economic-politics. These philosopher-historians shifted their thought, when they recognized that humankind would never adequately understand the nature of history and the growth of the state if they looked exclusively from the side of one single activity of history, as economic-politics. They came to believe that studying history from one single activity would shut out the true meaning of the state.

The above-mentioned philosopher-historians concluded, that it is essential that all the branches of knowledge, law and economics, science and religion, art and literature, must be brought together forming a higher unity where all the branches of knowledge meet and are members of one organism called the "history of civilization."

This scope of history points in the direction that this dissertation takes to reveal the defining process that underlies the documents that were signed and sealed as the law of the land. The historical

®Ibid., p. 218.
aim of this chapter was written to investigate the behavior of the individuals whose principles and ideas ordered the human affairs of the Nation.

This chapter intends to research the documents and literature which aided in establishing the principles which govern the Nation, for concepts which had a sociological and psychological affect in shaping reality for the Negro. The aim is to discover how the history of the American Negro was shaped by the designers of these documents, through stipulated defined concepts with the expressed purpose of conveying or determining certain ideas and beliefs about the Negro. And, once something has been defined and thought about, that subject is limited to flowing in a certain direction. The minds of the individuals are narrowed and to a large extent coerced.

Therefore, if the purpose for the formulation of these concepts or the socio-cultural matrix from which they arose changed, what would it take to change the ongoing attitudes and beliefs that resulted from these original definitions?

For example, in 1791, Benjamin Banneker, who determined the boundaries for the present city of Washington, D. C., and the publisher of an annual almanac which received international fame, wrote a letter to Thomas Jefferson, asking him to recognize the abuses of slavery.

Banneker wrote the following:
... I suppose it is a truth too well attested to you, to need a proof here that we are a race of beings, who have long laboured under the abuse and censure of the world; that we have long been looked upon with an eye of contempt; and that we have long been considered rather brutish than human, and scarcely capable of mental endowments.

Sir, I hope I may safely admit, in consequence of the report which hath reached me, that you are a man less flexible in sentiments of this nature, than many others, that you are measurably friendly, and well disposed towards us, and that you are willing and ready to lend your aid and assistance to our relief, from those many distresses, and numerous calamities, to which we are reduced.

Now Sir, if this is founded in truth, I apprehend you will embrace every opportunity, to eradicate that train of absurd and false ideas and opinions, which so generally prevails with respect to us.

He urged Jefferson to look back on the American Revolution.

Suffer me to recall to your mind that time in which the arms of the British crown were exerted with every powerful effort in order to reduce you to a state of servitude. ... You were then impressed with proper ideas of the great violation of liberty, and the free possession of those blessings to which you were entitled by nature; but Sir, how pitiable it is to reflect, that although you were so fully convinced of the benevolence of the Father of Mankind, and of his equal and impartial distribution of these rights and privileges which he had conferred upon them, that you should at the same time counteract his mercies, in detaining by fraud and violence, so numerous a part of my brethren under groaning capacity and cruel oppression, that you should at the same time be found guilty of that most criminal act, which you professedly detested in others.9

What a tremendous task Banneker asked of Jefferson, "to eradicate

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that train of absurd and false ideas, and opinions, which generally prevails with respect to us." Why was Jefferson chosen to assist at all? Could it be that Banneker recalls the original Declaration of Independence, wherein Jefferson wrote the following statement which was later deleted from the text:

He [here refers to King George III of England] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of Infidel powers, is the welfare of the Christian King of Great Britain. Determined to keep open market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to prohibit this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them; by murdering the people on whom he also obtruded them, thus paying off former crimes committed against the liberties of one people with crimes which he urges them to commit against the lives of another.  

These points were argued by the committee and Jefferson writes the following comment in his autobiography. "The clause also reproaching and enslaving the inhabitants of Africa, was struck out in comliansance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. Our northern brethren also, I believe, felt a little tender under those censures; for though their people had very

few slaves themselves, yet they had been pretty considerable carriers of them to others. The debates having taken up the greater parts of the 2nd, 3rd, and 4th days of July, were, on the evening of the last, closed; the Declaration was reported by the committee, agreed to by the House, and signed by every member present except Mr. Dickinson.\footnote{Thomas Jefferson, Notes on the State of Virginia (Boston: David Carlisle, 1801), pp. 212-214.}

In answer to Banneker's letter, Earl Conrad states, in the book, \textit{The Invention of the Negro}, that Jefferson reflected upon the prospects of the Blacks. "Nobody wishes more than I to see such proofs as you exhibit that Nature has given to our Black brethren talents equal to those of other colors of men, and that the appearance of a want of them is owing merely to the degraded condition of their existence, and other circumstances which cannot be neglected, will admit."\footnote{Earl Conrad, \textit{The Invention of the Negro} (New York: Paul S. Erickson and Company, 1969), p. 75.}

In spite of Jefferson's note to Banneker, he was in reality unconvinced. Conrad states further, that Jefferson later, in private correspondence, belittled the mathematical and intellectual gifts of the almanac-maker.\footnote{Ibid., p. 76.}

However, the full psychological import of this thought is expressed four-hundred years later, when W. E. B. DuBois makes a plea for recognition. Knowing that there is perhaps no other Black child
in American history, who can claim to have had a more integrated life than W. E. B. DuBois, yet he could write the following:

It is difficult to let others see the full psychological meaning of caste segregation. It is as though one, looking out from a dark cave in a side of an impending mountain, sees the world passing and speaks to it; speaks courteously and persuasively, showing them how these entombed souls are kindled in their natural movement; and how their loosening from prison would be a matter not simply of courtesy, sympathy and help to them but aid to all the world. One talks on evenly and logically in this way but notices that the one passing through does not even turn its head, or if it does, glances curiously and walks on. It gradually penetrated the minds of the prisoners that the people passing do not hear; that some thick sheet of invisible but horrible tangible plate glass is between them and the world.14

The history of slavery reveals that the full determination of a concept can be the link in a whole chain of causation. Alfred North Whitehead states in his book, The Aims of Education, "... the formulation of the concepts can be seen to be as important as the formulation of the empirical laws connecting the events in the universe as conceived by us. For example, the concept of life, of heredity of a material body, of a molecule, of an atom, of an electron, of energy, of space, of time, of quantity and of numbers."15

The concepts that had been formulated to identify the Negro's place in America were not fragmented or empty of relevant content.


The content of these concepts were clear and systematized. The conscious fantasies and myths were incorporated in verbal form and displayed a common language—dehumanization.

The African Past

What is Africa to me
Copper sun and scarlet sea
Jungle star and jungle track,
Strong bronzed men, or regal black
Women from whose loins I sprang
When the birds of Eden sang.
   -- Countee Cullen

A definite attitude and manner of reflection toward Africa and Africans had certainly developed throughout the Western world. This attitude and manner of reflection made it easy to formulate the concept that the African who came in 1619, was property.

Africans thought of as "savages who led an animal-like existence," was the faux pas committed by writers past and present. Basil Davidson, said in his book The African Past, that the late Sir Reginald Coupland wrote in the 1930's of British penetration into Zambezi Valley, put the point quite clearly when he affirmed that up to the middle nineteenth century "the main body of the Africans" had had no history but had "stayed, for untold centuries, sunk in barbarism . . . [so that] the heart of Africa was scarcely beating." African history could be no

fit subject for scholarly investigation because no such history existed; hence, anthologies would necessarily begin with the arrival of Europe on the scene.  

It was in America, in 1619, without knowledge of the ancient writings of Homer, Herodotus, Pleny, Deodorus or the Mosaic records, that the African slave trade began. It needs to be noted here, that less than a century ago the well-educated man would think of antiquity in terms of Greece and Rome, but little else.

According to Lerone Bennett, in the book, Before the Mayflower, Negroes or people who would be considered as Negroes today were alluded to by ancient writers as being among the first people to use tools, paint pictures, plant seeds and worship gods. These Negro people were described as the most powerful, the most just, and the most beautiful of the human race. It seems, as Bennett further concluded, that in the beginning blackness was not an occasion for obliquity. In fact, the reverse seems to have been true. White men were sometimes ridiculed for the unnatural whiteness of their skins.

Nevertheless, history reveals that by the time the African slave trade began, the reverse of the analogy was true, "blackness was unnatural". It was unnatural enough for the American slave trader to


arrive at the formulation of the concept of "savages".

Joel Kovel said, in the book *White Racism*, "The American slaver went one step further in cultural development; he first reduced the human self of this black slave to a body and thus reduced the body to a thing; he dehumanized his slave, made him quantifiable, and thereby absorbed him into a rising world market of productive exchange." In the creation of this world market, the Westerner was changing his entire view of reality—and changing reality in accordance with his new conception of it. Thus in the new culture of the West, the Black human was reduced to a black thing, virtually the same in certain respects as the rest of non-human nature—all of which became property.

Yet, Basil Davidson said, "If medieval Europeans thought that monsters inhabited Africa, they nonetheless respected the Africans they knew, and they respected them as equals; an attitude that was first engulfed and then forgotten during the furious slave trade." It is with loss of this respect toward the Africans and with great emphasis on trade and production that the distillation of the patterned activity for defining Blacks took root and grew.

For example, consider the words of a South Carolina planter of 1682, "A rational man will certainly enquire, 'when I have land, what

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shall I do with it? What commodities shall I be able to produce, that will yield me money in other countries, that I may be enabled to buy Negro slaves (without which a planter can never do any great matter)?" 21

The first document to set up the norm for the Negro's place in America was the Constitution, which wore the fabric from which all the other definitions took shape, that is, the Black slaves were qualified as three-fifths of a person.

Since the pattern had been set, and the structure had been formed and written into the Constitution, the definition that laid the foundation for the Negro's existence in America was woven into the law of the land; into the making of a nation.

The Documentation of the Theme

It needs to be noted here, that at the initial starting point for the making of America through its document, the Constitution, which wove its existence, there were, in fact, two paradigms consciously imposed. Each was initial in its purpose, each had a definite theme to impart and each created and formed its language, to determine meaning.

A paradigm stands for an entire constellation of beliefs, values,

techniques and institutionalized forms shared by the community.

The community is defined as any group. For example, scientists, teachers, politicians, housewives, etc., who share common values, beliefs, and so on, is a community that can form a paradigm.

The early American Statesmen were members of a group who shared and agreed upon the definition to dehumanize the slave. They were in agreement with the principle as signers of the Constitution; eighteen signers of the Constitution were slaveholders. Therefore, it was necessary to consciously formulate two models for defining; one model to represent the free white American, and another model to represent the enslaved Black man.

The first paradigm as an accepted model or pattern for defining can best be described and understood in the Preamble to the Constitution:

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

In the language of the Preamble to the Constitution, one can denote the high ideals and visions of a people desirous of freedom and human liberty. A people strong in this desire, who fought to make it a reality, and gained their freedom to grow as an independent nation.

The second paradigm for defining was also described in the Constitution. This definition was found in the body of the Constitution and stated that, "black slaves shall be considered as
three-fifths of a person for matters of representation."

That defining is a social process which affects the community that experiences it, can best be understood in the dichotomy of the aforementioned definitions. Actually, the contradiction in the two paradigms present a vivid analogy. The peculiarity of this single event occurring in the Constitution which clearly separates two groups of people by the language used to define them, reinforces the premise in this dissertation, that language constructs are tools to build, organize and enforce the meaning of concepts. This method is used whenever concepts are institutionalized by a group.

First, in order to define the Negro as three-fifths of a man, the Aristotelian paradigm for defining was consciously imposed.

For example, X is a kind of A, but differs from all other A's with respect to the following characteristics. The equation then reads:

\[
X = \text{Negro is a kind of A} = \text{member of the hominid genus, but differs from all other A's = hominids by being only three-fifths of a member of the human species.}
\]

The characteristics that were attributed to the Negro were instituted and endorsed by early American Statesmen, in letters, documents and other written materials, as well as, in speeches. The early American Statesmen who are mentioned in this dissertation had many facets to their lives which made them the heroes of early America. However, it is only as slaveholders, or as individuals whose position in the State was unique enough to have influenced a change in the
definition of the Negro, that they are quoted here.

For example, the literature that conveys Thomas Jefferson's prejudices of the past is significant in present Black experiences and prophetic of the future.

Thomas Jefferson, in Notes on Virginia, wrote the following:

I advance it, therefore, as a suspicion only, that the Blacks, whether originally a distinct race or made distinct by time and circumstances, are inferior to the whites in the endowment of body and mind. It is not against experience to suppose that different species may possess difference qualifications. This unfortunate difference of color, and perhaps of faculty, is a powerful obstacle to the emancipation of these people.

He added:

Among the Romans, emancipation required but one effort. In Rome, a slave could be emancipated 'without staining the blood of his master,' but in America, a situation exists that has no precedent in history and that is why the 'Negro slave in America must be moved beyond the reach of mixture.'

Notice how facilely Jefferson slips in the space of two sentences from "race" to "species". This ease of equivocation is precisely the danger in using the concept of "race". Through the medium of his own writings, Jefferson determines a large question about Negroes. He portrayed them as being of inferior reason. As Conrad states, Jefferson set up his own dominoes, then knocked them over one at a time, demolishing the imported African for any use whatever except slavery— which he was opposed to. He declared, that "in imagination

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they are dull, tasteless and anomalous." They forgot their troubles quicker than did whites, and so on and so on. "Such thinking was hailed as scientific evaluation of the American Negro here and abroad."²³

The question to be raised here is, are the statements made by Mr. Jefferson so different from the ones made by this century's modern tyrant, Adolph Hitler, who said, in the book Mein Kampf (My Battle):

Pure blood is Ayran blood and the purest form of Ayran blood is German blood. The Ayran proves that nature's instinct for race purity and will to breed life upwards is manifest in struggle. Nature also eliminates the weak by subjecting them to such hard living conditions that only the strongest survive. And as little as nature wishes a mating of weaker with stronger individuals, still less does she want the fusion of a higher with a lower race, since otherwise the whole labor of selective evolution, perhaps through thousands of years, would be ruined with a blow. To induce race mixture is, therefore, to sin against the will of the Eternal Creator as well as to rebel against the iron logic of nature.²⁴

It is the similarity between what Jefferson said and what Hitler proclaimed that is too great to be dismissed and should be understood for their relation in disseminating ideas that destroyed Life. One man's thoughts and ideas acted out literally killed many people. The other man's thoughts and ideas robbed a people of freedom, and killed the spirit and mind of the victims who still struggle after two


hundred years of servitude for freedom.

These characteristics of the Negro that Jefferson pens are aligned with the definition that became the Supreme Law of the land, "three-fifths of a human."

However, one does not get the notion that Jefferson arrived at these characteristics simplistically, that he read the history of Sparta and of Rome, the philosophy of the stoics, law, classic literature and the science of anatomy, is evidence in his writings.

Yet, in spite of Jefferson's grasp of the classics, there is observed a fundamental polarity in all of his reflections and decisions regarding the Negro. His personality was in constant conflict with the core of his principles. On the one hand, he defined the Negro as an inferior race that should be enslaved, and on the other hand, he opposed slavery.


> Man is torn between two tendencies, one of which seeks to preserve old forms, whereas the other strives to produce new ones. There is a ceaseless struggle between tradition and innovation between reproductive and creative forces. This dualism is to be found in all the domains of cultural life and individuals. What varies is the proportion of the opposing one.\(^{25}\)

Conflict in the system of governing was prevalent in Jefferson's era. Nevertheless, in order to have resolved the tension in which Jefferson and other leaders were expounding, everyone would have had

to change their position, by applying the same law to everyone, white people as well as Black people. In short, justice was the answer to resolving the tension in the system and in individuals since white people and Black people abide by the exact same universal cosmic law of harmony.

Earl Conrad states, "Angels and demons certainly moved within the complex being of Mr. Jefferson."26 This same complexity was likewise represented everywhere in the system.

These ideas and beliefs about the Negro did not begin or end with Mr. Jefferson, yet it appears that Mr. Jefferson's view so widespread had the greatest influence on the whole group.

George Washington was a fourth-generation slaveholder and in 1771, he was taxed for the ownership of eighty-seven slaves.

Mellon states, in Early American Views on Negro Slavery, that:

References to Negroes in his diaries reveal numerous acts of consideration as well as stern requirements. He let his Negroes go fishing occasionally and he urged his overseers to treat sick Negroes with humanity and tenderness. At the same time, he restricted slaves to the plantation when they were well and forbade them to mix with "strange Negroes."27


At the start of the American Revolution, Washington was named Commander and Chief of the Continental Forces. On October 8, 1775, a Council of War was held in Boston. General Washington was convening with other generals, and there was unanimous agreement to reject slaves and free Negroes from the Continental Army. In fact, in spite of the awareness by all the Revolutionists that the Negro himself had the right to be in revolt, the High Command directed guards to "seize and confine till sunrise any Negro found straggling about any roads and villages near the encampments at Roxbury or Cambridge."28

The issue that was to turn the course of events was introduced when the English attempted to recruit Negroes to the British cause. Washington then was forced to give serious consideration to free Negroes desirous of enlisting in the American cause for independence from British rule.

Conrad further states, "Washington decided to allow Negro enlistment unless the Continental Congress disapproved of it. To take that step, Washington had to oppose his generals and renounce the policy of exceptionalism which the colonial military men, in general, approved."29

Mellon, Conrad, Elikin, Stampp, and other historians on the Black question agreed that the hard facts of life alone forced Washington to

29 Ibid., p. 53.
retreat from his inner conviction, that Negroes should not be allowed to fight on the side of freedom—that the crisis, the peril, and absolute need in terms of survival determined his change of plan, not moral conviction or concern.

Needless to say, the question of the Black man's courage, patriotism and human worth was demonstrated during the Revolutionary War. Yet, the question of the institution of slavery remained an ambivalent one which continuously reflected dualism in all the remaining documents until 1864, the emancipation of the slaves.

In 1787, the Constitutional Convention convened with Washington presiding as an impartial chairman, allowing the others to debate all issues—including slavery. It was at this convention that the Constitution was formed in compromise over many issues, including the slavery issue. On this issue the stipulation was: The Negro would count as three-fifths of a person, and the slave trade was to be abolished after 1808.

Conrad states: "It was Washington's view that unless this compromise was entered into, there would be no union of the colonies: they would dissolve at this convention and the delegates would go home; there would be thirteen different nations."^30

The conscious ambivalence in Washington's nature toward slavery continued in his writings throughout his presidency until his death.

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As the fight over the importation of slaves persisted and as Washington presided over these matters, he continued the operation of his farms by slave labor at Mount Vernon. His overseers reported to him weekly.

In 1794, Washington wanted to be rid of some of his western lands: "I have another motive which makes me earnestly wish for these things—it is indeed more powerful than all the rest—namely, to liberate a certain species of property, which I possess very repugnantly to my own feelings." 31

Washington wrote later in the same year to his friend, Alexander Spotswood, that if he had his way he would not twelve months later be possessed of one slave. Ominously and predictably, he said, "I shall be happily mistaken, if they are not found to be a very troublesome species of property ere many years pass over our head." 32

Yet, less than a year later President Washington advertised for a runaway slave. In Washington's Farewell Address to the nation, he by-passed any mention of slavery, again motivated by the idea of union preservation as he had been motivated in his silence at the Constitutional Convention.

It is written that Washington spoke out frequently in private and in letters, but not general public moral statement by him on slavery

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32 Ibid., p. 47.
seems to exist: not as a speech, nor as a Constitutional recommendation.

"From his birth to his death," Mellon said, "Washington was a slaveholder and controlled three hundred and seventeen slaves at the time of his death. His will continued to control their destinies even after his death. His belief in the importance of preserving the Union above all else, allowed him to remain officially silent regarding the danger of continuing the system."33

There are other American statesmen involved in the question of slavery. For example, Patrick Henry, whose famous speech is found in most American History textbooks, and from which is quoted the immortal line, "Give me liberty, or give me death," was, in fact, a slaveholder.

The fact that Patrick Henry was a slaveholder is not mentioned in history text, nor is it mentioned that he did not consider slavery a moral issue. When he spoke of Liberty, he spoke for the white man not for the dehumanized property that he owned.

After a century of slavery, an unknown lawyer named Abraham Lincoln debated Steven A. Douglas and became a national figure. Lincoln declared, "A house divided against itself cannot stand." He believed that the government could not endure -- "half slave and half free." But, he also admitted that even if all earthly power were

granted him, he, "should not know what to do as to the existing institution of slavery."

As President, Lincoln defined the purpose of the Civil War merely as a war to save the Union. John Hope Franklin states in his book, *The Emancipation Proclamation*, when Lincoln told Horace Greely in a letter that, "if he could save the Union without freeing a single slave," he made the dearest possible statement of his fundamental position. And he was holding to this position despite the fact that he had written the first draft of the Emancipation Proclamation at least six weeks before writing to Mr. Greely.34

Lincoln saw no contradiction between the contents of the reply to Mr. Greely and the contents of the Emancipation Proclamation. For he had come to the conclusion that in order to save the Union he must emancipate some of the slaves. The Proclamation recognized the right of the emancipated slaves to defend their freedom; it also provided that former slaves could not be received into the armed services.

Franklin further states: Despite the fact that the President laid great stress on the insurance of the Proclamation as a military necessity, he did not entirely overlook the moral and humanitarian significance of the measure. In the document, he gave some indication of his appreciation of this particular dimension that was, in time, to eclipse many other considerations. He said that the emancipation

of the slaves was "sincerely believed to be an act of justice." In the same sentence he invoked "the considerate judgment of mankind and the gracious favor of Almighty God." This raised the Proclamation above the level of just another measure for the effective prosecution of the war. And in turn, as Franklin continues, the war became more than a war to save the integrity of the Union. It became also a war to promote the freedom of mankind.  

The previous year before the Proclamation, Lincoln held to the view that Negroes should be colonized in some other part of the world. Lincoln, who for a long while endorsed the idea of colonization, promised government aid to colonization schemes in Central America in a meeting with several Negro leaders in 1862. He said: "There is an unwillingness on the part of our people, harsh as it may be, for you free colored people to remain with us. . . . It is better for us both, therefore, to be separated." Colonization at this time clearly remained Lincoln's main idea of the slave's liberation.

Yet, in the final draft of the Emancipation Proclamation, Lincoln never mentioned colonization; in fact, one of the clauses referred to the slave's break with his past and indicated where he would go thereafter: "... and I recommend to them that in all cases when allowed,


they labor faithfully for reasonable wages."

So, many slaves fought for the Union and their freedom. About 190,000 Black troops were engaged with the Union Armies, which was ten percent of the total Union force. One-third of the Black fighting forces was killed in action.

Negroes fought to be free of slavery, but as evidenced in history, it was also the first battle for the long struggle for liberation from the original Aristotelian definition; three-fifths of a man. They struggled for human rights. Mellon states: Abolitionists, Negro leaders and radical Republicans pressed a Constitutional Amendment to prohibit slavery throughout the nation. After Lincoln was re-elected in 1864, he moved rapidly in the direction of making that amendment a reality, and on January 31, 1865, the House voted the amendment doing away with slavery, an action hailed as the greatest step ever taken by Congress.

To do away with slavery and never to repeat it as a Constitutional act was monumental in application for a people who had not known freedom from servitude for nearly three hundred years; a people who had over the many generations forgotten their African past.

Liberty was the cry, and it came in the form of documentation.

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The Emancipation Proclamation freed the slaves, and the Fourteenth Amendment to the Constitution abolished slavery from the land permanently. But what did this documentation really do? Did it erase the original paradigm—one that had defined Blacks as three-fifths of a human? Was the old paradigm for defining radically replaced with a new one, or did the paradigm which existed for White Americans simultaneously become applicable for Blacks? The answers to each of these questions came immediately after Lincoln's second term in office.

In the first practical stroke of government, when Lincoln proposed that Black soldiers be given half-pay, there began the halfway-second class citizenship status which was to endure to the present day. The break from chattel slavery was clear—but that was all. Nothing else was solid, clear or established.

However, it was clear that a certain group of elementary beliefs about race had become organized into enormously complex patterns of cultural behavior. There was a slight variation on the theme; slavery had ended, but the same language patterns which encompassed the dehumanized slave, encompassed the freed man. He had not changed his status to enjoy the white man's privileges.

Questions

There are definite questions that need to be asked in order to seek a more satisfactory role for history in the future.
For example:

1. Historians must determine by what man and at what point in time each contemporary historical fact and theory was discovered and instituted, and for what purpose.

2. He must describe and explain the conqueries of error, myth and superstition that have inhibited the more rapid accumulation of modern history text.

3. Historians must seek abundant opportunity to clarify meanings.

4. He must detect words so vague or so abstract as to have no relation to actual experience.

5. He must determine by what method the language is colored by the milieu in which it is used.

6. He must appreciate the necessity of cautious reliance upon past deductions.
   a) That the facts of the past doctrine and systems are meaningless without interpretation.
   b) The process of interpretation never comes to a standstill.

7. History must be concerned with the former stage of human life and human culture, rather than just the former state of the physical world.

8. Historians must explain the past by what is highest in the present.

How does this kind of questioning provide a point of inquiry into defining as a social-psychological process, that affects the community that experiences it? How can these questions open the door to understanding the past, present and future; economic, political, educational and spiritual state of the Negro in America as a continuum that
came to pass through the original definition of the Negro?

The process of answering questions and reviewing statements in this chapter has varied functions. For example:

1. The process of questioning is a necessary tool for education which assists in detecting common fallacies in thinking.

2. To show a process of probing into the assumptions and purpose of language; and its relativity to all facets of culture.

3. To structurally recognize belief as an attitude; and belief as a process as they are related to definition and redefinition.

4. To understand American Civilization and its complicated problems by digging into their intellectual roots; to the ideas that lie behind them.

Under the institution of slavery, the Black African became dehumanized property. From an outgrowth of the dehumanizing process came the invention of the American Negro. Slavery and the definition of the slave was instituted by the agreement of many early American Statesmen.

The attitude that was developed regarding slavery as an economic stabilization force throughout the colonies can best be expressed by this letter, which was written in 1645 by Emanuel Downing to his
brother-in-law, John Winthrop. He wrote that:

If upon a just war with the Narragansetts the Lord should deliver the red men into their hands, they might easily get enough men, women and children to exchange them for African slaves. This would be more gainful pillage for settlers than anyone could conceive, for twenty Americans could be maintained cheaper than one English servant. The English servants would want freedom to plant for themselves and they wouldn't stay with anyone except for very great wages, whereas with slavery a plenty could be bought with a shipload of cheap and available salt. . . . I do not see how we can thrive until we get a stock of slaves sufficient to do all of our hard labor, for our children's children will otherwise hardly see this great continent filled with people.\(^{39}\)

This attitude was pervasive and sanctioned by the Puritan Church. The great rationale of the slave trade was that it would civilize a savage people who did not know, as the English did, who God was.

Cotton Mather, Colonial America's renowned minister, advocated that the kidnapped African is the best hope for cheap labor. Conrad states: "When some ministers of his church brought a Negro slave for him, he declared that a 'mighty smile of heaven descended upon him.'"\(^{40}\)

The attitude that slavery was an economic stabilization force was also cemented into concrete philosophical form and expression by John Locke, philosopher of the age of Liberal Enlightenment.

Conrad states:


\(^{40}\)Ibid., p. 37.
Locke theorized on the problems of knowledge, how knowledge could be secured, and what was knowledge and what was untruth. He was convinced that ownership of property was at the root of much of human rights and that property itself was a power in human rights and in that way communities should be organized. His natural rights ideas were later embodied in the Declaration of Independence. Finally, his ideas influenced the Science of Behaviorism and his impact on the role of environment in human relations continues to be present. ... He was the father—in philosophy—of that theory of exclusionism which was to rule American life. This viewpoint held that democracy was for whites, slavery for Blacks. Natural rights did not apply to Afro-Americans. It took Locke's liberalism itself, the Enlightenment, to evolve a special treatment for the necessary imported Black.41

Thus, it was the rationale of the time that to use someone else to do the hard labor at no pay was right and just and God ordained—and practical economics. Another question, most important to the present status of Negroes, is how the facts of slavery were recorded in early American History texts.

The early Colonial books written on the theme of Blacks, the "scientific" investigations made, and the documenting of certain concepts that describe and explain the conqueries of error, myth and superstition of that time, are the basis of modern history text.

The colonists told themselves that there was no African history or culture or past. The attitude prevailed that Africa was a heathenistic Dark Continent. Therefore, this abject dehumanized slave could not be a part of the human race. No one was to recognize that this uneducated, limited, inarticulate figure had been made and

41 Ibid.
manufactured through the generations of Colonialism, and for this African there could only be vague recollections of his African past.

Lerone Bennett states: that the American slave was seized from hundreds of varying tribes all over West Africa, and they possessed great physical varieties, numerous languages, many religious backgrounds and skills of craftsmen and labor.\textsuperscript{42} Once these men, women and children landed on American soil, they were deliberately dehumanized into beasts of burden.

As Kenneth Stampp states: "Actually, the first generation of Negroes born in America in the seventeenth century was just as well prepared for freedom as the generation that was emancipated in the 1860's."\textsuperscript{43}

Yet, Thomas Jefferson, in his book, \textit{Notes on Virginia}, written in 1783, appearing in French, German and English, formulated much of the myth, superstition and slander prevalent in basic texts today.

For example, he wrote: The African is of inferior reason, incapable of ordinary mathematics and his main aptitude appears to be musical capacity on the banjo. Whether the Black would even rise to the level of creating a full-scale musical composition, Jefferson said he did not know. He elaborated on the "real distinctions which nature


has made" and declared that there could be no solution through white and Black living together except in the extermination of one or the other race. He theorized about color itself, reaching the conclusion that white was a beautiful color and that there was an "eternal monotony" in the countenance of the African. He described the hair and form of the white as more elegant and desirable than the similar physical characteristics of the African. He theorized on the differences in the pulmanary apparatus of the Negro from that of the white, ventured into odors and said, "their existence appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions and unemployed in labor. An animal whose body is at rest, and who does not reflect must be disposed to sleep of course." Borrowing from the taxonomist who studies dogs, cats, deer, he set down notions in the language of that science. "They are more ardent after their female, but love seems with them to be more an eager desire than a tender, delicate mixture of sentiment and sensation. Their griefs are transient."44

The ball began to roll with great vigor toward a perpetual separatism of the races, as a scientific point of view. With this purpose in mind, many authors forced the gap to open wider between groups and set about to prove their theories. However, Alfred North

44Thomas Jefferson, Notes on the State of Virginia (Boston: David Carlisle, 1801), pp. 140-141.
Whitehead states in his book, *Aims of Education*: "In scientific training the first thing to do with an idea is to prove it. But allow me for one moment to return to an older meaning of 'prove.' I mean to test its worth."45

It is from the unsuspecting pen of Carolus Linnaeus, the botanist, that the use of categories such as species, genus, and race came to be known as development of the science of ethnology, a realm of inquiry which examined the diversity of the human animal.

Because Linnaeus, in the mid-1700's, was enthralled with the exquisite color form and architecture of nature, he conceived the idea of classifying the multiferous forms of life. However, young Linnaeus had a grand concept; there was a world of perfect forms, archetypes that were immutable and eternal. To him the world of nature was not a continuum, but a system of structures out of which definition could be found. Linnaeus proceeded to undertake a description of this nature and he founded a taxonomy, a science of description which had as its motivation an almost God-based devotion to the existence of order in nature.46

The words "genus" and "species" were taken out of Linnaeus' classification system and used in the newly developed science of ethnology. Out of this science came the classification of various


 races. The slave became known as a "species of property." Washington, Jefferson, and Madison began using that formulation. The word "race", as Conrad states, "to describe the Negro, had a conviction that the slave system seized upon. The term virtually unknown as an application to humans in 1750, was by 1770 in general use. . . . Race was a tough, unbeatable word. It had 'scientific' basis. You could capitalize the word Race and it was then no more debatable than the term God."47

However, the story continues with books being printed in America that discussed the Negro as inferior, related to the ape, blood types and color and other factors that would establish an eternal subhuman level for Blacks.

By the 1800's, the theme had been well set into the making of America, the theme of inclusion of whites and exclusion of Blacks; of superiority of whites and inferiority of Blacks; and of intelligent whites and the animal level of Blacks. This theme was well incorporated into the books of that period, with remnants of the theme finding its way into all of the media of today.

For example, in the 1830's, Dr. Samuel Morton set out to measure heads of ethnic types. He gathered charts and graphs and drawings and he hypothesized that the size of the head determined brain capacity and the extent of human faculty and creativity. He believed

that individuals with larger skulls were superior.

Of course Dr. Morton's idea was used by political-ethnologists to maintain the right to enslave. However, the ethnological ideas of the time settled into two concepts: one that man was a single species, a single human family; and the other concept of plurality that broke up mankind into varieties of order with differences of capacity and quality. Dr. Morton's ideas of plurality found its way into many of the books that had as their design to exaggerate the differences in race, in order to endorse slavery as a natural system.

Many of these assumptions known about race differences were formulated in a book by Dr. Jesiah C. Nott, entitled the Collections on the Natural History of the Caucasian and Negro Races, published in Mobile, Alabama, in 1844. Nott said he proved conclusively that Blacks were just a little above the level of an ape. "All of his contrasts and comparisons with the superior Caucasian led him to reiterative pictures of the slave as an inferior figure naturally destined to his servile role, specifically designed for slavery."\(^{48}\)

Dr. Nott, and C. R. Giddon, published a book in 1844 filled with graphs and cartoons and figures of the human physiognomy. Blacks were at the bottom of the scale; yellow men and red men were a notch above the Blacks. However, the white man rose as upright, courageous, noble and intelligent.

The theme did not die with Nott and Giddon; their books arrived on the American scene in time to confuse the anti-slavery of their declaration that slavery was wrong, and it enticed other authors and political-ethnologists to continue the theme.

It was in 1852, Dr. Samuel A. Cartwright wrote the book, *Slavery in the Light of Ethnology*. Cartwright's theory was that pigmentation went inside the colored person, to the membranes, the tendons, the muscles, and it colored the fluids and secretions. Cartwright wrote: "Even the Negro's brain and nerves, the chyle and all the humers are tinctured with the shade of the pervading darkness."[49]

From these writings, rose a pseudo-intellectual racists movement whose arms stretched to Europe, and from one European in particular, De Gobineau, we have the book, *Inequality of the Human Races*. The above-mentioned Dr. Nott wrote the introduction and prepared the appendix for the book.

However, in 1856, when the American debate on slavery was reaching its peak, Count De Gobineau's book was translated into English and published in Philadelphia.

De Gobineau's theories were many and far reaching and continued the cause of separation for the races. To begin with, he believed that Teutons, called Aryans, should rule the world. His philosophy stemmed from the American school of thought, the alleged inferiority

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of Blacks. He divided the races into white, yellow and Black; whites were the Nordics, the Alpines were yellow and Asiatic in origin, the Mediterraneans were of Black or African origin. He viewed Semites and Mediterraneans as a chaos which had been a transmission belt of African blood.

He used the head size theory of Dr. Morton to prove that the large head size of Caucasians means more brains and more human worth. The scientific investigation on this point was done by Dr. Nott who said: "I accordingly applied to three hat dealers in Mobile and a large manufacturer in New Jersey for the relative number of hats of each size sold to adult males. Their tables agree so perfectly as to leave no doubt as to the circumference of the heads of the white population of the United States. The three houses together disposed of about 15,000 hats annually."50

With the above-mentioned facts, considered as a scientific investigation, Count De Gobineau reached the conclusion: "The dark races are the lowest on the scale. The shape of the pelvis has a character of animalism which is imprinted in the individuality of that race ere their birth and seems to portent their destiny."

De Gobineau continued to generalize: "The Negro's senses have an acuteness unknown to the other races, the sense of taste and that of smell. . . But it is precisely this development of the animal

faculties that stamps the Negro with the mark of inferiority."

To confirm the Frenchmen's generalizing, Dr. Nott pointed out that he knew Negroes around Mobile who ate fox, crocodiles and other animals that whites would not touch. "I am aware," he wrote, "that some persons north of the Mason and Dixon line, might be disposed to explain that by asserting that hunger drove them to such extremities, but I can testify from my own observation that this is not the case."51

The idea of race separation based now on scientific investigation, displayed itself in most early American books, and if the words "Justice," "Freedom" or "Equality" were mentioned, they were meant to be inclusive of whites and exclusive of Blacks.

The Texas Almanac, in 1857, which was read in farmhouses throughout the South, cemented this thinking when the following was published: . . . because the African is an inferior being, differently organized from the white man, with wool instead of hair on his head--with lungs, feet, joints, lips, nose and cranium so distinct as to indicate a different and inferior grade of being.

A story is told from many points of view, however; each point of view is conjoined by the purpose and intent one wishes to convey. Therefore, the telling and the purpose become one idea. The language that is developed is made oblivious of the assumptions by consent of

51Ibid., p. 70.
purpose, to unify the idea and give it meaning. From this con-
gglomerate came the definition of the American Negro, through concrete
conscious structure of language and myth. The day the first slave
ship landed at Jamestown, Virginia, in August of 1619, African
history ended and the American story began.

Black Voices

Life every voice and sing
Till earth and Heaven ring
Ring with the harmony of Liberty . . .

The relativity of a language to the socialization process, and
its effect on the psychological process of man, can best be demon-
strated by examples of Blacks who wrote under the complex patterns
of America's original definition of them—three-fifths of a man.
Knowingly and by design, universals, better defined here as myths,
were established and formed a web of complexities around the Negro.
These universals found their way into every discipline represented
as the American way of life and served as a mnemonic device for creat-
ing racism, dualism and sexism. That the Negro was stupid, lazy,
inferior, ugly, animal-like, without a past, without a language, had
been established and documented as "scientific" fact.

This formulation of "scientific fact," as has been noted, was
based upon assumptions, now stipulated as fact by aggressive writers
of documents and historical and biological accounts. These facts
used for the purpose of perpetuating slavery, were being challenged by Blacks.

Since the history, revealed here, does not aim to disclose a former state of the physical world, but rather a former stage of human life and human culture through the use of language forms, the expressions of Black voices are heard in an attempt to appeal to what is highest in man's consciousness and to eradicate the strains of the original definition consciously imposed on them. His servile state is a reflection of the language patterns formulated to define him, and his traditions have been wiped out. America's language has been substituted for his, and his culture has been destroyed without America's willingness to give him their's.

So, David Walker, who was born in the slave state of North Carolina, to a free Black woman, wrote a pamphlet known as Walker's Appeal. Walker was born sometime in the 1780's, the decade that saw the achievement of American independence and the writing of the Constitution. Walker can be thought of as unique, because he was Black, free, educated, owned a clothing store, and wrote, and spoke in gatherings on the theme of liberation. Slavery had been thriving as an institution for nearly one hundred and sixty-one years at Walker's birth.

The language paradigm for Walker, as for the Athenian's in the fifth century, "had as its real task not to describe things or to convey mere ideas or thoughts, but to arouse human emotions and prompt
men to certain actions."

Was not this instrument used in the same manner by Jefferson, Lincoln, Washington and others, to produce the opposing idea? However, even the most anti-slavery whites found Walker's Appeal both shocking and repugnant. Yet, Walker continued to make known that the universals created and described to Blacks were the direct causes of the attitudes and behaviors directed to them. Belief as an attitude had become belief as an on-going process.

Benjamin Whorf states, in his book, Language, Thought and Reality, that ". . . every language is a vast patterned system, different from others in which are culturally ordained the forms and categories by which personality not only communicates, but also analyzes nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of consciousness."\(^{52}\)

As the dual process of building the Union took place, a dual language process was invented to describe both forms of the system, free and slave. One language built the beauty, truth and superiority of man, while the other opposing it, degraded and dehumanized man. This patterned system of language exists in America still, and "builds the house of consciousness" that one reflects when communicating with either side of the language paradigm.

It is to this dualism and manner of reflection that Walker speaks

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in the article entitled "Our Wretchedness in Consequence of Slavery" in his Appeal:

I promised in a preceding page to demonstrate to the satisfaction of the most incredulous that we (colored people of these United States of America) are the most wretched, degraded and abject set of beings that ever lived since the world began. . . . But to prove further that the conditions of the Israelites were better under the Egyptians than ours is under whites. I call upon the philanthropist. I call upon the very tyrant himself, to show me a page of history, either sacred or profane, on which verse can be found, which maintains that the Egyptians heaped the insupportable insult upon the children of Israel by telling them they are not of the human family. Can the whites deny this charge? Have they not, after having reduced us to the deplorable condition of slaves under their feet, held us up as descending originally from the tribes of Monkeys and Orang-outangs? . . . Has Mr. Jefferson declared to the world, that we are inferior to the whites both in the endowments of our bodies and our minds? It is indeed surprising, that a man of such great learning, combined with such excellent natural parts, should speak so of a set of men in chains. . . . So far, my bretheren, were the Egyptians from heaping these insults upon their slaves, that Pharaoh's daughter took Moses as a son of Israel, for her own. . . . But is Mr. Jefferson's assertion true, 'that it is unfortunate that our creator has been pleased to make us black.' We will not take this say so for the fact. The World will have an opportunity to see whether it is unfortunate for us, that our creator has made us darker than the whites.53

The renunciation of Blacks through language patterns, as it was politically used, challenged Walker in his Appeal, to redefine the Negro. This ceaseless struggle to redefine the Negro expressed the fundamental overall polarity that was to exist; following the

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acceptance of dualism as a principle in the formation of the nation. This dualism, which was representative of the economic stabilization force of the country, created a dissonant rhythmic swing between freedom and slavery, man and dehumanized man, and creative defining and debase defining and resulted in polarization of the races. Nevertheless, the opposing voices rose in concert to be free. Walker continues:

I say that unless we try to refute Mr. Jefferson's arguments respecting us, we will only establish them. Everybody who has read history, knows, that as soon as a slave among the Romans obtained his freedom he could rise to the greatest eminence in the State and there was no law instituted to hinder a slave from buying his freedom.

Have not the American institute laws to hinder us from obtaining our freedom? ... Read the laws of Virginia, North Carolina, and see. Further, have not the Americans instituted laws to prohibit a man of colour from obtaining and holding any office whatever, under the government of the United States of America? Now, Mr. Jefferson tells us that our conditions are not so hard as the slaves were under the Romans!!

David Walker's Appeal was widespread and more stringent laws were passed in the South to prevent Negroes from learning to read and write.

William Loren Katz wrote in the introduction of the compilation of essays from Walker's Appeal that the legislature of Virginia met in secret session to cope with the emergency created by the pamphlet. The mayor of Savannah asked the mayor of Boston to arrest him. A reward of one thousand dollars was offered if dead, ten thousand

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dollars if he were delivered alive to the South.  

There were Black voices before and after David Walker, each sounding the same theme. Each was in search of a lost identity, the nobodiness, the invisibleness, the nameless, the faceless, which was the social role in which his Negro heritage bound him. His identity had been surrendered to institutionalize slavery.

Frantz Fanon says, in the book, Black Skin, White Masks: "Every colonized people—in other words, every people in whose soul an inferiority complex has been created by the death and burial of its local cultural originality—finds itself face to face with the language of the civilizing nation."

The myth of the naming process, first known to man through Adam, finds its place within the context of our modern history, giving geneology, order and names to systems and people. Man himself becomes the master of the event, and controls the language in order to express his purpose. To speak a language is to take on a world, a culture: and the slaves who had become alien even to their own language found themselves being defined in a different language even more alien to their plight.

In order to counterbalance the opposing definitions imposed on Blacks, writers past and present engaged in a revolution of awareness

55Ibid.

which was more than a feeling of inferiority; it was, moreover, a feeling of non-existence where the desire to be seen, to be heard, to be recognized, was prevalent.

Jean Paul Sartre says, in the preface of the book, *The Wretched of the Earth* by Frantz Fanon: "Not so very long ago, the earth numbered two thousand million inhabitants: five hundred million men, and one thousand five hundred natives. The former had the Word; the others had the use of it. It follows then, that the Word affords remarkable powers."57

Frederick Douglass, was born a slave in Maryland, in or about 1817. His father was his master, but this made no difference in the treatment he received. During the three years he lived in Captain Anthony's place, he was "so pinched with hunger" that he fought with the dogs for scraps and followed "the waiting girl when she shook the table cloth, to get the crumbs and small bones flung out for the dogs and cats." At the age of ten, he moved to Baltimore, with Hugh Auld, where he was a house-boy and laborer in Auld's shipyard. At first, his mistress taught him to read and write--Auld put a stop to it. But, as Douglass states in his autobiography, "The mischief had been done, the first and never-to-be-retraced step had been taken. Teaching me the alphabet had been the inch given; I was now waiting for the opportunity to take the all." Sneaking in nooks and corners, he

spelled through whatever he could. He read whenever he could steal a copy of the newspaper. "And as I read, behold! The very discontent so graphically predicted by Master Hugh had already come upon me. I was no longer the gleesome boy . . . light had penetrated the moral dungeon where I had lain, and I saw the bloody whip on my back, and the iron chain on my feet and my good kind master, he was the author of my situation. . . . I wished myself a beast, a bird, anything rather than a slave."58

J. Saunders Redding states in his book, They Came in Chains, that "at the age of seventeen, Frederick Douglass was morose, unmanageable. But for this there were cures and professional 'nigger breakers' to effect them. The treatment was simple and severe: work, starvation, the lash. Edward Covey, the slave breeder to whom Fred was sent, gave it in double measure. He worked on the recalcitrant boy to the point of stupor, starved him on the thinnest gruel, whipped him--or tried to--to senselessness. But Fred would not be broken. Indeed, after a few months, he defended himself against Covey so stubbornly that the slave breeder never again tried the lash on him. In three years, Douglass escaped; disguised as a sailor, he fled to New York, then to New Bedford, Massachusetts."59

58Frederick Douglass, Life and Times of Frederick Douglass (Boston: DeWold and Company, 1895), p. 12.

It follows, that Douglass became an Abolitionist, gave speeches all over the country and the world, was an editor of The Liberator, and finally moved to Rochester, New York, and started his own newspaper, the North Star, where he became active in the "underground railroad" movement.

Douglass wrote the following in his first editorial in the North Star, Vol. I, No. 1: "We solemnly dedicate the 'North Star' to the cause of our long oppressed and plundered fellow countrymen. May God bless the undertaking to your good! It shall fearlessly assert your rights, faithfully proclaim your wrongs, and earnestly demand for your instant and even-handed justice. Giving no quarter to slavery at the South, it will hold no truce with oppressors at the North. While it shall boldly advocate emancipation for our enslaved brethren, it will omit no opportunity to gain for the nominally free complete enfranchisement. Every effort to injure or degrade you or your cause—originating wheresoever, or with whomsoever—shall find in it a constant unswerving and inflexible foe."

The continuum of the plea for justice, freedom, equality and recognition was heard through the voice of Henry Highland Garnett. Garnett was born in 1815 to Maryland slaves. His grandfather was a Mandingo chief kidnapped from Africa's West Coast by slave traders. His family escaped to New York City. He attended the African Free...60

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School in New York. In 1835, Garnett and several other Negro youth were admitted to a school in Canaan, New Hampshire, but were forced out by the local farmers, who believed their presence to be an affront on the town.

Garnett completed his studies at Oneida Institute, settled in Troy, New York, where he taught in a Negro school and edited a weekly newspaper, The Clarion. The following is an excerpt from Garnett's speech, entitled "To the Slaves of the United States of America," read at the National Negro Convention:

... However much you and all of us may desire it, there is not much hope of redemption without the shedding of blood. If you must bleed, let it all come at once—rather die freemen than live to be slaves. ... Bretheren, arise, arise! Strike for your lives and liberties. Now is the day and the hour. Let every slave throughout the land do this, and the days of slavery are numbered. You cannot be more oppressed than you have been—you cannot suffer greater cruelties than you have already. Rather die freemen than live and be slaves. Remember that you are Four Millions! ... In the name of God we ask, are you men? Where is the blood of your fathers? Has it all run out of your veins? Awake, awake; millions of voices are calling you. ... Let your motto be resistance! Resistance! No oppressed people have ever secured their liberty without resistance.61

In 1843, Garnett attended a national Negro convention in Buffalo. Also attending this convention for the first time was another runaway slave, Frederick Douglass, imbued with the idea of "moral suasion."

Two approaches to one problem converged at this conference. The

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problem was freedom; the approaches were on the one hand moral and the other militant. The difference between the two approaches was one of degree and receptivity. The Constitution undergirded both approaches and all else that was to follow in the struggle for freedom and also the resistance to it.

Garnett's speech was read in its entirety to seventy delegates attending the convention. The convention was split on whether or not to endorse Garnett's powerful call, although the speech began calmly enough and was carefully reasoned to its conclusion.

The convention voted nineteen to eighteen to reject it, and one of those speaking for the majority was Frederick Douglass. Opposition to the speech stemmed from the concern for free Negroes in the South.

It was Garnett's speech which proclaimed a militant posture for Blacks, and influenced many white militants. Garnett answered the criticisms to his speech by saying "be assured that there is one Black American who dared to speak boldly on the subject of universal liberty."62

At the next national convention four years later, Garnett's address was discussed with less disapproval, and in 1848, it was published together with Walker's Appeal. Carter G. Woodson states that Garnett's address was sponsored by John Brown and five hundred

copies were gratuitously circulated. Douglass, who had opposed the fiery call, told a Boston audience, one year later: "I should welcome the intelligence tomorrow, should it come, that the slaves had risen in the South."\(^{63}\)

On February 12, 1865, William H. Channing, Chaplain for the House of Representatives, asked Garnett to address Congress. Garnett's speech indicated that he had lost none of his determination to see exact and equal justice for all.

"It is often asked when and where will the demands of the reformers of this and coming ages end? It is a fair question and I will answer. When all unjust and heavy burdens shall be removed from every man in the land . . . when in every respect he shall be equal before the law, and shall be left to make his own way in the social walks of life."\(^{64}\)

The same theme is prevalent in the many Black voices heard down through the ages, a theme that evokes a resonant echo in our intellects and feelings—a quest for freedom and recognition.

This theme was also represented by the acts of insurrectionists who demonstrated their need to be free in violation of America's code to enslave them.

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\(^{63}\) Frederick Douglass, Life and Times of Frederick Douglass (Boston: DeWolf and Company, 1895), p. 12.

Herbert Aptheker has listed in his book, *American Slave Revolts*, that there were two hundred and fifty slave revolts and conspiracies within the area of continental United States.\(^\text{65}\)

The names of Gabriel Prosser, Denmark Vesey and Nat Turner turned memory into nightmare in their attempt to unify the concept of "Liberty and Justice for All."

The first of this triumvirate was a young man, only twenty-four, when he burst upon the guilty consciousness of the slave power. Prosser's plot was developed in the greatest secrecy on the plantation of a harsh slave-master, Thomas Prosser. Prosser, inspired by Toussaint L'Overture, and the emancipation of the Israelites from Egypt, convinced some eleven hundred slaves to take an oath to fight for their liberty. Plans were drawn to seize an arsenal and several other strategic buildings of Richmond, but the plan leaked out and Prosser and thirty-four of his followers were arrested, convicted, and hanged. At the trial, Prosser made a stirring speech:

> I have nothing more to offer than what General Washington would have had to offer, had he been taken by the British and put to trial by them. I have adventured my life in endeavours to obtain the liberty of my countrymen, and am willing to sacrifice to their cause; and I beg, as a favour, that I may be immediately led to execution. I know that you have pre-determined to shed my blood, why then all this mockery of a trial?\(^\text{66}\)

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\(^{66}\)Ibid., p. 86.
In the year of Prosser's defeat, Vesey won a lottery and purchased his freedom. From that date until 1822, he worked as a carpenter in Charleston, South Carolina. He accumulated money and property and by his own admission was satisfied with his own condition; yet he risked everything in a bold effort to free other men.

Lerone Bennett states: "There burned in Vesey's breast a deep and unquenchable hatred of slavery and slaveholders. A brilliant, hot-tempered man, he was for some twenty years the slave of a slave trader. He traveled widely and learned several languages; he learned also that slavery was evil and that man was not meant to slave for man. He told slaves their lives were so miserable that even death would be an improvement."67

For four or five years, Vesey played the role of agitator. He taught and read to the slaves from the Bible, from abolitionists' papers—he told stories about Hercules, Toussaint L'Overture and others. It was in 1822, Denmark Vesey formed a plan for the liberation of his fellow men. He was betrayed by one of his own people and died a martyr to freedom. Vesey and most of his leaders were tried and hanged.

Charles Johnson wrote the following regarding Denmark Vesey:

... Denmark Vesey, a Negro who resisted slavery and led an insurrection in the effort to throw off the oppression, is a type which contradicts the assumption that Negroes

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are innately docile as a race and were content with slavery. In a sense, Vesey represents the spirit of independence for which the founding fathers of America are praised—an insurrection is merely an unsuccessful revolution. But Denmark Vesey is a symbol of a spirit too violent to be acceptable to the white community. There are no Negro schools named for him, and it would be extremely poor taste and bad judgment for the Negroes to take any pride in his courage and philosophy. There is, indeed, little chance for a Negro youth to know about him at all.  

The patriotic Nat Turner, as Henry Harland Garnett describes him in *Walker's Appeal*, followed Denmark Vesey as an insurrectionist. "No anti-bellum Southerner," Kenneth Stampp writes, "could ever forget Nat Turner. The career of this man made an impact upon the people of his section as great as that of John C. Calhoun or Jefferson Davis. Yet, Turner was only a slave in Southampton County, Virginia."  

The man called the Prophet was born in the year 1800. His mother, an African-born slave, could not stand the idea of bringing a slave into the world and was "so wild . . . that she had to be tied to prevent her from murdering him." The son survived and demonstrated his hatred for slavery in his own way. Early in life, Nat came to view that God had set him aside for some great purpose. When Nat reached maturity, he was a person of some importance in  

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Southampton County. Slaves looked up to him for advice and direction. With maturity and increasing recognition came understanding. He believed that he was destined to lead his people out of bondage.

Four leaders were chosen, the plans were instituted, and on August 21, 1831, the insurrection began.

Nat Turner's insurrection of August 21, 1831, at Southampton, Virginia, raised fear of a general servile war to its highest point. Theodore Weld states: "Three thousand soldiers and militiamen came into the area to put down the insurrection and after two months, Nat Turner was caught and hanged in Jerusalem, Virginia."

So it was, that Gabriel Prosser plotted and was betrayed; Denmark Vesey plotted and was betrayed. Nat Turner plotted and was executed.

It was after each insurrection or plot to revolt that stringent laws were passed. For example, after the Nat Turner insurrection in Virginia, Alabama provided that attempting to teach a Negro to read or write or spell was punishable by fines of $250 to $500. In 1833, Governor Robert Y. Hane of South Carolina told the assembly: "A state of military preparation must always be with us, a state of perfect domestic security. A period of profound peace and consequent apathy may expose us to the danger of domestic insurrection." The circulation of pamphlets tending towards insurrection was made punishable by death.71

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As Governor Hane spoke of a "period of profound peace" without recognition of human beings in chains, insurrections and panic continued throughout the South.

Lerone Bennett states: "A niece of George Washington wrote that the hysteria was 'like a smothered volcano'--we know not when or where, the flame will burst forth, but we know that death in the most horrid form threatens us. Some have died, others have become deranged from apprehension since the Southampton affair."  

However, Drewry writes: "Nat Turner's insurrection was a landmark in the history of slavery. ... It was the forerunner of the great slave debates, which resulted in the abolition of slavery in the United States and was indirectly most instrumental in bringing about his result."  

Ironically, the rhetoric of Thomas Jefferson and Patrick Henry, both slaveholders, influenced and impressed slave conspirators to rise to be free. However, the largest influence on the slaves during that time was a small Black man who once made a four-word speech on liberty. Holding up his musket, he told the Haitian slaves, "There is your liberty!" The man was Francois Dominique Toussaint L'Overture. Every hint, every rumor of slave disaffection, called back the memory of the little Black man who made a revolution and

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73 W. S. Drewry, Slave Insurrections in Virginia, 1830-1865 (Washington).
made it stick.

Both documented and anecdotal literature as well as authorized literature has created too many stories about American Blacks to be suppressed. But putting them all together does not help in the real task here, which is to disclose their mechanism. What matters is not to collect just facts and behavior, but to find their meaning. To understand here that the language paradigm revolving around the whole psychological, sociological and spiritual story of American Blacks is oppressive and has molded his reality of himself and his world view.

It is not necessarily the story of a large number of instances, but rather the intuitive and deep understanding of a few individual cases, that give insight into the dynamics of the defining process as a political tool, which has affected the whole historical, cultural and personal life of Americans.

Much Ado About Race

Language exists as the nexus in a matrix or culturally derived meaning, all of which change under the force of historical movement. There are no independent variables: everything that is--culture--has order and recognition through a language system, therefore, everything changes as a function of language.

How does the network of language, culture and behavior come about historically? Which came first, the language patterns or the cultural behavior?
It is consistent that whatever any system is formed, its purpose for formulation is extant in its language system, as noted in the Constitution that began the process for the overall structural patterns which provided policy and law, and from which all units of culture are derived. Therefore, it can be said, that language, culture and behavior have grown up together, constantly influencing each other. Their relation is so close and their cooperation so obvious that it is almost impossible to separate one from the other. Yet, there are common roots, historical continuities and certain patterns of meaning inherent in the network that are in need of change, and it seems that no matter how they are played upon by the changes in history, they remain existent within the system.

The English language has arrived here in this century, in its present status, carrying messages from a faraway distant past through an uninterrupted continuity. These messages were shaped by untold generations and have been transmitted to each new generation in the process of upbringing, and mirrors our world of reality.

The word "black"-(ness) is a good example, of how a word can evolve within a historical framework, and become embedded in a deep and unconscious matrix of meanings.

The following are examples of the definition of the word "black" found in the Oxford English Dictionary. (These meanings were held before the sixteenth century; before the Negro people came into historical Western view.)
Deeply stained with dirt; soiled, dirty, foul . . .
Having dark or deeply purposes, malignant; penetrating
to or involving death, deadly; baneful, disastrous,
senister . . . Foul, iniquitous, atrocious, horribly,
wicked . . . indicating disgrace, censure, liability to
punishment, etc.

These definitions were the abstract idea of badness; and with the
process of de-humanization, historically accounted in America, it is
easy, therefore, to understand how these terms became concrete
reality--that they became the personification of black-skinned peo-
ple.

As the congeries and myths became intensified, the term "black"
immediately became elaborate. These people were black; they were
naked; they were unchristian; they were damned. This very complex
cultural story rooted in myth hangs consciously over the twentieth
century.

"The idea of 'race' represents one of the most dangerous myths
of our time, and one of the most tragic," Ashley Montagu states in
are most unrecognized for what they are. Many of us are happy in the
complacent belief that myths are what primitive people believed in,
but of which we, ourselves, are completely free. We may realize that
a myth is a faulty explanation leading to social delusion and error,
but we do not usually realize that we, ourselves, share in the myth-
making faculty with all men of all times and places, that each of us
has his own story of myths which have been derived from the tradi-
tional stock, always in ready supply, of the society in which we
live."

Montagu writes quite extensively to show how in earlier days man believed in magic and exorcism, in good and evil, supernatural powers and in witchcraft. However, he states that today many of us believe in "race". "Race is the witchcraft of our time—the means by which we exorcise demons. It is the contemporary myth—man's most dangerous myth."

In our society, myths perform the double function of serving both as models of and models for cultural attitudes and behavior. Thus, myths, engendered in assumptions and definitions, reflect the beliefs and gives credence to the actions of society, in addition to providing the forms upon which belief and conduct are molded.

The myth of the Black American, so structured and built into the making of the nation, draws upon the sociological, psychological, biological and spiritual encouragement of the whole society, when they consciously or unconsciously accept this false interpretation.

As Calas has said, "Myths are idealizations of social conditions, so that with regard to the matter of inequality, the main function of myth is to explain the origin of differences in ways that satisfy the needs of the group."

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75 Ibid., p. 4.

What are the needs of the group? During America's time of slavery, the needs of the group were clearly and succinctly defined. Slavery was an economic stabilization force, and the properties of this ideation served as a rationale for it's existence. To build a nation, to save the Union, and property rights, abounded as need. The actuality, of the existence of Blacks, was symbolically non-existence as human beings; therefore, they could easily become synonymous with property. As property, all the institutions within the social order, as church, state, economic, and work systems, shared a common symbolic bond in this definition of the Negro. Black, non-human, property, and ugly were definitions soon to be symbols of the African.

As Whitehead noted, in Adventures in Ideas, "Slavery was an axiom of Western culture, and considered the bedrock of society."77 This axiom was synthesized into American life and ran through every thread of its culture.

Mary Ellen Goodman relates a study done on Race. Race was a symbol of dirty, blackness, ignorance and inferiority. According to Goodman, the dirty fantasy emerges early in human development, as does its application to Black people. She relates in her book, Race Awareness in Young Children, the following study: Gathering a sampling of one hundred and four small Black and Caucasian children

in order to discover what they understood about the word "dirty." These children, both Black and white, revealed the uniform fantasy that (a) Blacks differed from Caucasians in being dirty, and that (b) this implied a sense of basic inferiority. These beliefs, set in during the pre-school years, had become well developed by the age of four. The author writes of how the sense of inferiority so engendered enters into the minds of Black children to produce the nuclei of a lifelong low self-image; and how the reverse conviction settles into the personalities of the whites. She further comments: "The fact is that the mere intellectual awareness of the physical signs of race is not all the story. There is another part which is not merely startling but quite shocking to liberal-humanitarian sensibilities. It is shocking to find that four-year-olds, particularly white ones, show unmistakable signs of the onset of racial bigotry."78

Thus, the pattern is set, and as Cassirer states in An Essay On Man, in the chapter on History, "We did not realize that here, too, every event is linked to its antecedent by an inevitable connection, that each antecedent is connected with a preceding fact, and that thus the whole world—the moral world just as much as the physical—forms a necessary chain in which, indeed, each man may play his part."79


Thomas Jefferson's comment of the way that chattel slavery barbarized the white man's mind and soul displays a vivid connection between the white slave master's children, and the children in Mary Ellen Goodman's sampling. He wrote:

There must doubtless be an unhappy influence on the manners of our people produced by the existence of slavery among us. The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting dispotism on the one part, and degrading submission on the other. Our children see this, and learn to imitate it; for man is the germ of all education in him. From his cradle to his grave he is learning to do what he sees others do. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances.80

What is race? Everyone knows and everyone is so eager to tell. Montagu states that: "All but a few persons take it completely for granted that scientists have established the facts about race and that they have long ago recognized and classified the races of mankind. Scientists do little do discourage this view, and, indeed, many of them are quite as deluded as most laymen concerning this subject." Montagu goes on to explain: "It is not difficult to see, therefore, why most of us continue to believe that race really corresponds to something which exists."81

As Lancelot Hogben states:


Geneticists believe that anthropologists have decided what race is. Ethnologists believe that anthropologists have decided what race is. Ethnologists assume that their classifications embody principles which genetic science has proved to be correct. Politicians believe that their prejudices have sanction of genetic laws and the findings of physical anthropology to sustain them. 82

In the sense that race is used to refer to people who are physically different, somewhat obviates the myth; yet it is rarely used just in this sense. As in biology, race is usually defined as a subdivision of a species which inherits physical characteristics that distinguishes it from other populations of the species.

For example, there is an obvious physical difference between an African and a white American, and this obvious difference would justify the biologists in classifying them as belonging to two different races. But, "the myth of race is the belief that the physical and the mental traits are linked, that the physical differences are associated with rather pronounced differences in mental capacities, and that these differences are measurable by IQ tests and the cultural achievements of these populations." 83

A crystalization of definitions gave birth to the myth of race. In essence, the fantasy of blackness underlines all of the elaborate historical data that confirms the inherent inferiority of Black Americans.


83 Ibid., p. 123.
"In Europe, the Black man is a symbol of Evil," as Frantz Fanon so succinctly states in *Black Skin, White Masks*:

... The torturer is the black man, Satan is black, one talks to shadows, when one is dirty one is black—whether one is thinking of physical dirtiness or of moral dirtiness. It would be astonishing, if the trouble were taken to bring them all together, to see the vast number of expressions that make the black man equivalent of sin. In Europe, whether concretely or symbolically, the black man stands for the bad side of the character. As long as one cannot understand this fact, one is doomed to talk in circles about the 'black problem.' As Fanon continues, he states, 'Blackness, darkness, shadow, shades, night, the labyrinths of the earth, abysmal depths, blacken someone's reputation; and on the other side, the bright look of innocence, the white dove of peace, magical, heavenly light.' A magnificent blond child—how much peace there is in that phrase, how much joy, and above all how much hope! There is no comparison with a magnificent black child: literally such a thing is unwanted... in Europe, that is to say, in every civilized and civilizing country, the Negro is the symbol of sin. 84

Thus, it can be understood that whatever is forbidden and horrifying in human nature may be designated as black and projected into a man whose dark skin and defined past fit him to receive the symbol.

In March, 1950, Representative Hobbs of Alabama, stating that he spoke for the Congress, declared before the United States Supreme Court that "God is the author of discrimination, and His creatures have proved they liked his handiwork."

Keeping to the democratic court system, another learned legal pro-slavery authority, Thomas Cobb, writing in 1858, cited such

84 Frantz Fanon, *Black Skin, White Masks* (New York: Grove Press, 1967), p. 188.
evidence as follows in order to contest the notion that slavery is contrary to the law of nature, that all men are free, and at birth entitled by nature to no higher rights and privileges than another:

The red ant will issue in regular battle array to conquer and subjugate the black or Negro ant. . . . these Negro slaves perform all the labor of the communities into which they are brought. . . . upon this definition, therefore, of the law of nature, Negro slavery would seem to be perfectly consistent with that law.85

Cobb argues further,

. . . If the Negro were by nature equal to the white, enslavement of the Negro would be wrong, for the law of nature imposes upon man in relation to his fellow man the obligation so to shape his course as to obtain the greatest happiness, and arrive at the greatest perfection of which nature is susceptible.

Cobb's argument continues; however, in conclusion to his argument, he states, "Contact with the Caucasian is the only civilizer of the Negro and slavery the only condition on which that contact can be preserved."86

Yet, another court case was, "The Argument before the Supreme Court of Massachusetts, in the case of Sarah C. Roberts v. The City of Boston, December 4, 1849."

May it Please Your Honors: Can any discrimination on account of race or color be made among children entitled to the benefit of our Common Schools under the Constitution and Laws of Massachusetts? This is the question which the Court is now here, to consider, and to decide.


86 Ibid., p. 9.
Or stating the question in more detail . . . are the Committee having superintendents of the Common Schools of Boston intrusted with power under the Constitution of Massachusetts, to exclude colored children from the schools and compel them to find education at separate schools set apart for colored children only? . . . This important question arises in an action by a colored child only five years old, who sues the City of Boston for damages on account of refusal to receive her into one of the Common Schools. 87

Space, time, education, nor reflective thinking and action has reduced the struggle nor reflected a change in status of the original definition of the Negro—and its resonant theme is repeated in another time, 1975, yet in the same geographical location, Boston, Massachusetts.

Boston has been the scene of racial violence over desegregation of the public schools. The violence, like all the other outbreaks in history between Blacks and whites, stems from the relativity of defining—wherein Humpty Dumpty states in Alice in Wonderland: "A word can mean whatever I choose it to mean." 88 And in this case, of the Boston school desegregation, it means the original definition has reached its arms into the present with the same force and contradiction.

At the writing of this dissertation, the question of whether


the Boston schools will open in September, 1975, is still unsettled.

However, regarding the question of "Roberts v. City of Boston, 1849", Chief Justice Lemuel Shaw delivered a decision that said in part: "The law had not created and could not alter the deep-rooted prejudice which sanctioned segregation."\(^\text{89}\)

That decision is now history; the stage was set for "Jim Crow" schools in Boston in 1849. One hundred and twenty-five years later, the school problem still exists.

Much ado about "race" has been defined in the court system, in science, in religion, in historical documentation and in education. There is no system within the whole cultural order that has not continued the processing of the original definition of the Negro—three-fifths of a man.

In summary, in 1972, much ado about Arthur Jensen's book, *Genetics and Education*, where he maximizes the differences between Blacks and whites and maximizes the possibility that such differences are attributable to hereditary factors is an example of a blatant perpetuation of the myth of race—strengthening the polarization in the system.

CHAPTER III

DISCOVERING LANGUAGE PATTERNS AS THEY EXIST
AS INSTRUMENTS OF DOMINATION AND SOCIAL ORGANIZATION

It has been clearly demonstrated in Chapter II of this dissertation that America's use of the Word altered psychologically, sociologically, spiritually and educationally the lives of all of its black-skinned inhabitants from Africa and all the generations of their descendants. Black people were slaves to white people and were consequently hindered from all social mobility. It should be noted, that white people were being dehumanized and enslaved also, not by black-skinned people, but by the very materialistic institution, which is the product of their own hands.

Much of the disparity in the American Democratic Order and much of the conflict within human consciousness in the past as well as in the present is a direct outgrowth of the deliberate formation of a dual system--free and slave. With a conscious struggle and awareness of the divided institution that was to develop the Founding Fathers of America over and against the ideals, they professed, instituted and documented this dual system as the law of the land. Through the ideology of free and slave, there developed and grew a philosophy of white over black in all areas of all the established institutions.
Down through the ages, this dual system has perpetuated itself as it bore many different labels. In the past, it was labeled "free and slave" or it consciously considered one group a superior people and the other an "inferior species." This dual philosophy has traveled a very natural course through the relativity of language, thought, and reality, right into the present generation. The dichotomy of such concepts as the poor and rich, good and evil, majority and minority, ghetto and suburbia, welfare and national bank loans, alpha groups and remedial groups, or simply black and white, are take-offs of the free and slave ideal. Whatever the concept, the distinction is clearly made, the difference is constantly paralleled and demonstrated in the society.

For example, if education, health, economics, housing, or any other area of our domestic lives were considered here, the dichotomy of the aforementioned concepts could be operationalized to demonstrate the disparity between Black Americans and Caucasian Americans in all areas of the present system. Accordingly, Sor Levitan, William Johnston and Robert Taggart, in their book, Still A Dream -- The Changing Status of Blacks Since 1960, prepared the following table on the problem of life and death and its impact on Black and White Americans.

Levitan, Johnston and Taggart agree, as it has been cited in Table 1, "Blacks of both sexes can expect fewer years of life at every age, ranging from the 7.3 year difference between white and
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**Remaining Years of Life Expectancy**

**Mortality Rates**

(Per Thousand)

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black males at birth to the half-year gap between the life expectancies of sixty-five-year-old males. Since 1967, black and white death rates have been almost identical: about 9.5 deaths annually per thousand population. But the black population is significantly younger than the white, so black mortality rates must fall well below white rates before the two races have equal longevity expectations.1

All the tables represented in the book, Still A Dream, clearly show the disparity between Black Americans and White Americans in all areas of the system as well as the existence of two language paradigms which support this disparity. This same language paradigm gave credence to the early American dual system. The only sign or symbol in the past generation or in the present generation, for that matter, necessary to call forth either language paradigm, is the color of the skin. The color of the skin, if black, acts as the mnemonic causation which readily signals contrast, confusion, difference and opposition.

For example, Frantz Fanon, in the book, Black Skins, White Masks, wrote:

Thousands of Black Americans in the United States grow up in an European-American environment without any knowledge of African Culture. Except for the color of their skins,

they are Americans like any others. Yet others think the color a blemish and let those in question feel it. Thus, the Black American is constantly reminded of his origin, which has otherwise lost all meaning for him.²

Fannon further relates the psychological pressures placed on the Black-American and how they are forced to react to this terrible social pressure placed upon their psyche.

One group wants to become white to liberate themselves from the burdensome memory that a highly pigmented skin represents: in the Negro press, there are countless advertisements for slaves and mixtures which are allegedly able to bleach the skin. The others seek their salvation in the acquisition of the African heritage of which they have been deprived.³

This example points out that within the process of defining, value judgments are used as an integral part of the process. It demonstrates that one side of the defining process is used as a frame of reference or standard for comparison by which the value, or worth of the opposite side, can be determined. In accordance with American society, it is a definite case of White over Black. White is the standard by which all else is measured and its worth established. Joel Kovel states, in his book, White Racism, how this dual system perpetuates itself.

Whiteness brings power and horror alike, the two feeding upon each other across the splitting historical ego. Splitting, denial, negation of darkness create within an emptiness which makes the world a pasteboard mask,

³Ibid., p. 115.
deadened and suitable to be worked over. . . . color is life alone, but black and white both are life in death the one forcibly hidden, the other invisible to a vision for whom what is concretely is but a mask. And this is but to restate the racist dilemma: that by oppressing and blackening the dark-skinned races, Caucasi ans pursue a course that whitens their own self, making it chalky, abstract, separated—eventually blank and invisible. Invisibility—which was imposed on blacks but sprang from whites—is full of horror; and in our time, the ground for totalitarianism. 4

Ralph Ellison, in the prologue to the book, Invisible Man, describes the horror of being "invisible."

I am an invisible man. No, I am not a spook like those who haunt Edgar Allen Poe; nor am I one of your Hollywood ectoplasms. I am a man of substance, of flesh and bone and fiber and liquids—and I might even be said to possess a mind. I am invisible understand, simply because people refuse to see me. . . . I am not complaining nor am I protesting either. It is sometimes advantageous to be unseen, although it is most often wearing on the nerves. Then, too, you're constantly being bumped against by those of poor vision. Or again you often doubt if you even exist. You wonder if you aren't simply a phantom in other people's minds. Say, a figure in a nightmare which the sleeper tries with all his strength to destroy. It's when you feel like this that out of resentment you begin to bump people back. And, let me confess, you feel that way most of the time. You ache with the need to convince yourself that you do exist in the real world, that you are a part of all the sound and anguish, and you strike out with fists and curse and you swear to make them recognize you. And, alas, it's seldom successful. 5

The imposed invisibility forced on black-skinned Americans is represented by the conscious plea for recognition made by


Ralph Ellison's character, who is completely ignored by those who should understand, and who could change things. And, finally, the most debilitating questions that plague his consciousness are in regard to his own authenticity and identity. Who am I? Where is my right to exist? His whole personality has been dominated by forced invisibility.

Kenneth Clark wrote, in the book, *Dark Ghetto*, that,

Human beings whose daily experience tell them that almost nowhere in society are they respected and granted the ordinary dignity, and courtesy accorded to others will, as a matter of course, begin to doubt their own worth. Since every human being depends upon his cumulative experiences with others for clues as to how he should view himself, children who are consistently rejected understandably begin to question and doubt whether they, their family and their group, really deserve more respect from the larger society than they receive. The doubts become seeds of a pernicious self and group hatred, the Negro's complex debilitating prejudice against himself.6

The full cycle that the creation of the American Negro was to take is inclusive in this fact: that he begins to doubt his own identity and his worth as a human being. In short, the American Negro was separated from himself--at least, the self that he knew generations before, when he left Africa to come to America as a slave.

Joel Kovel states,

Black and White are only representations of mankind split within and between itself. The split conceptualized psychologically in the mental structures of the id, ego

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and superego, is realized—as it must be—in the historical and racist world created by the ego. An inner split cannot exist without an outer one.\(^7\)

The earliest definitions and concepts that were operationalized and acted out during the process of the birth of the nation became the framework from which the fabric of all the American institutions are fashioned. Even though these early language paradigms were based on a belief in slavery—and slavery was abolished with the Fourteenth Amendment to the Constitution—these same language paradigms exist today in some form. "In some respects," Gunnar Myrdal said in the book, *An American Dilemma*, "the remnants of the outmoded slavery system have been more important impediments to progress and economic adjustment than slavery itself could ever have been."\(^8\)

It is historically evidenced, that wherever blackness was mentioned as a concept, as a myth, as a creative act or motif, it was systematically transformed to a pejorative usage by changing the definition. For example, scientific racism is an example of using science as a possible basis for showing preferential treatment over another. All social science, up to the present has been working toward the theory that it is a "sin to be Black." Subsequently, Dr. Frances Cress Welsing, looking for the anomalies in the theory,


researched and produced the following findings:

It is common scientific knowledge, however, that all humans—Blacks and Whites—have equal numbers of skin melanocytes in their bodies. While the melanocytes in Blacks produce skin melanin which accounts for skin blackness, the melanocytes in Caucasians produce relatively little melanin and that in turn scientists believe accounts for the whiteness of Caucasian skin. 9

Dr. Welsing analyzed these data and came to the conclusion that:

"Blacks and all colored people have functional or active melanocytes, while Whites have 'deficient and non-working melanocytes' which consequently results in their having deficient pigmentation."10

Dr. Welsing concluded, therefore, that,

Skin whiteness is the same condition as albinism—a genetic deficiency and recessive trait. She reasoned then—and still reasons now—since only one-tenth of the world population is white, common sense would indicate that this minority is a deviation from the norm. The norm, of course, being black.11

Since Dr. Welsing's findings have been documented as scientific fact, this puts the shoe on the other foot. However, the question is, is the shoe on the other foot the key to changing the behaviors of White over Black, or will it create the necessary stabilization within the system necessary for the survival of human creatures; or will the shoe on the other foot create the same inconsistencies that have

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11 Ibid., p. 15.
developed over the centuries which regard skin color as the basis for discrimination of people. Since the world has been told for so long that the basis for discrimination is the color of the skin, it will take much concern from contemporary science to recognize the anomalies in the collected paradigms which all concur, to date, that it is a sin to be black.

Thomas Kuhn states,

It follows that if an anomaly is to evoke crisis, it must usually be more than just an anomaly. . . . There are always difficulties somewhere in the paradigm—nature fit; most of them are set right sooner or later often by processes that could not have been foreseen.12

It is ironical that many of the early Americans foresaw the social and political conflicts in the dichotomy of free and slave or white over black. They realized then, as we do now, the need for moving the definitions of the State away from the dual principle which surrounded its creation.

The situation of master and slave which comes to us through our language, beliefs, and habits, is acute, in that, it has directed the course of thinking about Black Americans through a labyrinth of conscious and unconscious myth and distortion, which continues to subjugate black-skinned Americans and raise to the level of master -- Whites.

As an example of the need to change definitions, Webster's

Seventh New Collegiate Dictionary defines melanism as: "An unusual development of black or nearly black color in the skin."\(^\text{13}\)

Thomas Kuhn states in regard to developmental science that, "Observation and experience can and must drastically restrict the range of admissible scientific belief, else there would be no science."\(^\text{14}\) Yet, it is clear that throughout history our scientific investigations, especially those which involved our social and political order, depended upon who made the observations and why and for what purpose these observations would be considered? After these specific questions were answered, paradigms sprang up, from which new forms, new combinations, new language and new definitions were formulated and acted out on the society.

However, since science is a constellation of facts, theories and methods collected in current texts, then it will be through textbooks that the anomalies in our present language paradigms will be discovered and investigated.

For example, in a recent science textbook, titled Basic Anatomy and Physiology of the Human Body, is the following lesson:

Melanin is a yellow to black pigment found only in the basal layer of the skin of white people, but in all epidermal layers in the skin of black people. In albinos (L. Albus, white), a gene has been mutated and


melanin cannot be synthesized because of a missing enzyme. Pigments in the skin afford protection against solar radiation. Humans are believed to have originated in Africa where sun and heat are great. Dark skin absorbs much heat, but radiates that heat more efficiently than lighter colored skin, and this gives protection against the effect of heat.\(^\text{15}\)

This lesson is an indication of what happens when science gathers new information about a once accepted fact; realizing the anomalies, they seek to change the paradigm.

The scientific method—-that of investigation--plays a role in education, politics, economics, socialization, religion, science itself, and all other areas of the domestic and political life of the nation. For example, this method was employed in politics when it was decided in the Constitution of America, that the black-skinned inhabitants of America should be considered as three-fifths of a person--for reason of representation. It is a fact that the relation between science and politics still exists today, through the discipline of study known as political science. It would appear that if changes were to take place in the area of politics, they would take new form within the discipline of political science.

Again, when looking to history for the relativity of the scientific method to other elements of our social order, it is found that the scientific method was also employed in religion.

Accordingly, Ashley Montagu states in the book, Man's Most Dangerous Myth, that:

In the year 1455, by papal decree approval was given to the subjugation of infidels by Christians. The net effect of this decree was the official sanction of the enslavement of Negroes, Indians, and other infidels, for the salvation of their souls and their entrance into God's Kingdom.\textsuperscript{16}

It is further noted by Montagu that,

It was no less a person than the discoverer of America himself, Christopher Columbus, who, in his famous letter to Ferdinand and Isabella announcing his discoveries, wrote in March, 1493, of the great friendliness of the Indians and of their excellent acute understanding. Columbus described the Indian as a loving, uncovetous people, so docile in all things that there is no better people or better country. They love their neighbors as themselves and they have the sweetest and gentlest way of speaking in the world, and always with a smile.\textsuperscript{17}

What did happen between the Indians that Columbus referred to as "those who love their neighbors as themselves" and the early settlers? All we have left of this ideal relationship that Columbus related to is a few American Indians scattered throughout America, and Hollywood's example of Injun-Joe who is treacherous, violent, greedy and ignorant to the ways of the white man.

However, it appears throughout American History that the religious rationale which was adopted by this Christian nation regarding black-skinned people was, as Elkin, Montagu, Bennett and others agree,


\textsuperscript{17}Ibid., p. 23.
one which prevailed thus: "The negro was the descendant of Ham and was accursed, and designed to be of service to his master, the white man."

Yet by using the Bible as reference, it can readily be assessed with adequate interpretation, that it was not God, but the drunken Noah who cursed Canaan, the son of Ham, whose descendants occupied Africa, "to be a servant of servants unto his Brethren."18

The black skin of the Negro was not only ugly to the early colonist, but it also acted as a symbol of moral taint and turpitude. It is by acceptance of this symbol that history records that Christian priests and ministers stood on the wharfs extending their hands in blessings as black-skinned people chained and bound for slavery left the dungeons which flanked the West African Coast and boarded the ships for America. For four-hundred years, the Christian Church sanctioned slavery, as it employed the scientific method of investigation while interpreting the Bible to meet their needs.

Fannon said,

I looked at myself objectively, discovered my blackness, my ethnic characteristics. And I understood all that was being held against me: cultural backwardness, fetishism, slavery, cannibalism. I wanted to be a human being. Nothing more than a human being. Nothing binds me to my forebearers enslaved and lynched as they were. Yet, I decided to take them upon myself.19


The scientific method was employed again when, for matters of economics, black-skinned people became synonymous with property and were considered the economic stabilization force of early-America. It is not possible even today to divorce the problem of Black Americans from the problems of property, for the two concepts, race and property, became linked at the beginning of our culture expressly for matters of economics.

Joel Kovel said:

Economics is, indeed, the central passion of the West, the first civilization to have created a type of man, the bourgeois, for whom economic activity is itself the end of life. This development in itself imposed a new differentiation upon humanity. Henceforth, a distinct style of human being and distinct class based upon that style would enter the configuration of society. The bourgeois also brought with him a deeper change in cultural attitude, not only toward the pursuit of economic activity, but toward the objects of that pursuit. He introduced a radical cleavage into the world that was congruent with scientific attitude toward matter, but added to it a specific and highly meaningful activity: He made the world a market.20

The history of human thought furnishes a thousand proofs of our ignorance of the true value of man, and the distant repercussions of their activities are often masked by monetary tragedies that have shaken the world.

In America, this world market was crystalized with the slave trade. Not only did the slave trader travel half way around the

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world to buy slaves, but he reasoned to his own satisfaction that the slave was not human and therefore became wealthy through his imports.

Norman O. Brown, in the book, *Life Against Death*, wrote:

One of the great stumbling blocks in the way of a psychoanalytic approach to money is the close connection between money and rationality. The psychoanalytical theorems about money, question the rationality of the norm itself, of which money is the center. The connection between money thinking and rational thinking is so deeply ingrained in our practical lives that it seems impossible to question it.  

And, question it, the slave traders and buyers of the slaves did not; instead, as they grew more wealthy in the market, they redefined the African. The slave trader and owner of slaves made certain that they refuted all arguments as to the humanness of the African. They redefined the black-skinned African as non-human and then set out with all vigor to prove it.

Remnants of this rationality exists today in the Black-American's consistent quest for economic stability and in the White-American's dual system of relationship. There has developed through a conscious matter of habit, tradition and consciousness, institutional racism; wherein the average income of Black-Americans has not risen in the history of America, to the same proportion as White-Americans.

The word black in America became a symbol of pejorativeness and was cognized and acted on by the slave and the master. Black-skinned

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people internalized an active inferiority by conceding acceptance of the definition, while white people internalized their superiority as they too acted on the word—black. The black-skinned person from Africa who may have been an Ashanti warrior, an Yoruba priest, a Queen from Dahomey, a farmer, a hunter or involved in any other function of that time was made to appear docile, fearful, ugly and humiliated in their new roles.

A role is what this new life of the African may have been because, as Lerone Bennett said in the book Before the Mayflower,

Most of the Negro slaves came from an area bordering a three-thousand mile stretch on the West Coast of Africa. They came chained two by two, left leg to right, from a thousand villages and towns. They came from many racial stocks and many tribes, from the spirited Hausas, the gentle Mandingos, the creative Yorubas, from Ibas, Elks and others. . . . Were they—those people who gave to the world the American Negro—were they the dregs of society? No. The strong came, and the weak too. Priests, princes, warriors, merchants and noble came.22

As the concept of blackness kept its direct course toward a pejorative redefinition of the African, the concept of the family, the bedrock from which a culture takes root, was destroyed as bodies were sold. The Africans were forced to adopt the language of their owners. They were dehumanized, a religion, a culture, a manhood and a womanhood was raped and exploited. A classification system was devised wherein black-skinned people were reclassified as property. Part of the

country was built by black free labor; it was they who also fought alongside of other Americans in all of the wars to preserve it. Yet, through all of the struggle to gain a position, as human, as equal, what has been bequeathed to black-skinned Americans is not a "place in the sun" but a lineage of second-class citizenship which finds its roots in defining as a process.

For example, one night in 1964, as recorded by Earl Conrad, when the civil rights was high in the nation, James Baldwin was on television angrily talking to a nation of white viewers and said, "If I am a nigger, you invented me." The story of that invention rooted in concepts acquired its starting point when it received documentation in the Constitution. This documentation systematically recurs in each generation through myths, symbols and distortions as reflected in verbal and written expression. "Negroes" still suffer from America's first concept of them and three-fifths of a person. The continual transmission of these language patterns forges a link between the past and the present and shapes each generation, both Black-Americans and Whites, into the mold of an already existing reality. Every organized system and institution in America reflects this reality by acting it out on the society.

Since the language paradigm which shapes the history of the Black-American is different from the one that shapes the future of

the white American, it is this difference that must be grasped and understood. This lever must be utilized for changing the oppressive definitions which encompass the history of Black Americans.

Frantz Fannon has written that,

The scientists have admitted that the Negro is a human creature; physically and mentally he had developed analogously to the white man: the same morphology, the same histology. On all fronts, reason has assured our victory. But this very victory was making a fool of me? Too late! All the discoveries were made, the till was empty. Too late! Between them and me stood a world—a white world. For they were not capable of wiping out the past.24

It is clear that the English language arriving at its present status carrying messages from a far distant past has come to us through an uninterpreted continuity. These messages were shaped by untold generations and have transmitted our Western Cultural heritage. These messages are preserved and ossified in our present-day language paradigm and are acted out in each generation.

There is perhaps no more bewildering or controversial problem than that of change. For the matters which changing ideals, beliefs, superstitions and myths deals, are complex and fundamental. Yet, Harold Colby Ives said, in the book, Portals to Freedom,

Man naturally tends to accept as fixed the conventions and usages obtained at the moment of history in which he has happened to appear upon the planet. (However, to do this) . . . is to disregard all the records of the past which indicate most clearly the inevitable

mutation or abolition of all human institutions and the general tendency throughout the ages to simplify, purify and enable them.25

Assuming we discover, and then accept what must be changed, this process will begin in individual human consciousness. People have been made aware of what it is that has enslaved their thinking process about themselves and others.

For example, Postman and Weingartner stated, in the book, Teaching As A Subversive Activity,

It is generally assumed that people of other tribes have been victimized by indoctrination from which our tribe has remained free. Our own outlooks seem natural to us, and we wonder what men can perversely persist in believing nonsense. Yet, it is undoubtedly true that, for most people, the acceptance of a particular doctrine is largely attributable to the accident of birth. They might be said to be interchangeable, which means they would have accepted any set of doctrines that happened to be valued by the tribe to which they were born. Each of us, whether from the American tribe, Russian tribe or Hobi tribe is born into a symbolic environment as well as a physical one.26

Postman and Weingartner capture the main thesis of this dissertation as they further state:

We become accustomed very early to a natural way of talking and being talked to about truth! Quite arbitrarily, one's perception of what is truth or real is shaped by the symbols and symbol manipulating institutions of his tribe.27


27Ibid., p. 4.
Thus, it can be assessed, that it is the link between language as a bearer of meaning, as a medium of communication and as a sign or symbol of reality which has determined and mirrored back our American system of beliefs. And it is through this same system of language that the process for changing our beliefs can be operationalized.

"The relation of the word to the thing is," as Parmenides saw, "the key problem about which culture and all knowledge finally turns." The history of American culture is accordingly the story of two opposing evaluations of the word around which our culture has been actualized. In examination of language patterns as they exist as instruments of domination and social organization, answers to questions that are most stubborn, baffling and complex will lead to new answers and a reassessment of our past beliefs.

It is against this heredity that forces our institution from gaining the equipoise that would lead to its most creative ventures, against the immense accumulation of memories by now deprived of any meaning and dated back to a time forever vanished, that plans for change that will positively affect all people must assume its course.

The Nature of Belief

How does the nature of the systems of belief that people hold within a culture develop? What functions do they serve? Under what circumstances can a system of beliefs within a culture be changed?
If a system of beliefs does change, by what process does it do so?

When one says simply—"I believe"—he is unconsciously drawing on an accumulation of evidences of learned and accepted myths, beliefs, symbols and attitudes which occur at the deepest level of consciousness and memory. Until the question of "why I believe" is determined, one cannot unravel the myths and prejudices that have accumulated. It is at the same deep level of consciousness and memory, where myths and prejudices are stored, that the question of "why I believe" is unraveled.

Milton Rokeach, in the book, The Three Christs of Ypsilanti, made three assumptions about the nature of beliefs. He said,

(1) Not all beliefs a person holds are of equal importance to him; beliefs range from central to peripheral.
(2) The more central—or in our terminology, the more primitive—a belief, the more it will resist change.
(3) If a primitive belief is somehow changed, the repercussions in the rest of the system will be wide—far wider than those produced by change in a peripheral belief.  

In addition to listing the three assumptions regarding the nature of belief, Rokeach compares his assumptions to those of an atomic physicist working with the atom. He wrote:

These assumptions are not unlike those made by the atomic physicist who conceives of the atom as made up of electrons spinning in orbit around a central nucleus composed

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of particles held together in a stable structure. It is in this nucleus that the vast energy of the atom is contained, when the energy is released—through a process such as fission or fusion—the structures of the nucleus and of the atom are dramatically changed. If this analogy holds, primitive beliefs are the nucleus of any system of beliefs; if they can be made to change the entire system, they will be altered.29

Milton Rokeach states the following as examples of primitive beliefs:

I believe this is a table is the statement of a primitive belief about the physical world which find complete social support. I believe this is my mother illustrates a similar belief about the social world.30

These two beliefs, one physical and the other social, are uniformly accompanied by some belief in the reality of universals, since the exploring of this idea of universals in Chapter 1 of this dissertation concluded that, the naming of anything immediately universalizes it in some sense and to some degree. These two above-mentioned beliefs find social support in both the black and white communities, mainly because of the universality of each concept mentioned.

However, the next two examples of primitive beliefs do not denote the universality of concepts because of the nature of the concept of identity—and the conflict which it imposes on the social and physical existence of Black Americans.

For example: I believe I am of medium height, male, blonde and

29 Ibid., p. 21
30 Ibid., p. 21.
In my early forties is the statement of a cluster of beliefs about the physical attributes of self, which Rokeach says, "finds complete social support."

Rokeach's next examples of primitive beliefs are:

I believe my name is so and so, of such and such race, nationality, and religion represents a cluster of primitive beliefs about the self in relation to the social world; it, too, is supported by total consensus among those in a position to know. 31

Yet, the two above-mentioned social and physical beliefs about the nature of "self" have altered the lives of black-skinned Americans. Because of the myths and assumptions that have accumulated in the language paradigm, it has caused Black-Americans to search for their identity. They have not received the necessary social support in the language paradigm or from the larger group needed to give credence to a self-awareness.

For example, Frantz Fannon, in the book, Black Skin, White Masks, said that,

The knowledge of the body is uniquely negative knowledge. The natural physical pattern does not apply to a black-skinned person in a white world. That the natural physical pattern is overlaid with historical-racial conceptions imposed by a hostile and biased world is expressed thus: Look, a Negro! I am afraid! So they were beginning to fear me. I wanted to split my sides laughing, but it was no longer possible, for I knew that there were legends and stories, and that there is history and especially historicity as Jaspers had taught me. So the scheme of normal body-experience was

31Ibid., p. 21.
dissolved, attacked at several points, gave way and was replaced by a scheme that is racial and epidemic. 32

James Baldwin wrote, in the book, Nobody Knows My Name, that,

In America, the color of my skin had stood between myself and me; in Europe, that barrier was down. Nothing is more desirable than to be released from an affliction, but nothing is more frightening than to be divested of a crutch. It turned out that the question of who I was was not solved because I had removed myself from the social forces which menaced me—anyway, these forces had become interior, and I had dragged them across the ocean with me. 33

Another example of black-skinned American's search for identity began in the sixties as it had in other times in American History; black-skinned Americans worked toward moving the circle of primitive beliefs. The attempt was made to make the pejorative use of the concept of "Blackness" become ameliorative. Slogans were being talked about, cognized and acted out on the nation. "Black Power," "Black Is Beautiful," and "Black and Proud" were among the many new combinations of concepts that were used. Blackness was amelioratively internalized and acted out in a struggle against America's violation of a moral code. Individuals within the Black Community raised their level of awareness and the language system in the house, in the


community, in the nation, and in the world was affected. The force, responsibility and redefinition of the concept of blackness was impregnating the whole system. This move toward change and a new era created proud Black men and women who refused separatism and advanced a civil rights movement; who saw themselves as beautiful (not in comparison with whites as they had been compared in the past, but beautiful for itself), and crowded the colleges and forced restructuring of school programs. Blackness became a positive consciousness, forcing out the memory of past inequities based on color. The restructuring and/or new combinations of words and concepts became the expression of the new consciousness leading the way for the nation to overcome race and its mystique.

Helen Merrell Lynd wrote, in the book, On Shame and the Search for Identity,

The child's developing sense of himself and the developing sense of the world about him increase concurrently. Expectation and having expectation met are crucial in developing a sense of coherence in the world and in oneself. Sudden experience of a violation of expectation, of incongruity between expectation and outcome, results in a shattering trust in oneself, even in one's own body and skill and identity, and in the outer world develop together, so doubt of oneself and of the outer world are also intermeshed. . . . Shattering of trust in the dependability of one's immediate world means loss of trust in other persons who are transmitters and interpreters of that world.34

Consequently, every attempt to understand the nature of the system of beliefs brings it swiftly back to the problem of the role of language within the culture. Individuals discover through the existing language paradigm how to obtain and define a sense of self and the world. Located within the language system is the place to enunciate needs, the place of validation for one's existence, and the place for growth and development and obtaining knowledge.

If the language paradigm cannot provide that ideal by supporting the need for identity and gaining knowledge, it is oppressive and debilitating for those who would to express life through it.

Hegel said, as translated by Adam Schaff, in the book, Language and Cognition, that:

Language molds and in a way restricts the mental process. The mold consists of the native language which is an accumulation of knowledge of a given nation, knowledge that corresponds to the nation's experience, living conditions and character.\(^{35}\)

The language patterns adopted by America mirror its thoughts, habits, manner of reflection and beliefs. The life, identity, mobility, beliefs and expectations of Black-Americans are tied up in a close relationship between language and myth.

The Obvious

The need for quality change is apparent in American institutions

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due to the erroneous structuring of race and prejudice into the original patterns at the inception of America. Therefore, America has the responsibility to persist with the theme of transformation of specific behaviors and thought patterns which have negatively affected the whole social order. It must persist in making a choice as to what system within the whole of the institutional systems if changed and overhauled from its present ideology and role could make clear what has gone wrong with other parts of the system.

Martin Buber said, in the book, *Between Man and Man*,

The deeds of the generations now approaching can illumine the grey face of the human world or plunge it in darkness. So then, with education: if it at last rises up and exists, indeed, it will be able to strengthen the light spreading force in the hearts of the doers; how much it can do this cannot be guessed, but only learned in action.\(^3^6\)

Since our democracy rests on the theoretical premise of equal education for "Everyman"\(^3^7\) and expects full participation of each of its citizens in an accredited educational institution from the age of five years to sixteen years, this readily existing organized pattern within the educational process, must act as the structural base for processing change that would affect the whole social order.


\(^3^7\)Ed Crawley, *Everyman and Medieval Miracle Play* (New York: E. P. Dutton and Company, Inc., 1962). "Everyman Here beginneth a treatise how the high Father sendeth Death to summon every creature to come and give account of their lives in the world, and in the manner of a moral play."
Ronald Laing, a London psychiatrist, wrote in an essay titled "The Obvious": "The obvious is literally that which stands in one's way in front of or over against oneself. One has to begin to recognizing that it exists for oneself." 38

The existence of the present school system in its present form is a product of the civilizing process. It is the systematized socializing institution for spreading the morays, customs, values and whatever else it wishes to demonstrate in the culture.

These are obvious factors that can be utilized as qualitative steps in human growth and development rather than a negation of progress for the masses as it has been used in the past. The educational system is political, so it is not necessary here to politicize the educational system. What is necessary is a counter-policy against the established policy. Education today must involve the mind and the body, reason and imagination, the intellectual and instinctual needs, because our entire existence has become the subject and object of politics.

For example, Le Comte du Nouy said, in the book, Human Destiny,

Education is the weapon of progress, one of the weapons of human evolution; but it has been turned into a personal national political lever. Will the nation recognize that the peril which civilization has just escaped could only

attain its gigantic proportions through the schools? Everybody agrees that propaganda has revealed itself as a powerful means of sowing distrust in all prepared minds, and of starting fissures in the population already disrupted by internal quarrels.\(^\text{39}\)

Thus, the problem is, that schools do make a difference, the majority of participants in the society are the products of the school process. That students moving through the prepared curriculums do become the socio-economic and political, educational and spiritual collective Mind of every age is the most important level for change in the society; as this Mind is also the transmitter of repetitive dogmas of every age.

For example, the student, as the product of the school process having moved through the curriculum, is the patient that becomes the doctor; the student becomes the teacher; the political activist becomes the politician; the racist mind becomes bent on separatism; the student geared to failure through the curricular process, fails; the religious student becomes the minister; the buyer becomes the consumer; ad infinitum.

Moreover, each is interrelated and each is interdependent on the other. Whether or not these roles are productive or non-productive to the aims of our democratic order, a part of the whole social process has been affected either positively or negatively, making the individual responsible in part for the whole.

Since the obvious pattern exists, that children must enter school at five years and can leave at sixteen years, if they do not desire any further education, a special plan to tell the truth, regardless of what curriculum is presented, in this period of a child's life would assuredly benefit the nation. This single event or pattern should be considered in terms of its relation to the whole universe, because somewhere in space and time it will affect the flow of the process of life.

American slavery is an example of the arm of the past extending itself into the future. The manner of reflective thought and the habits and behavior of the others toward the group that was enslaved still bears the burden of a debilitating and oppressive nature.

This does not mean that it is necessary to have a campaign to wipe slavery from the books. This literally cannot be done. However, what must be done is to tell the truth about slavery. For example, there has never been in the history of the human life force, a happy slave as has been depicted in American History textbooks.

Jules Henry states, in the book, *Culture Against Man*,

> When in anxiety about the present state of our world, we turn upon the school with even more venom than we turn on our government. We are right in the sense that it is in the schools that the basic binding and freeing process that will save us will be established.⁴⁰

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He further states,

Being 'right' derives not so much from the faults of our schools but from the fact that the schools are the central conserving force of the culture. The Great Fear thus turns our hostility unerringly in the direction of the focus of survival and change in the direction of education.41

It is generally accepted and obvious that the school institution does act as the socializing agent for the nation. However, it is the subject matter that has been fed into this process that has caused the greatest conflict; the subject maker has been one of domination and competition rather than one of ethical advancement for human kind. Indeed, the nation must recognize that every event occurring in all the institutions is linked to its antecedent through an inevitable connection—the school institution.

Therefore, if the nation is questioning its institutions, it must first question the school process. Jules Henry has held up a mirror to the activity of the present school process when he wrote:

It would be foolish to imagine the school, as a chief molder of character, could do more than homogenize the children, but it does do more—it sharpens to a cutting edge the drives the culture needs. If you bind or prune an organism so it can move only in limited ways, it will move rather excessively in that way.42

Since it is obvious, that the social world situation is endangering the future of all life on the planet—war, racism, ecological

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41 Ibid., p. 286.

disaster, limited education and political dogmas, moving "rather excessively in the way" of total annihilation—then that which is obvious, can also be dangerous.

The nation must, therefore, decide what the drives are that the culture needs and to be sure that these drives move away from excessive domination and competition, and move most expressively toward a personal and national fulfillment for all humankind. Le Comte du Nouy describes what can and does happen within a nation that acts otherwise:

Nothing is easier than to exalt racial or national pride, to create a fanatical esprit de corps and to erect a sanquinary idol. A child's virgin mind is an ideal soil for the development of an idea, right or wrong. Up until now, the dictators, no matter what title they chose, have availed themselves of this elementary observation and of the power of lies. If truth alone were taught in schools throughout the world, there could be no totalitarian states. Only through the schools can we undo the harm the schools have done.43

What is obvious here is that nothing is (within and without the whole social process) but what is made so by the alchemy of the educational process. It is not the inherent socializing process in the school function that must be eliminated, but it is the widespread indoctrination, most oblivious of a moral foundation, that must be eliminated.

The progress and happiness of the masses can only be obtained

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by an improvement of the individual, and this improvement can only be based on a high and noble moral discipline. That is why education and instruction must be considered as instrumental in forwarding the evolution of humankind.

The school process as the socializing agent for the nation, not only freely accepted but understood, is the first step toward the construction of a firm moral foundation, the base of which must support all instruction and all institutions.

This philosophical conceptual model insists that schools must function as the institutional process for the necessary changes in the universal order.

S. B. Sarason, in the book, *The Culture of Schools and The Problem of Change*, maintains that the question of where changes should begin in the school process is a very important question and he states:

The reader may ask where do we start? I can answer the question in several ways and none of them will be considered satisfactory. The first answer is that I am not sure how to answer the question. Second, it is an important theoretical question of such practical import that it deserves far more attention than it receives. I fully realize in the real world decisions as to where one starts have to be made and that one does not sit back and await the answers that others will hopefully someday provide.44

Today, school systems all over the nation will attest to the

fact that their schools have experienced a multiplicity of changes in curriculum design, school structure, research techniques and other changes which have not adequately affected the cognitive nor affected skills development nor aroused critical thinking. These changes do not produce the desired results, instead an increased measure of disorder and reorganizing insues within the school process.

In 1967, after the impact of the Coleman Report on the failure of schools, massive changes were implemented; yet in 1975, the focal point of concern in educational progress reports allude to the failure of schools.

Sarason further states:

There is no doubt that Dewey was quite an influence on the public school, but this was an influence having many of the characteristics of more recent attempts to introduce change, that is, the content of curricular changed, new activities appeared and what people said and talked about took on different content and quality--but life in the school classroom did not change very much, if at all.45

Because the changes made in the school are massive and spontaneous, there is less information on the possible ways of arrangement for the condition or direction of the particular changes that are to take place. The effect of the change is barely measurable--if at all.

However, all things exist through a reciprocal relationship between the dual essentialities of positivity and negativity. That which is positive is that which is expressly human in that it's aim

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is to exalt humankind to its highest potentiality. That which is
negative degrades humankind's potentiality and leads toward an animal-
like existence. Therefore, if schools, as they ought, are working
toward an aim of the regeneration of humankind, the answer to the
chaos created in the school process would not necessarily begin with
curriculum designs, but it would rest on humankind's acute desire to
tell the truth in spite of what has been written. In all present
curriculums, the desire to seek the truth would eliminate that which
is negative, aggressive and degrading to humankind. To be aware that
schools do teach war and not peace, schools do act as the eliminating
factor, as to, who will succeed, and who will not; schools do make the
decisions as to who will be oppressed and who will not. Schools are
the selectors for the culture.

In the twentieth century, the world has witnessed young minds
being preyed on by facile forces, obstinate religious processes which
refuse to identify its liturgy with the oneness of humankind,
dictators with an aim toward power and rule, and those who refuse to
accept the fact, that the most challenging issue before humankind
today is racism, with its pernicious seeds of hatred rooted in the
mind of humanity, through its language.

For example, Erich Fromm has said in the book, The Dogmas of
Christ:

The members of a society do not, indeed, consult one
another to determine what the society can permit and what
it must prohibit. Rather, the situation is that so long
as the productive forces of the economy do not suffice to afford to all an adequate satisfaction of their material and cultural needs (that is, beyond protection against external danger and the satisfaction of elementary ego needs), the most powerful social class will aspire to maximum satisfaction of their own needs first. The degree of satisfaction they provide for those who are ruled by them depends on the level of economic possibilities available, and also on the fact that a minimum of satisfaction of the natural and cultural instinctual needs is necessary.46

However, it is necessary to confront the indoctrination in servitude inflicted on the masses by the most powerful social class by indoctrination in freedom. It is imperative to generate in ourselves and in others the instinctual need for a life without fear, without brutality and without prejudice. An instinctual and intellectual revolution against the values of an affluent group which spreads aggressiveness and suppression throughout the culture must be abated by an active and willful collaboration of individuals of critical consciousness.

There is no established subsystem group or individual within the larger order of the dominant culture that is willing to give up power as it has been given to them by the dominant culture. For example, school boards, powerful book companies, educational lobbyists, educational researchers, advertising agents, and others confidently hold fast to the power they have acquired through the culture.

However, if the repetitive patterns of aggressive and suppressive

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behaviors which are revealed in the educative process are to be transcended by redefinition, then these patterns must be revealed to the whole culture. Individuals and groups who favor tradition over change, or those who agree to maintain the status quo over innovation, must be openly dealt with by disclosing the patterns which hinder the growth and the application of a progressive and democratic education for every citizen of the culture.

To answer Sarason's question and others, of where changes in our school paradigm should begin, Chapter III of this dissertation suggests that it not necessarily begin with new curriculum designs, but it aims to disclose a process and methodology which suggests that all changes within our school paradigm begin first with a subjective view of "self." This view of "self" would initiate a quest for a new consciousness, and the ability to project this consciousness onto the school paradigm for change.

Carl Jung said in the book, The Undiscovered Self,

Ultimately everything depends upon the quality of the individual, but the fatally shortsighted habit of our age is to think only in terms of large numbers and mass organizations, though one would think that the world has seen enough of what a well-disciplined mob can do in the hands of a single madman. . . . It is unfortunately only too clear that if the individual is not truly regenerated in spirit, society cannot be either, for society is the sum total of the individual in need of redemption.47

Because the society depends on individuals for its redemption, individuals must acquire more and more knowledge of self— in relation to others. The school process has the obligation to direct this knowledge taught, always toward the benefit of others.

It is probable to assume that educators who function within an educational milieu, from college professors to elementary teachers and all levels of administrators, come to that environment either consciously or unconsciously with a philosophy of education. This philosophy is naturally controlled internally and externally by the cultural idolatry, the chain of family relationships and the ideology of the immediate community from which the educator comes.

However implicit and unexpressed in definite terms this particular philosophy is, it is always in the background helping to shape and being shaped by the tangible means through which we carry on our day-to-day responsibility. This philosophical system, which is an amalgamation of ideas, beliefs and assumptions existent in the educator's life experience, is acted out on the school process.

Nouy has said:

Teachers are entrusted with the transmission of tradition as it has been taught them. With a few wonderful exceptions, they rehash the standard elements which make up the actual pattern of our economic and social life without having always thoroughly digested or assimilated them. Unfortunately, this pattern often reflects a state of obsolete culture and scientific
development, and in certain countries acknowledged errors continue to infect generations because of the invincible inertia of the teaching staff.\textsuperscript{48}

Teachers are expected to be examples. The process whereby a counter-policy of education will take root will be through committed individual teachers with mastery in the skill of their subject and with an ideal for education that will encourage all humanity toward aspiring toward their highest potential.

Ralph Waldo Emerson has said: "Every reform was once a private opinion; and when it shall be a private opinion again, it will solve the problem of the age."\textsuperscript{49}

Ideal reconstruction, not empirical observation, is the first step toward the invention of a counter-policy of education—one that will correct the deformations found in our educational paradigm. The future of our educational institutions lie with the educated moral and evolved human being who can identify the problems and will seek ways to avoid them in the future. The individual who is aware of the errors is responsible for seeking ways to counter-balance them with new policies.

One of the most important elements of consciousness is the use of the process of imagining, which is creating things by bringing together unrelated elements and building them up into something concrete or definite in mind. Humankind, through this critical

\textsuperscript{49}Ralph Waldo Emerson, \textit{Emerson's Essays} (New York: Thomas Crowell Company, 1926), p. 3.
imagine can and will transform itself and the world. Imagining, however, is merely the recollection of previous perceptions without the addition of any new element and not resulting in any combination not previously experienced. Man has always known and experienced beauty, truth, love, justice, life, giving and receiving mercy, etc., and when these concepts haunt his imagining, the result of the creation is universally applicable to all of humanity.

Since the earliest times, self-knowledge was not conceived as a merely theoretical interest. It was not simply a subject of curiosity or speculation; it was declared to be the fundamental obligation of man.

As Ernest Cassirer states in An Essay On Man, "Know thyself is regarded as a categorical imperative, as an ultimate moral and religious law."50

It would seem that the higher form of consciousness is not necessary for life; it is possible to live without it. But it does seem that without it, the organization and the orderliness of life is impossible.

From Consciousness to Self-Consciousness

The higher forms of consciousness would lead to what

Charles A. Reich said, in the book, *The Greening of America*,

Traditionally, heroism is valor in battle; courage is a great cause, some major contribution to humanity, or integrity and devotion to principle.

He then asks the question:

Does this mean that without battles there can be no heroism? This assumption, which is commonly made today, rests on an unduly narrow understanding of the heroic life. Homer, Virgil and Milton knew better what heroism really is. The kind of life they showed in their epics is still available today; indeed, it is available far more widely than ever before. In the Odyssey, in the Iliad, and in the Aeneid, the essence of the epic lies in the development of the hero; his growth in experience and wisdom. If epics are stories of a quest, the quest is for adventure in the growth of self, for transformation sometimes, but always for some forms of education or change. Valor and courage are elements of the heroic only if the hero gains the wisdom through them. *In our terms, the heroic life is a quest for consciousness.*

And what is required of the individual that would to change the deformations that he finds in the universe? Very little, in fact. If the individual has the ability, he must say and write what he thinks and what he believes. He should rise against untruth and prejudice when he meets it. He should defend the individual liberty necessary for the progress of consciousness, and expose those whose conducts seems hypocritical and evil. If he believes in God, let him proclaim it and give his reasons.

Charles Reich has said,

The process by which man is deprived of his self begins with his institutionalized training in public school for a place in the machinery of the State. The object of the training is not merely to teach him how to perform some specific function, it is to make him become that function; to see and judge himself and others in terms of functions, and to abandon any aspect of self, thinking, questioning, feeling, loving.52

Through discovering the undiscovered self, which because of the society has become immersed in economic and political pursuits, power and control over others, an individual trained through concepts which lead to critical consciousness would take the elements he finds and arrange them to make a life and a society that reflects man's needs and hopes. It is only through the dialectics of asking questions of "self" that humankind will be able to discover the mechanics of suppression and domination that has intimidated and enslaved their thinking, acting and knowing for oneself—process. By bringing to bear the results of one inquiry upon another, and by checking each against each, individuals will reach the truth which can exist only through this kind of inquiry.

Plato said in the Republic,

It is as impossible to implant truth in the soul of man as it is to give the power of seeing to a man born blind. Truth is by nature the offspring of dialectic thought. It cannot be gained, therefore, except through a constant cooperation of the subjects in mutual interrogation and reply. It is not, therefore, like an empirical object; it must be understood as an outgrowth of a social act.53

52Ibid., p. 129.

Since sense perception, memory, experience, imagination and reason are all linked together by a common bond, and attains its highest perfection in humankind, it is through these sense perceptions that humankind will perform his social acts and gain his perfection in the universe.

The mechanics of inquiry which lead to a higher form of consciousness begins with what is understood or not understood about concepts--which have to do with the significance of language in the total life of the human spirit and as a means for the apprehension and communication of reality.

Jules Henry states:

American classrooms, like education institutions anywhere, express the values, preoccupations and fears found in the culture as a whole.\(^5\)

These fears and preoccupations are rooted in concepts that have impeded the process of learning.

Accordingly, the key to man's cultural evolution and a critical awakened consciousness cannot stem from a mere transmission of concepts from one generation to another, but it can only stem from a profound struggle for mastery between blind and unconscious distortions, beliefs and myths which have accumulated; to the aim toward a language which expresses the humanity of its people.

Charles Kay Smith, in the book, Styles and Structures, said,

Common sense suggests that our conventional assumptions provide the truth about reality. It is easy and comforting to act as though these assumptions are somehow written into the universe. Indeed, it is only fairly recently that philosophers and scientists have begun to investigate the difference between the way our brains structure reality and reality as it may exist apart from what we may assume about it. . . . Without awareness of assumptions, we remain mechanical members of a society, dangerously oblivious to the abstractions that govern us and without the ability to question them or to seek alternative new assumptions. The first requisite of intellectual freedom is to discover the assumptions that restrict thinking.\textsuperscript{55}

If it can be agreed upon that the first requisite of intellectual freedom is "to discover the assumptions that restrict thinking," as Charles Kay Smith has stated, it would therefore necessitate that the school process needs more than ever to be in search of a new dialectic to help individuals to determine the assumptions that circle concepts, and determines the quality of one's thought.

In Search of a New Dialectic

Since the matters in which education deal in this century are complex and fundamental to the well-being of humanity's existence on the planet, the educational process has become a matter of life and death. The school system must be about the business of asking and answering questions which are baffling and upsetting for the culture; and these questions and answers cannot be avoided. From this

questioning process must come the mechanics for fretting out the assumptions which lie at the base of our concepts. This dialectic will act as the method for solving many of our human cultural problems.

Through the dialectic, that of questions and answers and making good choices, educators and others can develop a sense of awareness toward the constant recurrent themes of oppression and domination which occur in every level of the institution. The repetitive patterns will evoke a resonant echo in the intellects and feelings of those who do become aware. By recognition of these patterns, educators and others will be able to ascertain a methodology for change, which can only be brought into focus and action by a critically conscious human being—in short, a "heroic consciousness," as Charles Reich has defined it.

So long as the school paradigm is confronted with perplexities, obstacles and choice, human beings must be taught to think as well as they are able; and they must act in terms of their thinking.

Henry Hazlitt, in the book, Thinking As A Science, quotes Ella Wheeler Wilcox as having said the following:

Human thinking is still in as great a state of disorder and jumble as language was before the alphabet, music before the scale was discovered, printing before Gutenberg, or mathematics before Pythagoras formulated its laws. This systematization of all thought would be a far more reaching improvement than all the others for it will do for education, health, economics, government, etc., what the alphabet did for language, moveable type for printing and literature, the scale for music and the
rules of arithmetic for calculation. Being the exact counterpart of these in its particular field, its omission, like theirs, will be to bring order out of chaos.56

What is required is to produce a method whereby concepts can be set free of assumptions which distort human reality. First, it may be necessary to establish the universality of some concepts which seem to border on unpredictability of meaning—whereas, the meaning should be universal and recognizable as such in all places, in all lands.

For example, the first concept demanding a more critical conscious observation is Man. The operationalizing of the concept of man would act as the core from which many other concepts would change and evolve our thinking toward a more humane conclusion in matters that are pertinent for the well-being and maintenance of quality systems.

It is not possible here to actually define what is man, because the complexity of meaning and the diverse approaches are staggering; but the principle aim here, is for individuals to be made aware of the need to have at their command a working definition of man. A working definition is needed that will serve individuals in all their relations with other human beings and will give to the individual himself a chance to perceive himself as a separate entity yet a part

of the whole of what man is. In order to operationalize the concept of man, there should be an initial place within the whole of the diverse meanings that have reached us since time immemorial, that will initiate a pivotal point leading away from the myths and distortions which surround the concept, towards a new conscious individual forfeited with new knowledge.

James E. Royce said in the book, Man and Meaning:

The old definition of man as a rational animal leaves him unimpressed for the simple reason that he sees so many of his fellow men who act in downright irrational ways and discovers much of the irrational in himself. A person can be emotional, capricious, sometime in error, loveable, stupid, artistic--none of which strike him as particularly rational. People are important in a way that other animals are not. But what precisely gives personal value? Not just what they have done, for we love our little son as a person and would not dream of drowning him as we might a kitten merely because he has not done much as yet. . . . We are not sure what it means to be a human being. Yet it seems to mean a great deal to us and to trigger huge involvements from the local urban scene to international conflicts.57

It is not necessary at this point in operationalizing a definition of man that deals with man as a rational animal. All of these facts have been proven to our satisfaction by great thinkers of the past and present generations. As P. D. Ouspensky has said, in the book, Tertium Organum:

Long under the domination of materialism and positive thinking, forgetting and perverting religious ideas, men thought that it was possible to live by merely local

mind alone. But now, little by little, it is becoming quite evident to those who have eyes that merely by the exercise of logical reason men will not be able to organize their life on earth, and if they do not finally exterminate themselves, as some tribes and people are doing, in any case, they will create (and have already created) impossible conditions of life in which everything gained will be lost; i.e., everything that was given them in the past by men of self-consciousness and cosmic consciousness.\(^{58}\)

However, it is the one quality which is self-consciousness, that raises man above the animal and must be the subject under observation and scientific investigation in this day.

Therefore, it is necessary, if the subject is quality education, that the unique aspect of man that raises him above the animal—which is his consciousness of life and the degree of the power of realization which is at his disposal within his life—be the point of view that is operationalized. Any other point of view, either biological, physiological, etc., would be a regression or lead to a laborious journey for man to arrive at his self-conscious nature.

Since there are perfect examples of human beings of the self-conscious type in the universe, it is known that the possibility of this existing quality may be found in any or all of humankind. Therefore, it is relevant in this day to educate toward the self-conscious individual—one aware of his potential to become and, at the same time, in recognition of this quality in all others.

Le Comte du Nouy said:

We consider and study mankind as a living mass in the process of transformation. But we know that such a mass transformation can only begin through individuals who are in a general way very lightly scattered, if not unique, and their contemporaries who are less well-endowed only constitute the raw material which will eventually furnish other mutant individuals or will gather and transmit by tradition the progress born in a few more evolved brains. These exceptional minds are the centers of radiation around which the ripples widen as around a stone thrown into water. They can appear anywhere in the world, in America, in Asia, or in Europe; in any class of society. They are neither Chinese, American, English, French nor Hindus; they are men.\(^{59}\)

Great thinkers, as Martin Buber, Teilhard de Chardin, Ouspensky, Cassirer and others, agree that anything in existence has both an external and internal character. The external form is visible and reflects both the internal character--which is invisible--and man, of course, is no exception to this rule.

For example, man consists of body, or external form, and mind, or internal character. The visible body resembles the invisible mind. Mind and body are two relative aspects of the same man. What, then, might be the relationship between internal character and external form? It seems that the internal character is the cause, while the external form is the result.

Accordingly, the reciprocal relationship which exists between the two is one of internal and external, or cause and result. Thus,

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man can direct his life according to his will and purpose.

As Dante has said, in the book, The Divine Comedy: "Think of your breed: nature did not intend mankind to live as brutes but to pursue virtue and knowledge to the very end."60

Therefore, it is the particular quality of consciousness which is the internal or cause of man's actions and behaviors, that are pertinent in realizing a definition of man.

However, the particular quality, which is self-consciousness ("I am," therefore, "Thou art," as many philosophers have described), can be double-edged or may equally serve for good or evil. A change of consciousness, an awareness of the growth of barbarity, can alone be the guarantee of the surcease of willful misuses of the powers given by the culture. The homogeneity of this quality, which by example is existent in all humankind, is the first step toward a self-conscious being. However, it does become clearer that changes in the outer life of the majority will come only as a result of the inner changes of a few.

The Reality of Man

The reality of man is his thought—that which is implicit, as human thought becomes explicit in the creation of new forms and in

one's behavior toward another. An idea can act for centuries and
millenniums and only grow and deepen in meaning. Thoughts continue
to live and act when the very name of the man who created them has
been converted into a myth, like the names of the founders of ancient
religions, the creators of the immortal poetical works of antiquity--
heroes, leaders and prophets. Their words are repeated by innumera-
able lips, their ideas are studied and commented upon. Their pre-
served works are translated, printed, read, studied, staged and
illustrated. This is done not only with the masterpieces of men of
genius but some single little splurge of energy from a teacher who
must say, "That's an excellent idea, John." And John propels himself
into a useful and happy life, remembering the words of his teacher.

Undoubtedly, each thought that is passed out into the universe
contains enormous potential force and affects the hearers and the
readers, and the chain is linked on and on throughout time and space.
From personal experience, from observation, from history, we know
that ideas, feelings and desires can unleash enormous quantities of
energy and create an infinite series of phenomena. Of course, this
energy released from a thought can be either positive or negative.
Therefore, when we educate we must be certain that morality serves
knowledge, that we educate toward the self-conscious individuals.

P. G. Ouspensky said:

The true motion which lies at the foundation of every-
thing is the motion of thought. True energy is the
energy of consciousness. And truth itself is motion
and can never lead to arrestment, to the cessation of search. All That Arrests The Motion of Thought -- Is False. The meaning of life is in eternal search. And only in that search can we find something truly new. 61

Therefore, in order to operationalize the concept of man, the initial point to begin the process would be to educate the children toward becoming a self-conscious individual, and to educate the child toward an awareness of himself in relation to all others, to realize his separateness and yet know that he is a part of the whole of humanity. Secondly, that the reality of man is his thought. That which is implicit—thought—becomes explicit—action. That his thought once unleashed into the universe can travel with great force and energy and can either create or destroy human potential. There is no non-committal word!

Third, to be conscious of living nature for every individual is a part of the whole of nature and his existence is interrelated and interdependent on the evolution or regression of nature.

Finally, that language is the mirror that reflects everything which takes place in the universe. Language being the conveyor of one's thought processes can unbend physical energy, and if this energy be negative, debilitating and oppressive, such language will produce harsh, confused and densely perverted individuals who will, in turn, in defense of man's natural instinct to be free, unleash this negative

energy back into the universe. War, riots, violent dissenting and criminal acts perpetuated against one author—and (possibly earthquakes and other natural catastrophes) are examples of negative energy unleashed in the universe.

However, a high form of language, ameliorative in aim, progressive in its view of life, intellectual in its pursuits toward liberating humankind and bent toward a search in all things for the truth, which is, as Plato said, the offspring of dialectic thought, will liberate the human species. Through the progression and growth of ameliorative language forms, a new creative intellectual conscious human being will emerge, and the contradictions of life will disappear. Those who perceive man, as an animal, is only because they witness animal behaviors within themselves. These men will have no opportunity to pose as men any longer, for a new race of self-conscious men will rise. The educative milieu must be responsible for developing curricula in the future where this type of individual can emerge, grow and become the ideal mind for a New Age.

Toward A New Generalization

There are myriad concepts, some abstract, some concrete, which haunt the mind that are in need of operationalizing because of the conflict they have caused between man and man, in the process of learning to learn. For example, one of the largest conflicts in America is centered around black and white relations. The dualism
which was instituted at the inception of America lorded the white-skinned man with power and freedom and gave to the black-skinned man the positions of non-human servitude. This behavior received its authenticity in the developing language paradigm. This language paradigm has been reinforced with time, and is relative to how all Americans think, feel or react toward one another and their environment.

However, the resolution of the problem in space and time would necessitate the same aforementioned methodology used to operationalize the concept—man. It is necessary, then, to search for the highest or most ameliorative and intelligent humanistic definition of the concept, such as, dualism, and weed out the vagueness by bringing to light a more general usage that is applicable to advancing our communication. For example, in the Kybalion, it is written:

Everything is dual, everything has poles, everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half truths; all paradoxes may be reconciled.

Questions need to be formed within the process of education through the disciplines of science, religion, history and mathematics that aim toward generating the harmony that does exist between all manifestations in the universe, even when they appear completely opposite in nature. These questions which must be formed would be the nucleus for constructing new paradigms for investigating new forms of knowledge through the language process.

Opposition is not to be defined as the maximum degree of difference but as a very special kind of repetition, namely of two similar things that are mutually destructive in virtue of their similarity. There can, therefore, be no essential, innate, absolute or natural opposition between nations, races or forms of government for every real opposition implies a relation between two forces, tendencies or direction.\(^2\)

There have always been individuals who sought to grasp the relationship between events which hitherto seemed quite separate. Einstein, for example, gave to mankind a new dimension of knowledge when he sought to find the relativity of the concepts of *time* and *space*. Benjamin Lee Whorf, in another field, grasped the relationship between human language and human thinking, how language can, indeed, shape our innermost thinking and our innermost thoughts.

In the book, *Language, Thought and Reality*, Whorf said, "We are thus introduced to a new principle of relativity which holds that all observers are not led by the same physical evidence to the same picture of the universe unless their linguistic backgrounds are similar, or in some way can be calibrated."\(^3\) "Linguistics," Whorf


boldly proclaims, "is fundamental to the theory of thinking, and in the last analysis to all human sciences." \(^{64}\)

It is most clear that the language paradigm which was developing during the inception of America was intended toward division of the groups. There was no calibration of concepts, but by the infusion of bold contrasts and emphasizing differences, the language process separated the people.

Clearly, what we need now is interrogation of convention and redefinition, particularly a redefinition of the concept of human nature upon which so many other important definitions depend. Such inquiry and redefinition may enable us to see beyond the mistakes we have made in the past and are making at the present, so that education can be made better and more democratic in the future.

It is only through the school process, as Nouy has said, "can we undo the harm the schools have done." Therefore, it is within the schools that a dialectic for a new generalization of concepts must take root and determine the future consciousness of the New Age for the education of humankind.

\(^{64}\)Ibid., p. vi.
CHAPTER IV

THINGS ARE MADE CLEAR BY THEIR OPPOSITES

The microcosmic man is a system. He is comprised of a biological system, a physiological system, a psychological system and a spiritual system, and each of these systems is comprised of smaller systems which act in harmony with the aforementioned larger systems. Man is revealed in the macrocosmic environment as a system. He plans and eats meals at specific times during the day, he sleeps, and he lives in dwellings. Man is a part of family settings and encourages institutions such as: marriage, work, education, religion, health and recreation. He writes, speaks, acts and recalls tradition. It is through these kinds of activities that he is known as a human species. The universal environment which surrounds man and of which he is an integral part is a system.

Whether or not it is a conscious or unconscious act, man, who is a system and a part of the universal system, builds systems which are a direct counterpart of himself through which he can realize everything that Is. Whether or not these systems which man builds are good or evil is relative to the active principle, which in this instance is man; himself, a system.

The language system is the mental privilege of man. It is his
link to the past, to the present and to himself. All that man knows
and can know comes through the language system.

If language in the passive sense is the mirror which reflects
everything which takes place in the universe, then language in the
active sense is man changing the images where he wills to self
assertation and direct action. At the initial point of change,
the language is given purpose and direction toward some pre-
determined goal or ideal. Of course, upon reaching this goal,
another ideal is set into motion and this process is continuous
throughout time and space. Unless and until another man comes and
changes the purpose and direction, the original idea will continue
on its course.

Adolph Hitler is an example of changing the direction or
images that mirrored Germany's culture during this century.
Intellectual leaders in Germany had taught the people how to think
about the society. Hitler taught them how to act through
rhetoric.

Hugh Dalziel Duncan, in the book, Communication and Social
Order, said:

Hitler turned words and symbols to life. Practically
every key concept in Hitler's Mein Kompf (My Battle)
is a perversion or a caricature of a religious concept.
It is a perversion of a religion because the Nazi
world view is one of hate not love. The Nazi's
'grace' is found in conflict, battle and killing, which
is done in various supernatural ultimates such as
reason, nature, the divine will, fate and destiny.
Such then was the rhetoric of Hitler, the rhetoric of
hell, as it has been so aptly called. Through his
power as orator to the masses, he unified the German people and finally plunged the world into a long terrible war.¹

Because of the terrible skill of Hitler, the orator, nearly six million Jews and others were to be murdered.

However, an observable point here is that one system is directly acting upon another system; man, the active system, and in this instance, evil is acting upon language, a passive system and changed its purpose and gave it a new principle. It can be determined that change can only be initiated when an active force acts on a passive force. Whether or not any system is good (evolutionary) or evil (regressive) is relative to the active principle, which in this particular instance is man.

However, it needs to be noted that man can be placed in the passive position when he is not the initiator of the change. For example, when the universal system is acting in the active position through earthquakes, floods, fires, etc., man then must struggle for the active position. A personal observation of self interacting with others and with the universe will also reveal the principle, man changing back and forth from the active to passive state whenever and wherever such circumstances arise. Again, this movement in and out of the active or passive position can be either good or evil, since it is conditioned by the consciousness of the individuals involved.

Erich Fromm, in the book, *The Art of Loving*, when talking about interdependent relationships refers to them as:

... Active and passive symbiotic fusion. The active person is as dependent on the submissive person as the latter is on the former; neither can live without the other. The difference is only that the sadistic person commands, exploits, hurts, humiliates, and that the masochistic person is commanded, exploited, hurt and humiliated. This is a considerable difference in a realistic sense; in a deeper emotional sense the difference is not so great as that which they both have in common: fusion without integrity.²

As a result of the necessity of man's interaction and interdependence on man, the observer will have to make up his mind and decide whether, according to him, evolution of man will follow the tradition set by animals or by man.

Since all things are made clear by their opposites, man always has a choice right before him. If, for example, one can perceive that that teacher is bad, that is to say that he has been in the presence of a good teacher and, therefore, has had access to an active model. This active and passive "symbionic fusion," as Erich Fromm refers to it, can be fusion with integrity only if the model teacher understands his role as one helper and the viewer as the one seeking help. Each of these roles is solely dependent upon the individual's perception of self and how he defines the role in which he is a participant. Whatever the decision, a part of the whole

social process has been affected either positively or negatively.

Immediately it becomes apparent through the language process that good and bad are relative terms until they are given content and definition. Then, that which is implicit in the terms become explicit by definition and instantaneously it categorizes behaviors. For example, in keeping with the thesis of this dissertation, the concept of good would be acknowledgement of behaviors which contribute to the growth and development of the human species interacting with one another; all other behaviors where one acts on another would be considered bad.

In this instance and by use of this above-mentioned definition, good and bad are no longer relative terms because they have been given content and definition. The definition becomes the measuring device for all actions within this particular setting.

Can it ever be said that the actions of Adolph Hitler, as mentioned in this chapter, were good? Hitler’s actions cannot be considered good, if the measuring device, which is the above definition, is applied to the event. It is because Hitler’s actions were so bold and blatantly inhumane and regressive that this behavior elicits an immediate response from the group, that his actions are non-acceptable.

Accordingly, what would be the measuring device for the actions of an elementary school teacher whose actions were witnessed by the writer of this dissertation? On the last day of school, and the
beginning of the summer vacation, this particular elementary teacher was standing in the hallway by her classroom door sending each student off with a kiss and best wishes for the summer. One little Black male child appeared in the doorway and reached up to kiss her good-bye and she forced his hands down, said some words, and reached for the next child.

Since every incident which occurs is linked to its antecedent and moves out into time and space, this incident cannot be dismissed as irrelevant. The teacher, whose past and present is linked to some distorted definition of race (which, according to the anthropologist, Ashley Montagu, and as has been stated in Chapter II of this dissertation, does not exist), needs training in conscious raising, re-definition of her role and her relationship to all students.

The child has definitely been affected negatively, because he is forced to re-define his relations with his peers, with his teachers and with himself. As Kenneth Clark, a leading sociologist, said in the book, Dark Ghetto, that: "Since every human being depends upon his cumulative experiences with others for clues as to how he should view himself, children who are consistently rejected understandably begin to question and doubt whether they, their family and their group really deserve more respect from the larger society than they receive."

The question that needs to be raised, is how are these two
incidents, that of Hitler and the school teacher, relative or equated? The connection here is that both situations are primarily linked to definition and linguistic calibration, which is relative to their actions. In each situation, a part of the whole order has been affected negatively.

Since the concepts of tradition and history, as the human species knows them, are the vehicles which bring what is past into the present, it can be expected that repercussions of these negative vibrations will be demonstrated in time and space, as has already been experienced.

It is obvious that whenever the concepts of good and bad are dismissed as relative terms without having content and definition, humankind is avoiding action where action should and must be taken. For, the conscious individual must also recognize good and bad in context and the education of the human species.

The progress to be made toward an understanding of this inevitable relationship toward one and another can and will only come about through the increasing moralization of education and instruction. Thus, it seems that the essence of progress, in general, lies in ethical advance at the base of all instruction.

If individuals are moved emotionally by ameliorative language, which lends itself toward high ideals and action, whether this language be found in poetry or fine literature, it is an indication that they are aware of pejorative language usage. Individuals, then, have the responsibility to seek ways to express their day-to-day activities and communications through this high form of language,
since language does affect the way human beings think and act and is a reflection of the whole order.

What a teacher does in California affects the behavior of teachers in Massachusetts. The world has enough televisions, cablevisions, radios, jet liners and other instant modes of travel and communication to prove it. Of course, these affects can either be positive or negative according to each individual's interpretation. But the reality of the situation is that the part has significantly affected the whole.

"Train a child in the way he must go and when he becomes old he will not depart from it" is one of the religious maxims used and acted out in certain religious sects that wish to impart their doctrine. Basically, the child is an open system, as it has been discovered by those who wish to perpetuate and establish doctrine. It is not, therefore, the above-mentioned maxim that is good nor evil, but it is the individual system that initiates the doctrine to be taught to the child that bears the burden of evolutionary or regressive ideals.

John Gardner, in Self Renewal, tells how in our early years we are "receptive, curious, eager, unafraid, willing to try anything, and above all, not inhibited by fixed habits and attitudes."³

The child becomes separated from these apparently natural traits

as he is structured and formed by institutions and systems and individuals.

Jules Henry tells us:

The function of education has never been to free the mind and the spirit of man, but to bind them; and to the end that the mind and spirit of his children should never escape. Homosapiens have employed praise, ridicule, admonition, accusation, mutilation and even torture to chain them to the cultural pattern. Throughout most of his historic course, Homosapiens have wanted from his children acquiescence, not originality. . . . Contemporary American educators think they want creative children, yet, it is an open question as to what they expect these children to create.4

The entire school process must be founded upon a new generalization—Life As Knowledge. Man realizes his existence and the existence of the world, a part of which he is. His relation to himself and to the world is called knowledge. The expansion and deepening of his relation to himself and to the world is the expansion of knowledge. All the properties of man, all the elements of his psyche—sensations, perception, conceptions, ideas, judgments, reasonings, feelings, emotions, even creation—all these are the instruments of knowledge which the I possess.

Ouspensky has said:

Feelings—from the simple emotion up to the most complex, such as esthetic, religious and moral emotion—and creation, from the creation of a savage making a stone hatchet for himself, up to the creation of a Beethoven,
indeed, are means of knowledge. Only to our narrow human view do they appear to serve other purposes—the presentation of life, the construction of something, merely pleasure. In reality, all this conduces to knowledge.  

Therefore, education in this country must have as its aim, to create self-conscious individuals from the raw material—the individual child who arrives at the door seeking to know.

Classroom Application

Up to this point, it has been assessed that language does, in fact, shape reality and the paradox of the human condition is expressed more in language than elsewhere in human culture. Therefore, the primary aim of education must be to raise the mind and the spirit of man through on-going redefinition of universal concepts and through general language usage, in order for him to become aware of the distortions that reflect in the society through the language process and thereby to obtain the courage to change them.

Alfred North Whitehead said, in the book, Aims of Education,

When one considers in its length and in its breadth the importance of this question of the education of a nation's young, the broken lives, the defeated hopes, the national failures, which result from the frivolous inertia with which it is treated, it is difficult to restrain within oneself a savage rage. We can be content with no less than the old summary of educational

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ideal which has been current at any time from the dawn of civilization. The essence of education is that it be religious. Pray what is religious education, Whitehead asks?

He answers by saying that:

A religious education is one which inculcates duty and reverence. Duty arises from our potential control over the course of events. Where attainable knowledge could have changed the issue, ignorance has the guilt of vice. And the foundation of reverence is this perception, that the present holds within itself the complete sum of existence, backwards and forwards, that whole amplitude of time, which is eternity.6

If teachers and administrators come to the educational environment with the particular syndrome of attitudes, such as, care, love, responsibility, respect and knowledge, they arrive then with the necessary psychological equipment that moves them attitudinally toward what Alfred North Whitehead calls "duty and reverence in education."

The human will is man's strongest conscious force, and once given the proper stimulus, will give rise to a desire and direct the imagination to form the necessary plan to set the desire into motion.

It is through the imagination, which is the current of human thought and infuses human action, that the process of education can be changed. Imaginative educators can prevent the minds of the educated milieu from stagnating in a pool of continuous and monotonous daily

perceptions, by innovation; propelled through the language process. A good imaginative educator can create ideals for the group and ideals are exciting and pleasing to humans. Ideals compel human mental and physical action in an attempt to realize them. The realization of these ideals brings even greater satisfaction than did reflection upon them. Language, of course, is the system whereby these ideals become perceptible to others.

It has been experienced throughout history and time that language can precipitate instance change. For example, Patrick Henry said, "Give me Liberty or Give me Death," and the Revolutionary War followed. Jesus, the Christian Prophet, said, "Rise up and walk, take your bed and follow me," and the lame man walked. In these cases and others, it was the ideals represented in the language that moved the participants to action.

When the same ideals are expressed in education, the educative process will move the culture into action, where those who are to be educated will express the ideals of those who teach. Paulo Freire, in the book, Pedagogy of the Oppressed, said, "The awakening of critical consciousness leads the way to expression of social discontent precisely because the discontents are real components of an oppressive situation. To exist humanly is to name the world to change it."

How can the world be named, as Paulo Freire has said, unless it occurs through the language process? How can human beings be
consciously aware of themselves and the world except through the language process? How can human thought, ideas, ideals and actions be demonstrated except through the language spoken by the cultures. It can, therefore, be determined, that language is the process through which all changes within the culture will take place. If the language process changed the course of history toward high ideals for humankind, and certain universals were calibrated, such as, justice, truth, equality, and some universal definition of man, then, the actions of the group would change accordingly.

For example, when and if the high ideals represented in the Declaration of Independence were adopted, regardless of race, creed or color, thinking would change and new actions would be manifested by the group.

Le Comte du Nouy has said:

Articulated speech alone has already considerably shortened the time necessary for certain adaptations. What we call the education of young children can be considered as an extraordinarily quick short-cut, replacing the biological process of adaptation, and obtaining in one generation results better than those required ages amongst the animals at the cost of innumerable deaths. Speech and tradition manufacture conditioned reflexes in a few years, and these reflexes no longer need to be transformed into hereditary characters. With the help of speech, everything takes place as if all the acquisitions due to experience become hereditary immediately.\(^7\)

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It is through the language process that changes will be made in the application of knowledge as it is imparted in all classrooms, whether it be pre-school or college. It is through the language process that the awakening of "critical consciousness" in students and in all disciplines of study will be born and grow to make a difference to the whole of society.

Postman and Weingartner said:

A discipline is a way of knowing and whatever is known is inseparable from the symbols (mostly words) in which knowing is codified. What is biology (for example) other than words? If all the words biologists use were subtracted from the language, there would be no 'biology,' unless and until new words were invented. Then, we would have a new biology. . . . Every teacher is a language teacher. . . . Biology, Math and History teachers quite literally have little else to teach but a way of talking and, therefore, seeing the world . . . and a new language inevitably means new possibilities of perception.8

In the same way that Postman and Weingartner agreed that the discipline of biology would not exist if there were no language to express and define it, Black people in America would exist on a more equal basis with all other Americans when the old language paradigm which encompasses them no longer existed, and a new one based on the quality of human nature was reinstated. A deeper and more thorough study of the usage of language is at every point a study of our way of living, and Black Americans are the examples.

An Example

After the impact of the Coleman Report on the failure of schools, a particularly large inner-city high school was evaluated and was granted funds to make the school better. Massive changes were made on the structure and philosophy of the school.

Teaching machines were purchased. Microfilms and many different kinds of projectors and other audio visual aids were purchased to supplement the teaching activities. All teachers, regardless of their disciplines, were trained in a one-day session by the companies who made the sales, to operate the machines. Because these machines often broke down, the history teacher was relieved of his classes and became the overseer, instructor and mechanic for the machine room, as it was called.

When the machines were finally in constant use by students, a series of testing and retesting was conducted in all disciplines to assess the levels of achievement and success. The expected result was not forthcoming, and the programs centered around the teaching machines were reevaluated and reorganized, hopefully omitting the realized errors, and a new program ensued.

Some of the problems that were most prevalent were:

(1) Teachers were not trained in the mechanics of operating the machines.

(2) It was found that teachers did not know how to make the work done with the machines applicable
to classroom teaching.

(3) The machines were not taken seriously and teachers did not expect good results.

(4) The machine room became a place where students who were undisciplined in the classroom were sent.

(5) The machines had played no significant role in skills development; this was noted after post-testing.

At the same time that the machines were installed, several learning packets were purchased to be used as supplementary materials for math and reading. The end result was much the same as evidenced with the teaching machines.

Five years before the implementation of learning machines and materials, the school had a ninety-five percent white population. All remedial level classes were very small and the students in this level received individual attention and very quickly progressed to the next level. However, by the time that the supplementary learning packets were installed, the racial percentage had changed drastically. Now, instead of two Black faculty members out of one hundred and two white faculty members, there were now eighteen and the student body population had changed from ninety-five percent white to fifty-one percent Black in a matter of six years. Grading levels made a difference, because nearly ninety-five percent of the Black population
were in remedial classes. These classes were overcrowded, and the attitude that was initiated at the inception of the remedial classes, to assist the student and move him on to the next level, was forgotten. Many Black students found themselves in all remedial classes and they remained in these classes throughout four years in high school.

A brief look at the unrest that was demonstrated in the schools during the sixties, discloses that student unrest was high in the nation and that parents and students and some members of the educational profession were demanding change in all areas of the school process. Educators were being moved into imagining a change process that would encompass all the needs of all students. The following is cited from a speech given by Dr. Harvey Scribner, then, the Chancellor of the New York Public Schools. He gave the following statistics:

In the 1968-1969 school year, the Sub-Committee on General Education of the United States House of Representatives surveyed more than half the nation's 29,000 secondary schools, both public and private. The Sub-Committee found that eighteen percent of the schools—or approximately 2,600—had experienced serious incidents of disruption.9

Further along in the script, Dr. Scribner defined unrest, as it occurred in the schools during the sixties, and he said, "One may view unrest—as distinguished from physical violence—as a positive sign of legitimate dissatisfaction with the status quo, and a reflection of the idealism of youth and the deep interest of parents in

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9 Text of the Address given by Dr. Harvey Scribner to the CSA Convention on Grand Bahama Island, February 14, 1971.
effective education. Or one may fear unrest as a negative force, much as one fears the threat of violence.\textsuperscript{10}

It can be noted, after the fact, that students in that period of history wanted to be a part of what they were learning and they challenged the system. The same feelings were demonstrated in this particular inner-city school.

By the time the school population changed, the attitudes of the teachers and administrators changed with it. The halls were constantly crowded with students, and no one directed them to classes. Students were constantly sent out of classes, and no one seemed to care if they returned to classes or not. The curriculum and methods of teaching changed also. Many courses were dropped, such as, Latin, French III, and Journalism, because they were thought too hard for the new influx of students. The content of the curriculum changed. For example, the English curriculum for a student in this high school was as follows: A senior read English writers and poets; in the junior year, he read American authors; and in the sophomore year, he analyzed one great nover and other readings. The freshmen groups reviewed grammar and read from books of English and American authors. All of this changed drastically. It was only the Alpha classes that maintained this curriculum. The remedial classes which were one hundred percent Black students received a watered-down curriculum which had no advantages for them then, or in the future.

Lined up on the walls of all remedial classrooms were books that

\textsuperscript{10}Ibid.
had been purchased about Joe Louis and Hank Aaron, Kangaroos in Australia, and other such topics; the reading level of this material was sixth grade. There were no learning packets that gave students information on how to pass college board examinations or to enter college.

If any changes were to be made in this newly accepted procedure, it would have to be done individually. Most of the school personnel agreed that it was the best way to help the new kind of student. The new kind was black in color.

A few of the English teachers joined together and decided not to use any of the books lined on the walls for remedial classes, but to teach from the same texts that they had used before. It was a great challenge for this group to construct ways to make all that they taught relevant to the times and to the lives of the students.

David Copperfield, Silas Marner, Romeo and Juliet, poets and writers became living creatures in the classroom. It was fun; it was teaching. The methods and approaches changed, but the results of the testing and the students' desire to know far outweighed all the time and energy it took to innovate. To innovate, for the group, meant to teach not one structure but a combination of structures.

The group of teachers learned that it does not matter what curriculum is used; students can be stimulated to want to know and inquire and gain information about what you teach. The group assessed, if you categorize whatever discipline that you teach by using methods, as resemblance or analogy and difference or
contrast, that it will produce thinking from the students, because they can always include some of their experiences into the method. The importance of teaching, of course, is to stimulate learning and there is never a time when this cannot be done, if the instructor is committed, concerned, loving and knowledgeable.

The question is, what happens when educators innovate? Very often those who do innovate become victims of an old colonizing technique—the technique of divide and rule. An innovator within the system very rarely finds sympathetic ears from the administration, nor will other educators believe that they too can do the same thing or recognize that change is possible.

David Cooper, in the book, *The Dialectics of Liberation*, has grasped the idea succinctly when he said:

Innovators in the field of education, psychiatry, all the arts and sciences, have been atomized, split off from other people doing much the same thing in some other area. In this way, we lay ourselves open to the strategy of engulfment into the monolithic bourgeois bureaucratic system, with the consequences that we get ourselves invalidated and suppressed if we carry innovation too far.¹⁰

The weight of the Democratic institution seems heavy for those who want to change things, and the alternatives seem very limited. One can stay and emotionally die from the landslide which will inevitably occur when one attempts to innovate, which, during the

sixties, could be anything from going to jail for a parking ticket, receiving hate mail from anybody in this vast universe, who perceives you as moving too fast, or to cop out, quit--find some other way to serve. However, this group of educators in this particular high school stuck together until they saw the changes that they made individually in their classrooms take affect in the school culture. The group had unconsciously formed a paradigm, with the same values, ideas and beliefs.

The dismissal bell found members of this group very often seated at the desk with a number of students in the room talking about changes, about their day in school, the problems they encountered, curriculum changes or a number of other problems or ideas that were interesting to the students. It was at these sessions that the group, teachers and students, planned and initiated ideas for a Black history and literature course, to be implemented in the school. Other teachers were asked to help construct the curriculum. Students talked with the heads of both the English and History Departments. Some students talked with the principal, and still others went to the Board of Education. However, it was not until after this high school became a statistic in the unrest that was occurring at most inner-city schools, that curriculums were instituted.

Jules Henry said, in the book, *Culture Against Man*, "Schools nowadays encourage the child with gifts in mathematics and exact sciences. But the child who has the intellectual strength to see
through the social shams is of no consequence to the educational system."11

The struggle to innovate by educators continues along its course, as the aims for education and the aims for survival become synonymous.

Toward A Conclusion

Passion and ignorance have been too heavily mixed with fact, to provide the necessary changes in our culture, which directly affects our educational institutions. Scattered throughout the educative process are individuals who attempt to illuminate the meaning of education, but are cut down in their attempts, or cut off from those who wish to share in their interpretations of a meaningful education for everyone, and increasingly two roads diverge. It is by this ever-increasing divergence that we must measure the progress of education.

Every system is a work of art--a result of conscious, creative activity--and the educational system must reflect this character. Educators must clarify the problem of education and set up criteria or principles by which to determine what is good in human conduct, what is right in social organization, what is beautiful in art, in all things that relate to the essential condition of living beings.

These values must be organized around man's relationship to the physical environment, social environment, and to ultimate unknowns. The significance of taking this road is to examine and integrate these values as they enter into the lives of people through the channels of the school. By methodology, educators must undertake the study of the world order from the standpoint of subjectivity—of consciousness and become aware of the problems and deficiencies of studying the world order from the objective method alone.

The educational process must be founded upon a new generalization. What is man? This question must be transformed and raised to its highest level.

The other road in education which leads away from ourselves and into an abyss of selfishness, greed, oppressiveness and chaos, bound by tradition and language, curtails human freedom and leads to destruction.

The choice is humankind that two roads diverge, is not the question, but which road will the education of mankind follow; one that will eventually manifest the values inherent in human nature, or collective regression that leads to grave dissonance, destruction of mankind, himself, and the planet, his home.
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