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RESPONDING TO:

Who is Going to Raise the Village?
Taking Responsibility for the Education
of African American Youth

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By

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The Rev. Dr. Harold Dean Trulear argues that the State of Education in the Black community suffers from a lack of will: 1) The public will to educate the whole of American citizenry; 2) The will of the religious community to engage in public discourse on education that is not overtly self serving for the institutional church; 3) The will of families and communities to take seriously the efficacy of available historic capital; and 4) The will of African American youth to transcend their translation of the individualist, consumer-based ethics of the larger society, the so called hip hop culture and create a sense of personhood and community that reflects the common good.

Let us turn to Dr. Trulear's first argument: The public's will to educate the whole of the American citizenry.

It has never been the will of the majority of the American public pre *Brown v. Board of Education* to educate the whole of America's citizenry. As Alex Haley captures in his portrayal of his characters in *Roots* through his protagonist, Kunta Kinte, it was against the law for Black people to read and write during their enslavement. If caught reading, Black men and women were severely beaten, often killed. Except for the beneficence of a good master or his wife or a child or children of the master, enslaved Black people in general were vigorously denied the right to read, to learn. Frederick Douglas, a former slave, taught himself to read and became an exemplary orator by imitating the speech of his master. I hear the cries of "Kunta Kinte" as he is beaten by his white master because he refused to answer to his enslaved name, "Toby." And when the white missionaries taught the mythical heathen Blacks to read so they could save their souls, it was never meant for Blacks to achieve prowess in the intellectual domain; rather, they were to read the word of God so they could remain subservient and respond by saying, "Yessuh Master" and to refuse the urgings of Denmark Vessey

and Nat Turner to kill the master. When Thomas Jefferson meets with Benjamin Banneger, the black scientist, who as you know, invented the clock which kept time for more than a decade without losing time, Jefferson marveled at Banneger's achievement. Jefferson was quoted as saying "It is not the Negroes' race, but their circumstance that does not permit their achieving cognitively and demeans their ability to academically rise to the level of their white counterparts." It has been clear since the slave ships docked on American soil, that there has been no will on the part of the majority of Americans to educate the so-called "darkies." I have always thought that my vanilla "brothers" and "sisters" inherently knew so called Negroes could master any material they could master, but were afraid to allow such because of their fear of competition with these so called "inferior" dark people who might ultimately take their jobs. Moreover, as I often said to my all white debating team in Natrona Heights, PA in the sixties, "If we are so inferior, why are you so afraid of the passage of the 1964 Civil Rights Legislation?" Their retort would often be, "You can't make anyone like you," and my rapid fire response would be, "We don't care if you like us or not, we simply want to legally be able to go to the best schools, purchase a home in any neighborhood we can afford, eat in any restaurant and get a job for which we are educationally and experientially qualified to handle.

Carter G. Woodson says it well in his The Miseducation of the Negro when he describes how Blacks have been educated away from themselves, taught to hate their culture, people and believed that they had no history, no past. The miseducation of Blacks has created in Blacks the belief that he/she is inferior. So much so that Carter G. Woodson writes in his The Miseducation of the Negro, "If you control a man's mind, you can control his behavior. You won't have to tell him/her to go to the back door. She/he will automatically go to the back door and if there is no back door, he/she will make one." The white man's brainwashing of Blacks made them believe that sitting

beside someone white would somehow enhance their intellectual wherewithal. There was an absence of will on the part of the majority of the American citizenry to grant African Americans the legal right to attend public schools with their white counterparts. Despite this reality, many Blacks coveted the opportunity to attend School with their “vanilla” counterparts.

To document that there is a lack of public will on the part of the majority to educate the whole of the American citizenry, one finds in a report released by the Civil Rights Project housed at Howard University in 2001, that some 40% of the nation’s 7.9 million Black students still attended schools that were at least 90% minority. The report declared that three out of four Black and Latino students attended schools that were overwhelmingly Black and Latino. Overall, some 70% of Black students attend majority minority schools, the report concluded.

Massive resistance to any efforts to make school desegregation a reality quickly followed the 1954 Brown decision. Local officials shut down entire school districts to avoid desegregation in parts of the South and more than 100 members of Congress adopted the Southern Manifesto, vowing to oppose the 1954, 1955 Court decisions to desegregate with all deliberate haste.

“Impeach Warren” signs spouted along highways across the South in anger at Chief Justice Earl Warren, who engineered the unanimous Brown v. Board of Education decision. As a result:

- Intense debate occurred regarding school busing, education funding, affirmative action – measures aimed at fulfilling the Brown v. Board’s mission of equal educational opportunity for young people regardless of race.

- _ Be reminded that the first lawsuit challenging school segregation was filed in Boston in 1849 – Roberts v. City of Boston. The Black plaintiffs in that case, Roberts v. City of Boston, were denied the right to enroll their children in an all-white public school in Boston. The Massachusetts legislature outlawed racial segregation in 1955. Henceforth, the battle to desegregate remains a daunting one for Blacks and Latinos, the emerging #1 minority in America.

While many scholars argue that the achievement gap may have as much to do with out-of-school factors, such as parent expectations, peer culture, as in school factors, such as quality teachers and up-to-date facilities, I contend that the enslavement of African Americans and the perpetual reminder via every media that “white is right” has devastated a large portion of the African- American family’s ability to function in a psychological, sociological and spiritually healthy manner.

As further evidence that there is a lack of public will to educate the whole of the American citizenry, I submit that:

- _ Black and Latino students are more apt than White or Asian students to be clustered in poor School districts that do not allow them the same access to high-quality education as children who live in wealthier areas. And even when Black and White children are in the same school systems, they are often not in the same schools or classes. African Americans and Latinos are disproportionately placed in Special Education classes. (Thomas, 04)
- _ White students are disproportionately placed in magnet schools, advanced placement classes and Honors Programs says Franz Marshall, a civil rights attorney with the U.S. Department of Justice for more than three decades, in a speech he gave recently in Washington, D.C.

- “The quality of a child’s education should not be determined by the digits of their zip codes,” Dodd said in a statement he made to Congress in Fall, 03 (Chris Dodd, D-Connecticut).
- Fatah, U.S. representative, agreed saying, “After almost 50 years of law suits, presidential commissions, research studies and countless news stories, poor children in every state are still the least likely to get a quality education.”

In fact, the Intractable Self-Fulfilling Prophecies 50 Years after Brown v. Board of Education are alive and well.

The will for most still does not exist according to

Rhonda S. Weinstein, Anne Gregory, and Michael J. Strambler at the University of California, Berkeley who wrote: “The Civil Rights struggle for equal educational opportunity has yet to be achieved at the start of the 21st Century.” Inequality persists but problem and remedy are reframed – from integrating schools, to ensuring equal access in resegregated settings, to closing the performance gap (R.S. Weinstein, 2002). Complex multi-layered and interactive negative self-fulfilling prophecies create or perpetuate educational inequities and unequal outcomes. Society has failed to grapple its entrenched roots in the achievement culture of schools. If this insidious dynamic is to be changed, an educational system that sorts for differentiated pathways must be replaced with one that develops the talents of all.

Yes, what John Dewey wrote in School and Society (1899) is absolutely correct: “What the best and wisest parent, black, white, brown, red, yellow, wants for his own child, that the community must want for all its children is a quality education. Any other ideal for our schools is narrow and unlovely; acted upon, it destroys our democracy.”

Kenneth Clark, the great African American psychologist, wrote: “If a child scores low on an intelligence test and then is not taught to read because he has a low score, then such a child is being imprisoned in an iron circle and becomes the victim of an educational self-fulfilling prophecy.” This he punctuates in his “Educational Stimulation of Racially Disadvantaged Children” in 1967.

While it has been my contention throughout my response to Dr. Trulear that the majority of American public lacks the will to educate the whole of its citizenry, there have been several successful waves of federal legislation and court decisions which expanded access for educational opportunity. These included Title I of the Elementary/Secondary Education Act in 1965, Title IX of the Education Amendments Act of 1972 (gender equity), *Lau v. Nichols* in 1974 (linguistic minorities), and the Education for All Handicapped Children Act in 1975 (children with special needs).

Proposed Remedies such as: Busing, White Flight, Implementation Delays, Successive Court Rulings that diminished access to Quality Education are inherent in these so-called remedies. The mandate fell short. An exacerbated income and wealth gap between African Americans (as well as Latinos and Whites) intensified residential segregation, resulting in the growth of large under-funded urban schools that serve primarily ethnic minority students, with fewer dollars, poorer facilities and fewer instructional resources and credentialed teachers (Belts, Rueben and Danenberg, 2000; Charles, 2003; Orfield, 1996; Rury and Mirel, 1997). What else can one expect when at the root of the problem is unadulterated racism!

- Keep in mind, access to integrated schools did not insure a quality education for all children or freedom from prejudicial treatment. Even when Blacks and Whites were educated together, a pernicious and daily re-segregation occurred within schools and classrooms. African American children, among other groups, continue to be over-represented and locked into the lowest and least stimulating tracks of the educational system (Losen and Orfield, 2002; Miller, 1995).

In what Meier, Steward and England (1989) called “second generation discrimination,” an African American student today is three times more likely than a white student to be placed in special education. 3.2 times less likely to be placed in a gifted class, and twice as likely to be punished or suspended. Access to services such as remediation and bilingual instruction did not carry with it integration into the mainstream of a challenging, supportive and inclusive education (Garcia, 1993). Further, despite some progress, the achievement gap in test scores, grades, high school completion and college graduation rates remain uncomfortably large – jeopardizing everyone’s future, not just the future of Black, Latino and Native American youth, who in 2025 are estimated to constitute 46% of the school population (Kao and Thompson, 2003).

The tragic reality is that schools are more racially segregated and more unequal now than they were prior to Brown. This fact remains: African American children, among other children, still face an unequal opportunity to learn.

As it pertains to educational quality, the struggle for resource equity has been renewed in cases such as *Williams v. California* (2000). The plaintiffs, one million pupils or one in six California students, argue that education on equal terms means equal access to education basics – qualified teachers, proper instructional materials, and decent, uncrowded school facilities (Oakes, 2004). Shiny textbooks that stimulate the “highs” with critical thinking and bore the “lows” with drill and memorization will likely fail to do the job.

Re-segregation of children by race within classrooms and schools may, in fact, have done more harm than did attendance at segregated schools.

May we speak for a moment about NCLB, No Child Left Behind Act, 2001 – The law has failed to address the conditions under which higher expectations could reduce the achievement gap (McNeil, 02). Although high standards were set with all but government held accountable, equal and optimal means to reach these standards were not provided – half the expectancy equation. Without greater resources, high standards and punitive consequences reflect unjust treatment of children, the nation’s most precious assets. The law heightens the salience of so called achievement differences in labeling children, teachers and entire schools as under-performing and it offers ineffective and push out consequences like grade retention, failure to graduate and school closure. These elements intensify a sorting achievement culture, likely to magnify negative self-fulfilling prophecies – the wrong expectancy equation. From segregation to re-segregation to exclusion, there is still far to go in terms of putting in place a school culture that seriously develops the talents of a diverse population of children.

How do we change the “Will” of the Public?

1. Develop a talent-development achievement culture. Such a culture puts motivation to learn and caring human relationships at the heart of a deeper more reflective, and broader learning. It builds on research findings about agency and self-efficacy (Bandura, 2001) and beliefs about a malleable intelligence (Dweck, 2000).
2. Foster learning goals (Midgley, '02), intrinsic motivation (Covington, 1999) and self-regulation strategies (Corno, 1993).
3. Uses status equalization (Cohen and Lotan, '97) and cooperative learning methods (Slavin and Cooper, '99).

4. Teaches to and assesses different kinds of ability, such as capitalizing on analysis, creativity and practical thinking (Steinberg, Torff and Grigorenko, '98) and on multiple intelligences (Gardner, '83).

Teaching methods based on these alternative assumptions create conditions that substantially and inclusively develop abilities the first time around instead of relying on more expensive and less effective treatments later.

I continue by sharing the following information with you:

- _ The great challenge, as Sarason ('71) has long warned, is to understand and support the change of social settings, both in classrooms and in schools. This will require going beyond the generation of empirically validated effective practices and the scripting of teacher practice to grappling with the organization in which policies and practices must be coherently implemented to meet local needs.
- _ Teachers as well as students need these challenging and supportive conditions for their own development (Sarason, '04).
- _ Scarce opportunities for challenge can also become more plentiful when teachers team teach, have adequate prep time, and participate in teacher-driven as well as university-partnered professional development (Darling-Hammond, Aness, Ort, '02).

Implications for a Policy which creates a WILL to educate the whole of American citizenry includes the following:

- _ Need change in public understanding and political will – ending the privilege of some and providing others in what American Society calls a “universal” schooling. Policy efforts must be directed toward supporting the development

- of equitable and excellent classrooms as well as schools, monitoring deeper indicators of opportunity to learn, and assessing a broader array of more meaningful outcomes.
- _ Accountability must be shared and interactive.
 - _ Outcomes are meaningless without the opportunity to learn, and this holds true for teachers and principals as well as students.
 - _ Federal, State and local policy must provide coherent incentives and sustained supports for enriched schooling environments for all children. Incentives might focus on:
 - Fiscal equity of all schools;
 - Diversification of the teaching force;
 - Commitment and training to work with poor, ethnic minority students;
 - The development of effective models;
 - Teacher collaboration and staff development. Teachers who trust, know, value and help students.
 - Partnerships (across districts, business, university, and community) that increase enriched learning opportunities.
 - Help – Early, fluid and non-stimulating, full membership in an inclusive school.

With these opportunities in place, students would gain proficiency yearly as serious readers, expository and creative writers, historical thinkers, hypothesis-testing mathematicians and scientists, gifted artists, and thoughtful leaders. High school graduation and college completion rates, career choices and educational attainment would no longer be linked to race or income.

If the unmet promise of *Brown v. Board of Education* is to be realized, the “social fatalism” identified by Merton (1948) must be rejected and wider and deeper changes made. Merton argued that negative self-fulfilling prophecies are not inevitable. He writes, “It is only with the rejection of social fatalism, implied in the notion of unchangeable human nature that the tragic circle of fear, social disaster, and reinforced fear can be broken. Ethnic prejudices do die – but slowly. They can be helped over the threshold of oblivion, not by insisting that it is unreasonable or unworthy of them to survive, but by cutting off their sustenance now provided by certain institutions of our society (p. 210).

This lesson holds true for severing the roots that sustain inequality of educational opportunity.

To continue my response to Dr. Trulear, I offer the following information regarding the Public Will to educate the whole of African American citizenry. The *Milliken v. Bradley* '74 decision, *Dred Scott* and *Plessy* were the Supreme Court's most destructive rulings in the nation's history. In *Milliken*, the Court by 5 to 4 struck down a metropolitan desegregation plan ordered by a district court to remedy the intense segregation of Detroit's public schools. What made this decision so regressive is that such remedies are the only means available to desegregate the public schools of many of the Nation's largest cities (Orfield and Eaton, 1996; Pettegrew, 1975, 1981).

There was no evidence of will to educate those who most needed education in 1896, 1901, 1921, 1940, 1950, 1951, but now the most obvious sin occurs today. Between district segregation is now by far the major component today in metropolitan school segregation (Clotfelter, 2004, p. 120). By ignoring this reality the Court gave its blessing to having the boundaries between largely minority central cities and white

suburbs act as racial Berlin Walls. But the Berlin Wall came down in 1989 and today there is one Germany. These Berlin Walls, bolstered by continued racial discrimination in housing, have only grown stronger and divided America. The Milliken decision abandoned the Brown decision holding that separate schooling is inherently unequal – a holding firmly supported by research (Braddock, Crain and McParlland, 1984; Orfield and Eaton, 1996).

Let's examine the will of our most conservative Supreme Court justices: Justices Anthony Kennedy, Sandra Day O'Connor, Rehnquist, Antonio Scalia and Clarence Thomas.

- _ In *Zelman v. Simmons* (Harris, 2002), these justices put the finishing touches on their dismissal of Brown by allowing public monies to go to private and suburban schools through vouchers. These five justices showed no concern that these private schools would remain selective in their student bodies, be unaccountable to the public, and enhance racial segregation.
- _ If there is anything understood in social science, it is how intense housing discrimination created the nation's residential apartheid (Massey & Denton, 1993). It is unfortunate but hardly "natural."
- _ The basic question becomes: What do Americans want in the future: a racially divided or united nation?
- _ Black children from desegregated schools, when compared with Black children from segregated schools are for better or for worse, depending upon your perspective, more likely later to:
 - Attend and finish majority-white colleges.
 - Work with white co-workers and have better jobs.
 - Live in interracial neighborhoods.

- Have somewhat higher incomes.
 - Have more white friends and contacts and more positive attitudes towards whites.
- _ Whites from desegregated schools are more likely to have more positive attitudes toward Blacks than are comparable whites from segregated schools.
 - _ To the question: Why does sitting next to a white child in school benefit Black youngsters? The answer is: Desegregation enables African Americans to break through the monopoly that white Americans have traditionally had on informational flows and institutional access. Researchers have identified several interrelated processes underlying this phenomenon (Braddock and Dawkins, 1984; Wells, 1995). These processes mirror the harsh fact that life chances in America flow through white-dominated institutions.
 - _ A recent meta-analysis found that 95% of 714 independent samples show that inter-group contact reduced prejudice (Pettegrew and Tropp, '04).
 - _ Familiarity leads to liking.
 - _ Contact typically has positive effects even when the situation does not meet Allport's ('54) four optimal conditions: equal status, no inter-group competition, inter-group cooperation and authority sanction. These factors facilitate the reduction of prejudice but are not essential. Desegregate schools, which do meet these conditions, truly integrated schools do yield more positive benefits.
 - _ Desegregation contributes to learning and enhances opportunities in the wider community.
 - _ With desegregation – Blacks gain access to formerly all-white social networks.
- Thus, we must:
- Rekindle the spirit of Brown v. Board of Education
 - Prevent further re-segregation.
 - Improved present plans for desegregation

Americans should rededicate themselves to the goals and vision of an integrated America – a nation that utilizes its diversity not for conflict but as a cultural and economic asset. The nation must not slip back into the full Plessy mode of court-sanctioned racial segregation. After all, what's so difficult about Brown's profound six-word insight: "Separate educational facilities are inherently unequal."

Let us look at Dr. Trulear's second major argument. In response to the lack of will of the religious community to engage in public discourse on education that is not overtly self-serving for the institutional church, I reluctantly say, "AMEN."

The "church" has not in my opinion emulated the courage, stamina, will and bravery of the symbol of Christianity, Jesus. Wasn't it who said, "Let ye who have not sinned cast the first stone?" Didn't James H. Cone, the brilliant black theologian, write in his *Black Theology* that "Jesus was Black" because he had had the Black experience? There was no room for him in the Inn, the Holiday Inn. He was born in a manger because Mary and Joseph were denied access to the traditional boarding house. Jesus, the symbol of Christianity, and an advocate of Love, Turn The Other Cheek, Peace, weeps as he observes man's inhumanity to man. The Church must stand up, speak up, keep up because it is fed up with those who act up, cut up, slack up and do not follow up, work up with and for those who are hung up on their hang-ups. The Church must symbolically and experientially resurrect itself and engage in the appropriate discourse for educational change for all – Blacks, Whites, Brown, Red, Yellow – poor under-served people. The Church in large part has abandoned its role in the fight for freedom, intellectual liberation and the equality of access to education, housing and employment.

The sprawling mansions of the preachers who preach the gospel for a price, save a soul for a cost, baptize children for a fee, start church by requiring the presentation of one's W-2 form violates the tenants of Christianity and the traditional role of the church.

Certainly, I'm not suggesting that all churches behave, per se, but I'm simply punctuating the need for advocating a Christian church renaissance so that the institution designed to serve the people will not consider having satisfied its mission by only sponsoring a soup kitchen and failing to uplift its people educationally, socially, morally and spiritually.

To Dr. Trulear's third argument that there is a lack of will on the part of families and communities to take seriously the efficacy of available historic capital, I will simply respond by reminding him and this audience that families in general and black families in particular are in serious disarray. As you know, 50% of all marriages end in divorce; 60% of all second marriages end in divorce. In the Black family the emerging familial pattern is the unmarried grandmother, her daughter and her daughter's children. (Ladner, 1982) All, without the benefit of a father present in 80% of the homes in Urban America where most Blacks live. According to Julius Wilson, author of The Truly Disadvantaged and James McGlee's "Running the Guantlet," there are 17 acceptable Black women for every acceptable black male. Black women, according to the brilliant Black sociologist Joyce Ladner writes that Black women will spend 1/3 to _ of their lives alone. Black women begin to see the absence of available Black men when they are in their teens. White women see the absence of available white men when they are in their mid to late twenties allowing them access to available white males for ten more years than African-American women have access to "acceptable" Black men. 80% of inner-city Black families are without the benefit of a male living in the home. The psychological damage to children and the woman is insurmountable.

The family unit is the Rock on which one stands. If it is impotent and spiritually lacking, how does one/ones take seriously the efficacy of available historic social capital. When families suffer from the “slings and arrows” of outrageous fortune, how do communities rail against inferior educational systems. Families are the community!!!

Dr. Trulear’s fourth argument: the lack of the will of African American youth to transcend their translation of the individualist, consumer-based ethics of the larger society, the so-called hip hop culture and create a sense of personhood and community that reflects the common good.

When the family is weakened by societal inequities, one tends to look at self because he/she only has control of self – looks inward for comfort – experiences the external world and realizes that in the world in which he/she lives, mite makes right and green power rules. Everywhere our youth look, they see squalor, mistrust, distrust of others, hypocrisy. From their perspective, money will solve all of their problems. Since they have easy access to sports – basketball and football - TV, Music and they know somebody who knows somebody who “made it” in the world of hip hop music and they want to be like LL Cool Jay, Nelly, Lil-Kim, Alicia Keyes (R&B), 50 cent (R&B), Lloyd Banks and Kanye West (G Unit), Little John, Art Kelly (R&B), Usher (R&B), Beyonce, Jay-Z, P. Diddy, Ludacris, KRS-1, NAS, Outkast, Little John and the East Side Boys, Foxy Brown, Dr. Dre, Snoop Dogg, ODB, because they are a member of the exclusive have money hip hop and/or R&B groups. No matter that a number of the Hip Hop Icons really cannot sing, use standard English, may not be taking care of their offspring, act out obscene visual gyrations that demean male/female relationships because they are only responding viscerally; do not appear to know the difference between making love and having sex or that the male anatomical unit is a gland, not a

muscle, and does not need exercise. Thus, it is not the will but their only way of expressing self that allows them to accrue, reap monetary benefits. Moreover, our youth do not have good examples to emulate. There is a growing core of youth, black, white, yellow, brown, red, who are growing up not only without the presence of the father in the household, but they don't know who the father is. Sometimes the mother is uncertain. As it pertains to a sense of personhood, it is about the Hood. Unless the community Church resurrects itself and experiences salvation in the real sense, to whom will the fatherless and sometimes motherless/families' youth turn? Obviously, all young folks have been affected by the Hip-Hop Culture – It is the African-American Youth via Rap who often perceive that this route to fame and fortune is their only one. Often, because success in the realm of academe has not been realized. Rap is their Out. The Hip-Hop Culture is the world to which they can relate because as Estella Mara Bensimon writes in her Critical Multiculturalism (1994), “Rap/Hip Hop represents the world of those who sing or speak these verses. Rap and the Hip Hop culture often represent “The People’s Chorus,” and symbolize their inner city/suburban world.”

Never forget that the former Justice, Henry Brown, wrote “The Object of the 14th Amendment was undoubtedly to enforce the absolute equality of the two races before the law, but in the nature of things it could not have been intended to abolish distinctions based upon color, or to enforce social, or distinguished from political equality, or a commingling of the two races upon terms unsatisfactory to either.”

1954 – The Court’s opinion granted that it might be possible with segregation to achieve equality of “tangible factors” – things that money can buy – but the Court rejected the idea that separate could be equal or that laws maintaining segregation would provide equal protection under the Constitution.” Informed by the work of social scientists, including the Black psychologist, Kenneth Clark, as you heard me refer

to earlier, the justices wrote the following about the harm that segregation does to Black children:

- _ To separate them from others of similar age because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.
- _ Brown was not merely about equality of resources; it was also about hearts and minds and status in the community.
- _ The Court aimed to challenge white supremacist ideology and the moral injustice of forced segregation.
- _ They hoped by giving Black children access to the schools and classrooms where white children studied would help to equalize educational resources and academic outcomes.
- _ Unfortunately, most of the integration that took place in the South took place after the Civil Rights Act of 1964 and after other court orders took effect in the late 60's and early 70's.
- _ James Ryan writes: In sum, school desegregation and school finance litigation converged around money. That poor and minority schools will remain separate from white and wealthier schools because they are in different political jurisdictions appears to be taken as a given, and if anything, is reinforced by the fact that advocates are fighting over resources not integration.
- _ In the 1990's, courts began releasing districts from desegregation orders issued in the 70's. The likely result is that court-ordered desegregation will soon be only a memory.
 - War on Poverty introduced Head Start Program
 - Title I of the Elementary and Secondary Education Act (ESEA) of 1965 was intended to supplement academic resources for low-income children.

- 1994 – Federal legislative reforms encouraged support for students across all grade levels and whole school reforms in high-priority schools and an increased emphasis on accountability.
- There have been no studies between treatment and control groups probably because it would be unfair to the control groups.
- _ Gains are likely to be greatest among younger children.

Negative Effects of Brown include:

- _ Spatial Proximity Myth advanced by the Brown 54, 55 decisions “Black Children could not learn unless in the company of white children” was paradoxical since the doctrine of racial apartheid was (inadvertently) disestablished.
- _ Today’s entering college freshmen are becoming libertarian humanists who have thankfully, lost the proper Western “sense of shame” associated with race mixing that prevented earlier generations – black, white, and other – from seeing themselves as family members of a global village, instead of parochially as members of a skin color or other narrow class of cognizing primates.
- _ Grant D. Venerable, II, Ph.D. in Physical Chemistry from the University of Chicago, reached a different conclusion than the Supreme Court: No child could learn holistically or in-depth unless spatial proximity to a critical mass of classmates from the most diverse ethno-cultural, socioeconomic, political or gender background. Dr. Venerable continues by writing, “It was this capacity for mastering complex information and knowledge unification and knowledge application to a broad array of subject fields that was unceremoniously and tragically dumped during the actual implementation of school desegregation.”
- _ Dr. Grant D. Venerable writes in the October 6, 04 issue of the Temple University Faculty Herald in his “Politics, Pedagogy, and Paradox – The 50th Anniversary of Brown v. Board of Education 1954-2004 that desegregation was

often called “integration,” a cruel misnomer for what actually happened/occurred, since “integration” from the Latin for integer, means a whole of disparate parts. It was a cruel, but perhaps expected, outcome of such a sweeping Court decision – to desegregate in a way that still maintains intact the more important doctrine of white supremacy. This was a pervasive ideal that mandated the closure of the formerly Black schools, the firing of Black teachers and administrators and the reassignment of the Black children to the formerly white schools – all in the fulfillment of new, spatial proximity to whiteness.

Dr. Grant D. Venerable continues by writing: “Few observers would have ever imagined that the Southern African-American pedagogy that was unceremoniously uprooted in the bumptious aftermath of *Brown v. Board of Education* possessed the very epistemological nutrients now missing in action in the current standards – based and standards testing fixation. Few would have predicted that the rich, holistic nutrient base offered by the old African American, southern universalist pedagogy is the very strategy that all youngsters now need to survive and thrive in the bioinformatic and telecommunications era – when knowledge increases in accordance with Moore’s Law in volume and complexity at a dizzying pace. Without the structured whole character of the Old Black American pedagogy, who would have dreamed that all youngsters now in peril of not surviving in their own future, because they cannot organize, sort and make sense of the coming tidal waves of information yet to come?”

Dr. Venerable goes on to tell us that *Brown v. Board of Education* handed us the demise of race as it had been unscientifically constructed and selectively applied. But it has also left us with the bitter fruit of loss – namely the loss of the very intellectual

nutrients that might now nourish all youngsters, irrespective of cultural and biological heritage.

We must not forget, Not Spatial Proximity, but the actual benefits come primarily from access to the resources and connections of institutions that have always received preferential treatment, and from expectations, competition and values of successful middle-class educational institutions that routinely prepare students for college.

Fifty years later African Americans are still at the bottom of the totem pole. They continue to be “the last hired and the first fired.” Last in academic achievement, highest rate of death from cancer, heart attacks, diabetes, most apt to have multiple medical problems, shorter life span, more homelessness, less well educated, unstable home life. We must resurrect the Brown v. Board of Education intent.

Is the attainment of the intent of Brown an unfinished journey? How much longer will it take to narrow the gap among the various ethnicities in America?

I submit that America should embrace the Historically Black College/University model whose graduates have performed at the highest levels.

- _ Presently, there are 12 million Blacks in undergraduate higher education.
- _ HBCUs are educating 220,000 African Americans.
 - 15% of total number in colleges and universities
- _ HBCUs graduate 30% of all graduates with B.A., B.S. degrees.
- _ HBCUs have produced 75% of all Blacks with earned doctorates.
- _ Hocus produce:
 - 46% of Black Business Executives
 - 50% of Black Engineers

- 80% of Black Federal Judges
- 85% of Black Doctors

To Dr. Trulear's query "Who is Going to Raise the Village?" I answer; we are if we can create in the Public the Will to educate the whole of American citizenry. We are if we can get the will of the religious community to engage in public discourse on education that is not overtly self serving for the individual church. We are if we transform the family and get them and the broader communities to take seriously the efficacy of available historic capital. Finally, we are if we can resurrect the will of African-American Youth to transcend their translation of the individualist, consumer-based ethics of the larger society, the so called hip hop culture and create a sense of personhood and community that reflects the common good. There are real solutions to equalizing educational opportunities – 50 years after Brown v. Board of Education – It is simple! Make resources available to schools which serve African-Americans, other minorities and Caucasians who live in the impoverished sections of our great cities and rural America. Not to do so eliminates one fourth to one third of the potential intellectual status of American people.

Let us, you and I, resurrect the will to educate all of America's citizenry.