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# Comparative Analysis of the Relative Similarities and Differences in the Educational Systems of United States and South Africa Facilitating or Impeding Educational Mobility

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COMPARATIVE ANALYSIS OF THE RELATIVE  
SIMILARITIES AND DIFFERENCES IN THE  
EDUCATIONAL SYSTEMS OF UNITED STATES  
AND SOUTH AFRICA FACILITATING OR  
IMPEDING EDUCATIONAL MOBILITY.

Presented to the

Graduate Faculty  
University of Nebraska  
at Omaha

In Partial Fulfillment  
of the Requirements for the Degree  
Specialist in Education

University of Nebraska at Omaha

by

A'Jamal-Rashad Byndon

April 1985

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## Chapter I

### Introduction

A crucial role of education is the function of transmitting culture and prepare the young for a vocation and assuming a productive role in a social system. In some cultures, education provides means for earning a living. For example, education to many Africans (Foster:1980), is viewed in very pragmatic and instrumental terms. The reason for going to school is necessary to obtain suitable employment. Education as a liberal framework is foreign to most Africans.

Sometimes the process of obtaining an education paints the picture that the social and occupational goals have been subverted dramatically. Schools have not proportionally contributed to equal employment or influenced low social-economic class upward mobility. One such organization points out that:

Education is used to help perpetuate segregation and domination by preparing Black children for economically and politically subordinate positions in society (I.D.A.F.: 1983).

Furthermore, another author looks at this very issue by saying:

Not only would Blacks learn the skills necessary for participation in the capitalist mode of production; they would acquire, through the particular form of schooling provided for blacks, an ideological orientation geared toward appropriate work attitudes such as diligence and punctuality, the operation of colour-caste system, and their subordinate position in the social relations of dominance of subordination in South Africa (Christine & Collins: 1982).

Given a pragmatic orientation, numbers are a measure of success of "justness" of the system? A "just" system would provide equal education for all groups. A "just" system would make certain status occupations accessible and would reflect proportional representativeness. A "just" system exists when the political, economical, and occupational levels are democratic, i.e., meaning all people have an opportunity to equally move up or down the stratification ladder because of merit. A truly equal system would facilitate the propagation of each group regardless of racial or social background.

How effective are the South African and American systems for accomplishing equal educational opportunity and access to status occupations? The schools are perceived to be an important link in eradicating poverty. Even with the help of the remedial programs such as Headstart, Bilingual programs, and preparatory courses for the disadvantaged, it is a widely held belief that upward mobility is possible with the present education. Education is viewed as a chance for low-income groups to achieve the good life. The hopes of the underclass students can be summarized with the quote in

American Education:

The poor grow up in surrounding that are limited in terms of intellectual training: an absence of books and magazines in the homes; poor housing, diet, and medical care; and lack of peer-group interest in learning all might account for poor performance on intelligence tests. This approach suggests that the schools can act positively to overcome differences caused by social and cultural conditions (1982, pg. 56).

The openness of a system is dependent on characteristics of caste, brainwashing, and miseducation. The net result is that there is a lack of mobility, either economically, socially and employment opportunity.

In Schooling in Capitalist America, they say:

The education system trains people to make positions in economic life by patterning its own social relationships after those of the office and the factory. Thus, the respective aspects of schooling are by no means irrational perverse but are, rather, systematic and pervasive reflection of the economic reality (Bowels and Gintis:1976, pg. 251).

In most societies, education is a tool for transmitting and socializing culture. It provides the foundation for independent learning, and the means for earning a living. While it is more often written that education's primary responsibility is to preserve and increase democracy as a matter of deliberate policy.

Even education for a slave should provide the means for his liberation. If we accept the premise that education is an equalizer, then the logical conclusion would than have us to accept the role of education as a tool for upward or equal stratification of each group. Education should prove to be the vehicle for the propagation of the particular group. A Mosarwa (Bushman) living in the Kalahari Desert would be foolish to allow himself to be taught by outsiders to live in his particular environment. An educational mistake could lead to the extermination of that culture. Culturally, an educational system is geared to the continuation of a particular group. To bring this into sharper focus, a group should make sure the role of their education will sustain the existence of their group in the context of the changing economy of the community or nation. It must also ensure the assimilation and participation of the group into the society.



This does not mean the group will lose its distinct culture and group identity, but merely, the group will socially and politically enjoy the same relative status of other groups within that social niche. When the word assimilation is introduced, too often, many feel that the more powerful or dominate group in this context literally swallow up the smaller groups. In the context of this term, it means there will be those important attributes which will be maintained as to persevere the groups' characteristics. This is why it is so important for education to have an adaptable mode, so as to help each particular group.

Education has different meaning for various groups, nations, and cultures. The level of development determines the types of education which would be the most appropriate. A society with a high number of unemployed, or non-employed must have an educational system tailored to help individuals so that people benefit themselves as well as the total society. Education should be self-adjusting. Is education inflexible, rigid, and open for the few? Are examinations used to stop the process? Are some expected to subsidize the few, merely because they passed a exam, or adapted to the specification of the instructors? Were those who left the formal educational process not able to learn? Or was the system incapable of adapting? These are a few of the questions which the writer will explore during the course of this study.

Problem

In both South Africa and America, Blacks are disproportionately represented in occupational position of power, status, and prestige. A high percentage of Black students in South Africa and America are conditioned into thinking they are a component of European people and culture. The educational system in South Africa justifies the philosophy of apartheid as a normal, rational and stable aspect of society. In America, it can be argued a subtle process exists for the education of Blacks. Blacks have not made significant strides in reducing the occupational and income gaps between Blacks and whites. If education is the major vehicle for upward mobility, it might be inferred that education does not provide for upward mobility, but remains a reflection of a "status quo" of societies. Bowles and Gintis support this point with their remarks:

. . . the economic and educational systems possess fairly distinct and independent internal dynamics of reproduction and development. The process of incessant change within the economic system is a basic characteristic of capitalism. The educational system is rather less dynamic: Our schools and colleges, foundations and schools of education tend to promote a set of cultural values and to support an educational elite which reproduces and stabilizes these institutions through time (1976:pg. 236).

### Purpose

The purpose of this study is to trace the similarities and differences of the educational system of the United States and South Africa which facilitate or impede mobility in the society.

### Methodology

To to this, the researcher will look at four factors: Brainwashing, Miseducation, Caste, and Mobility. The role of the schools' contribution to the openness or closedness of occupations will be examined as indicated by the patterns of occupations. To compared the openness or closedness of the societies the researcher will;

1. Review the educational literature of South Africa and United States for indications of,
  - A. Miseducation
  - B. Caste
  - C. Brainwashing
  - D. Mobility
2. Contrast and compare the openness and closedness of the salient educational processes.
3. Review the occupational data of South Africa and United States to identify Black and white occupational trends.
4. Synthesize the relationship between the openness and closedness of the educational process and employment.

## Definitions

Brainwashing: Intensive indoctrination, usually political, aimed at changing a person's basic convictions and attitudes and replacing them with a fixed and unquestioned set of beliefs. Through formal schooling, the wrong act or process of imparting knowledge or skills, systematic instruction for the wrong purpose, and non-teaching.

Miseducation: Failure to provide with knowledge or training, especially the misunderstanding in the process of imparting skill or knowledge.

Mobility: Capable of moving up or down in the economic ladder. Marked by the easy intermixing or stratification of different social groups.

Caste: Any social class separated from others by distinctions of heredity, rank, profession, or the like. Each caste is distinctly separated from the other by restrictions placed upon occupation and marriage.

Closedness: Restricted, limited to a privileged class.

Openness: Readily accessible and to give access.

## Significance of the Study

This study will examine the question: (1) Why are Blacks in South Africa and United States not in positions of power? (2) What are the factors impacting on education, and occupational distribution by race?

This study should be helpful for professionals, teachers and other people in leadership roles to understand the issues and the behavior reflecting the existence of inequality in education.

### Delimitation

The delimitation is dependent upon the balance of literature in the University of Nebraska Library and information that can be obtained about South Africa or United States from appropriate and credible sources.

### Questions

The following questions will be answered to accomplish the purpose. In order to trace the similarities and differences in South Africa and American system of education, a number of direct comparisons should be made on significant questions.

- A. What is the description of the social conditions within South Africa for Blacks and Whites?
- B. What is the educational attainment of Blacks in South Africa?
- C. How does that compare with whites?
- D. What is the economic status of whites/Blacks in South Africa?
- E. What are the occupational categories that Blacks and whites hold in South Africa?
- F. Is there a relationship between education, occupation and economic status in South Africa?

As in the case of the United States, the same questions will be answered such as to determine the initial concerns.

- A. What is the description of the social conditions within America for Blacks and whites?
- B. What is the educational attainment of Blacks in America?
- C. How does that compare with whites?
- D. What is the economic status of whites/Blacks in America?
- E. What are the occupational categories that Blacks and whites hold in America?
- F. Is there a relationship between education, occupation and economic status in America?

#### Organization of the Study

Chapter	I	Introduction
Chapter	II	Socialization Process and Social Mobility
Chapter	III	The Social and Educational Conditions for Blacks and whites in South Africa
Chapter	IV	Caste
Chapter	V	Brainwashing/Miseducation
Chapter	VI	The Social and Educational Conditions for Blacks and whites in the United States
Chapter	VII	Summary, Conclusion and Recommendations

"Ngwana yo o sa Lenleng o swela tharing"

The child which does not cry, dies in its mother's carrying skin.

A Setswana Proverb

## CHAPTER TWO

### Socialization Process

A high percentage of Black students in South Africa and America are conditioned into thinking they are a component of European people and culture. Blacks did not arrive at this condition over-night, but through the socialization and education process they were conditioned over a long period of time. Blacks constitute the lower class of their respective society. Based upon the results, an observer may think a calculated plan exists for the non-education of Blacks. Even at an integrated school, it seems apparent that an unequal education policy exists. This is demonstrated by test scores, course selection by Black and non-Black students. Despite the fact that Blacks constitute the majority of the population in South Africa, the disproportionate representation of Blacks in position of power, status, and prestige remains low.

In America it appears that an elite sorting mechanism is able to "weed out" certain groups in a more diplomatic manner, while South Africa makes no pretence about its purpose. In fact, the level of educational and social development, as measured by the number of its group members in professional position may reflect policy.

A very high percentage of Blacks in South Africa and America are engaged in menial jobs. The concern is how did Blacks in both South Africa and America come to be over-representative in menial jobs? The answer might lie in the general philosophy Blacks have in regard to education, in conjunction, to the pliability of the systems to include them within various occupations.

Many parents have made investments in their child's education with the expected outcome that it would someday provide certain benefits to the family. Most poor parents want their children to go to school and are less concerned about what they will learn, but about the certificate and money they will earn (Illich:1970,pg. 29). It is implied that when the mother sends her children to school, the school will provide sufficient education for movement into another economic stage. However, if that family happens to be in a low-income group this is often not the case. Ogbu (1983) in an article which appeared in Society, a publication dealing with social issues, reiterated the theme of education in most societies. He says:

. . . regardless of the rhetoric of educators and "philosophers" of education, schools in such societies are designed to recruit people into the job market. Schools recruit people by teaching children beliefs, values, and attitudes that support the economic system; teaching them the skills and competencies required to make the system work; and "credentialing" them to enter the workforce. In the course of their schooling, children develop appropriate ideals or "cognitive maps" of the structure of their economic system--how it works and how to get ahead in it. They help schools succeed by accepting and internalizing the supportive beliefs, values, and attitudes of the economic system as well as by learning the skill and competencies taught by the schools (pg. 75).



Black comprehend that it is natural for them to be the underclass in their environment. An analogy of the education could be made, similar to what happens when a doctor prescribes certain medical drugs to alliviate or cure certain diseases and the pharmacist reduces the doseage by one-half--the illness is not cured or else the illness is prolonged. Education is one method used to control and destroy the importance of Black culture. Braddock II, quotes:

Education is the primary instrument used to instill consciousness. The education process that (Blacks) are forced to undergo demands a commitment to white standard and values. It insists that we become white of mind if not of skin, and that our commitment be to the assumptions, nationalist (Russel:1969, pg. 44).

Many schools in America and South Africa incorporate these tactics within the classrooms. Many Blacks are often educated to accept inferior life styles without attempting to correct that situation. We only need to look at the attitudes and values of many Black students in order to see the results of this statement. It is this intellectual rape of the Black mind which creates the future failure of Blacks in America. This might be traced to why there are few middle-class Blacks working as volunteers, or in helping capacities or on boards and advisory committees in Black organizations. Nameiy, because of their ideology of separation from their communities. In The Western Journal of Black Studies, Howard Ross (1983), in his book review of Marable Manning publication pointed out:

Marable believes that the problem with contemporary middle class leadership is that most of them are descendents of the house slaves and not the field slaves. Furthermore, according to Marable the bankruptcy of the Black middle class leadership can be seen in their ineffectual response to the present Administration's attack on poor people. Black leaders have been ineffective and relatively silent in the face of the President's budget cuts (pg. 59).

Many of these Blacks would rather be in token positions with a three piece suit wrapped around their bodies than helping in the struggle. Many Black individuals have a serious ideology separation from their communities. One of the major issues in education which illustrates this control is the busing issue. Busing is an example of isolation of Blacks from their communities. We should remember being the only person of color in a room full of whites take a bit out of one's personality over a long period of time. The writer does not mean to imply that children are so weak that merely sitting in a room with white students, their personality evaporates; what happens is that a particular student is put in a defensive situation. This happens because the way children are taught and the method by which it's taught, and the way the teacher relates to the child. If we look at many young Black children; put into the classrooms with children who have no semblance of their culture and values then we can see how this shaping starts to take place. Multiply that, by, 180 days per school year; then multiply that by the length of the academic training and we can see why and how Blacks are kept in second-class positions.

teacher  
with face p 16

In a sophisticated sorting system those who do not make it are supposed to believe it is their fault. It is no accident that those who graduate from elite schools or universities have a higher potential earning than the graduates of the average high schools or universities in spite of taking the same number of university or high school courses. Often politics beyond one's control shape the outcome. If that person is Black, in a color-caste system, he or she can expect a much lower income. Paul Fussell, in

The New Republic state:

The educational system has been effectively appropriated by the upper strata and transformed into an instrument which tends to reproduce the class structure and transmit inequality (1980).

Even in cases where there are chances for the system to support the new emerging class of 'advocates' the state quickly negates their opportunities of advancement by not providing protection against the aspects of institutional racism.

Going back to the point of differential earning, based upon status of the institution. The comparison can be made with white students graduating from universities with majors in tepid subject areas, only to land powerful jobs in prestigious companies mainly because of family connection. But for members of the undercaste, in spite of similar degrees, they are faced with the added factor of many weeks of payless Fridays. It is naive to expect the market control by one group to provide justice to members from other groups.

Living in a segregated system, they (Blacks), usually do not have the opportunity to make comparisons in the quality of education. They are locked into their neighborhood schools which offer no choice of education. Elementary education is very important to the development of Black children. If the teacher is bad, the child has no means to escape the low economic conditions. Too often, it is later in life, or only after the students leave their neighborhood schools or the institutions of learning with the 'psychosomatic education' are they able to see how ill-educated they are to be able to make a living, or deal with the "others". Looking at the high number of college educated Blacks who are unable to find employment confirms this point. In the book, Minority Education and Caste, Ogbu demonstrates the reality of this statement:

If an age cohort is observed longitudinally from elementary school and college into occupational and social roles of the adult world, the study will undoubtedly show that fewer minority pupils complete high school or go to college and that very few achieve high social and occupational role (Ogbu:1978, pg. 25).

What is strange is how many teachers, educationalists, professors, and other individuals like to take credit for the excellent products of their respective institutions or classrooms, however, when the product (students) performance is of inferior quality, they all tend to dismiss it by saying the individual was responsible for his or her failure.

It is common for teachers to attribute their best students as proteges of themselves. But, low-achievers from homes with an unique or different culture, their teachers are not always able to absorb their learning experience or culture within the classroom. This is why many children fail--because the teachers do not know more about their culture, and they merely dismiss those individuals as not having the right attitude. This is why self-fulfilling prophecies have become some of the most misunderstood and understudied areas in education.

One method of improving a poor education is by having clear goals and performing a great deal of reading outside the classroom. Quality education is self-directed by the learner because poor teachers lack the ability to offer proper guidance to help the students to learn. In many urban areas the educational systems have many incompetent teachers. This happens because many high level administrators feel that those meek (under-caste) could care less to complain about such folks. Too often, under-caste members are just grateful to have any teacher. We only need to look at educational qualification of teachers in South Africa and the intercity communities in the United States.

In essence, schools provide the regimentation and regulation for societal needs. Gutek quotes George S. Counts in the book Philosophical Alternative in Education:

The school system is regarded as a gigantic automobile assembly line which at the upper levels divides and subdivides in terms of desired models.

It takes in the children as raw material at one end, passes them on from one teacher or workman to another, and finally turns them out as finished products, each leaving the school or factory freshly painted, under his own power, and hitting on all cylinders. Vast attention is of course given to the perfection of the machinery of education, to the integration of part, and to the elimination of friction, to the improvement of building and equipment, to the standardization of procedures, to the invention of pedagogical gadgets, to the construction of tests and rating scales for both pupils and teachers, and to the keeping of records of all actions and transactions. Never in the history of education has so much paper been used to so little purpose (1974:pg. 179).

If education were near perfect, the number of failures would be negligible and if there are failures, the cure would be diagnosed, and the students could continue on their merry journey. What happens instead, is that those who do not conform are indirectly pressured to drop-out. Many times, they are given a minimum level of education until it is time for the system to eject them.

### Mobility

Shaul, in the forward to Freire's book, The Pedagogy of the Oppressed, shows how education can be a tool in the hands of some who control the system. He says:

There is no such thing as a neutral educational process. Education either functions as a instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes "the practice of freedom." The means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (pg. 15).

It could be concluded that such a system denies Blacks systematic opportunities to develop in their respective educational system. For, if the system were truly open, there would be a more equitable number of each group spread in proportion based upon the groups' size in the respective societies. The systems open and close to let a few tokens trickle in so that the masses can be made to believe that it is the democratic structure. Furthermore, those who make it, believe in the legitimacy of those political structures. Additionally, people who make it, believe it is their hard work which allows them to do so, whereas, separating their struggle from the collective struggle of the others of the same group. Many times there are individuals who fail to ask themselves after they have succeeded, why is it so easy for them, but difficult for the rest who are similar their group. This situaion reminds the writer of the slot machines in Las Vegas. At certain intervals, someone wins, so as to give credibility to the system. If one looks at the frequencies of certain Blacks who pass through the caste or extensive publicity given to those few 'successful' Blacks; one could easily be duped into believing more Blacks are successful than based upon facts. Moreover, the total summation provides the fluidity of the structure.

The issue of occupation, mobility and caste are important because of the various stages industrial nations, as well as, developing countries allow upward mobility.

The measure of development in a country is often based upon the skilled personnel within that society. Banks (1968) gives more substance to this issue by making such remarks as:

One of the effects of the increased demand for scientific, and professional skills has been the rise in the importance of formal educational qualification and the decline in opportunity for the 'self-made' man. As a result there is, in any advanced industrial economy, a close link between educational qualification and occupational level. Consequently it can be shown that those at the bottom. For example, Brunner and Wayland show, for the United States, that professional and similar workers have more than twice as many as factory operatives (Banks:pg. 40).

This is why the writer gives undue emphasis on the occupational and educational opportunities for Blacks. As stated beforehand, there is a direct relationship between education as a group and occupational levels. Banks goes on to say:

A close relationship between formal education and occupation is bound to have important consequences for occupation and hence social mobility. Under such conditions, education achievement might well become the most important way to reach a high-status occupation, whether this involves social mobility upwards or the prevention of social mobility downwards. It is customary to use a model of this kind in describing modern industrial societies, and to suggest not only that there has been a movement in this direction in the past, but that it will continue in an accelerated form in the future (Ibid).

Collectively, if the opportunities are not available then the system is closed. This is not an individual factor, but a group issue.



Often the pattern is established for an entire race or ethnic group. Groups advance within educational institutions, later moving on to specific occupations based on how well they passed through schools and universities. To a great extent, examinations are used as a filter to obtain the elite for secondary schools and universities (Nyaggah and Mugomba:1981). One example which illustrates this point appeared in the Botswana Daily News, on (5-21-84). A South African educator pointed out this disparity. He stated:

The inequality in education is reflected in the achievements of African children. Last year only 50.4 per cent passed their secondary examinations and only 7,500 students gained university entrance certification. White universities are prohibited from admitting black students. African, Coloured and Indian students are forced to register at ethnic or "bush" colleges. The number of African children remaining in schools for the full 12 years required period also make pathetic reading. Out of every 100 scholars starting school in 1963 the following numbers finished in 1974: white pupil 60; Indian 22, Coloured 4 and African 2 (dePreeze:1984).

There are confounding variables which affect whether a group has a higher chance of completion of high school. In South Africa and America ethnicity and social-economic status play an important aspect; if not a predictive role of who will complete the formal education of high school. Another factor which is not frequently discussed in the literature is the language other than the dominant group language. In the case of Hispanic students in the United States, the figure is around 40% for dropouts.

This exceeds the national average because of reasons previously cited. In South Africa, this is more of a problem because of the different languages by the various groups, also, Blacks generally do not understand or want to learn Afrikans (white minority language).

## Chapter III

The Social and Educational conditions for Blacks and whites in

## South Africa

South African Blacks are impacted by an inferior education as illustrated by the extensive literature on the subject. A great deal of the literature examines how much is spent (Troup:1976, Johnson:1982), on both groups. Auerbach and Welsh (1981), gives us a picture of the differences in education for the major racial group in that country. They say:

In South Africa, it is common case that in comparison with whites, the other population groups are disadvantaged. According to a 1975 survey by Market Research Africa, "in 1975 the average white household received an income 1,9 times as large as the average coloured and 3,5 times as large as the average African household".

Furthermore, they go on to state:

A significant connection between low-status occupational levels of schooling was found by the writer of this report in a detailed investigation into drop-out problems in African, coloured and Indian schools at four schools levels. Without going into detail, two sentences will be of influence the holding power of African and coloured schools. In the coloured and African samples (consisting of 255 and 183 pupils respectively) there are almost twice as many fathers in the unskilled group at the two lower school levels than at two upper ones (Sub A, standard two-standard five and eight. . . Thus, there seems to be a direct connection between parents' economic status and premature schooling leaving.

Brooks, and Brickhill (1976) provide an excellent summary, as well as history on the evolution of education in South Africa. They say:

Throughout the sixties a consistent feature of African Education was the high wastage rate in the middle school. To take a typical year, of 1962 intake into Bantu Education school of 426,827 pupils, one-quarter spent only one year at school, just over half reached the fifth year, and only one quarter survived to enter the first year of secondary school. In 1974, only 3,393 or a mere 0.8% of the original intake, finally passed the matriculation and thereby completed their secondary schooling. These wastage rates remained more or less constant during the sixties. Even in 1975, 91% of African school children were still to be found in the primary classes (P38).

Also, they say:

. . . it may not be surprising to learn that of every hundred pupils who begin school in 1963, 58.4 of the whites reached standard ten, 22.3 of the Indian, 4.4 of the coloured and 2.0 of the African. . . . Another indicator of educational progress is the percentage of the total enrolment receiving secondary education; this in 1979, was 36.52 percent for whites, 30.0 percent Indian, and, in 1978, 16.17 percent for coloured and 14.5 percent for African pupils (pg.80).

This reflects, and describes the educational disparities in South Africa. Johnson (1982) further illustrate this parody by pointing out that:

As a result, although whites constitute 16 percent of the population, they produce 75 percent of all pupils obtaining a senior certificate and 82 percent of those who qualify for university admission. The relative lack of skills and formal training help lock Africans into a subordinate stratum of the society (pg 222).

An article in the New York Times, October 31, 1984, provides a modern day synopsis of South African education. Cowell a popular newspaper writer based in South Africa, writes:

One such statement was made in 1954 by Hendrik Verwoerd, the theoretician of apartheid who became Prime Minister; when he said that education for Black people "should have its roots entirely in the native areas and in the native environment and in the native community. . .

Moreover,

The Bantu must be guided to serve his own community in all respects," he said. "There is no place for him in the European Community above the level of certain forms of labor". . . But the suspicion lingers among black educators that the sentiment that inspired Mr. Verwoerd still underpins much of the thinking of dominant Afrikaners. That is to say, black education is fine, so long as it suits white purpose. That should not surprise: today's education policies will mold South Africa's future and thus are crucial in determining the manner in which the divided nation copes with the impetus for change generated by its own contorted history.

How can Blacks begin to change their destiny when education is full of lies and social holes which allegedly is supposed to help them overcome their social inequality. One minister in charge of education went on to say in the same article:

Barend du Plessis, formerly the minister in charge of black education, said 78 percent of the 42,000 black teachers under his jurisdiction were under-qualified. Some barely had the qualifications they were supposed to instill into others. . . Moreover, according to teachers in Soweto, the central authorities choose the syllabuses so that a black child learning history will be instilled with the view of the 2.8 million Afrikaners who run the nation. One such article of faith is that, once upon a time, South Africa was an empty land that was contested by rival racial migrations and one group, the whites, won.

South Africa is a country in which some of the data and information provided by the government carries cloudy credibility. In the apartheid system, the government attempts to remove many of its citizens to Bantustans (reservations). Often they are very successful in doing so, thereby, the policy is actually developed by the state of absolving itself of responsibility for those individuals. The groups are divided into subgroups, based upon linguistic background. In doing this, they have systematically created separate so-called mini-countries. This is why they want those particular Bantustans to be responsible for the education of Black South Africans. The white South Africa government dictates the type of education which has to be given to the children in the Bantustans, it is not the Africans in the Bantustans who determine their education--even though they are considered "independent" states. The education has to be inferior to cater to the white man's needs, but not to the needs of the Black society--and this South Africa government sees to it that the education in those Bantustans can never be equal to the one given to the white children in the urban areas. Danaher (1984) shows how this is done:

While devolving African educational responsibilities onto the bantustans--currently over two-thirds of African students are in the bantustan schools--the government has focused its efforts toward educational reform on the minority of African students who parents possess urban residential privileges. This reinforces the effort to create a co-opted black elite whose skilled labor is vital to the white economy and whose political quiescence is necessary for the survival of white supremacy (pg. 168).

South Africa abdicates itself of educating its Black citizens in the same way whites in America cleared themselves of the Indian problem, by herding men, women and children into barren tracts of land and declaring they are not really the wards of the state.

Lacob (1983), sheds more light on this problem by showing how the government developed or defined this issue. She writes:

Today, the government claims that only 22 percent of South Africa's population is black, excluding over three fourths of South Africa's total population who are considered by the government as an "alien" work force, based in homelands on only one seventh, or 13 percent of the land (pg. 53).

This is the same policy that has been repeated throughout history. However, in spite of those who claim not to support or recognize the homelands, they do so in an indirect fashion. The homelands is an issue which shows the intensity of the apartheid system. Although, this subject diverge a bit from the topic of education, the writer feels it will add clarity to show the mentality of how an apartheid government divides its population.

In an apartheid system, a great deal of comparison of education is often made by examining attending formal educational institutions.

Since, the writer is not aware or could find comprehensive data on all forms of educational levels for Black and white South Africans, the writer utilized the information about the various educational institutions available in that country. It should be noted that correspondence courses are very popular in South Africa.

Education in South Africa did not emerge overnight, but rather developed into a formal structure after the present Nationalist government developed a more formal policy. It was only a few years after the Nationalist party came into power in 1950's that there was a restructuring of that educational system. In short, one former South African Minister in the government addressed this concern by stating:

. . . by ignoring the segregation or "apartheid" policy, was unable to prepare (Blacks) for service within the Bantu Community. By blindly producing pupils trained on a European model, the vain hope was created among the natives that they could occupy (positions) within the European community despite the country's policy of "apartheid" (Mogomba and Nyaggah:1980, pg7).

The South African system of Bantu (Blacks) education was designed to educate Black children to fit into the apartheid system. Children are not to be educated beyond their assigned station in life (Price:1980). A child is not supposed to acquire a liberal education in the arts or sciences if the only thing available for his group is menial work. The reason for the dual system is and was because of the separate societies.



In the 1978-79 school year, about \$940 was spent on each white child, as compared to \$290, for the Coloured (mixed), and only \$94 was spent on each African student. Now if we look at the average teacher-pupil ratio for children it is Whites 1:30, Blacks 1:48, (S.A.S.C.:1981). One South African educator points out that:

In 1981 the Pretoria Government set aside more than R1,021 a year on the education of a white child, granting a paltry R176 for an African child. The Indian child received about R600 and the Coloured child about R500.

Furthermore:

In the 1984 budget released in South Africa's all white parliament, Minister of Finance, Dr. Owen Horwood, set aside a meagre R1600 million for black education out of a total of R4200 million. This means that for every one rand spent on a African child, the white child will get R13 (Botswana Daily News, May 13, 1984).

In South Africa, Blacks are forced to pay a relatively significant amount for their education compared to the compulsory and free education for whites. When the data speak for themselves, there is usually no significant reason to delineate alternative conclusions in providing an aspect of an open or close system. The sheer number of positions available to people from different social economic or racial groups supports the premise that something is wrong. In a close system, children who have not yet entered into an ascending mode can generally predict their station in life.

The writer does not want to give the impression that a caste system never allows some lower-caste members to mingle on different levels. In South Africa (similar to America), the political system sometimes drops its apartheid stipulation, however because few Blacks have the income to afford the cost of enjoying some of the expensive luxuries within those respective countries, whites are still able to maintain semblance of 'whites only' because there are too few Blacks who are able to afford those items. So in a color caste system, income becomes the substitute. Since Blacks were locked out in the past, they often do not have the income or earning power to enjoy upper-class items.

If South Africa drops its apartheid immediately, many Blacks still could not afford to move into certain parts of town, or enjoy certain amenities because of prior circumstances. This is why some form of equalizing opportunities must become part of the national policy for true equality to become a reality in a caste system such as South Africa.

It is not fair to someone to enter a race with a considerable disadvantage and expected to compete with all due fairness. This is the same paradox many Blacks found themselves in after 200 plus years of slavery.

The opposite could be very true if wealth was a variable which could be manipulated. In a close system race determines one's income level because whites are usually not poor, except in rare cases or by act of omission. Meaning, regardless of the system, those individuals, because of factors within their control will choose to fall to the bottom of any social system. To a great extent, in some economic systems their inadequate or low income can often be explained. In a caste system which is based upon race, Blacks with higher qualification will often find themselves below whites with less qualification.

There are Blacks in South Africa who have an apolitical mentality which helps maintain distinctions for such an inordinate period of time. The primary reasons why they often stay at that level is because the system has such firm control of their minds. Adam shows how it is done in South Africa. He says:

Ideological control of the lower educational institutions is maintained by "Christian Nationalism" for whites and "Bantu Education" for the Africans. The complete material dependence of teachers on supervising inspectors ensures overall conformity to rigid disciplinary rules and severe sanctions for violations. So intimidated are many Black teachers by now that they will not even discuss anything related to politics (1975:pg 310).

One such piece of research which supports my contentions that education can and has been perverted or distorted by the facist government in South Africa was written by Kevin Dahaher (1984), in Harvard Educational Review. He shows how it is done:

Like other areas of government-initiated reform in South Africa, changes in the education system were sparked by the political protests and economic stagnation of the 1970's. It was predominantly students who shook South Africa in the Soweto rebellion of 1976-77, the worst civil disturbance since the Sharpville massacre of 1960. Although many of the young rebels were motivated by a rejection of the entire apartheid system, the initial catalyst of the revolt was the inferior quality of black education. The nationwide protests led some government officials to assume that a greater investment in black schooling might pay big dividends by calming black civil disobedience (pg. 168).

Subsequent to this situation, the white South Africans started a massive token funding to "improve" the education to a level in which many of the urban elites could be co-opted. South Africa does not have significant classes as found in a multi-tier society

such as the United States. Therefore, one of the recent band-aids the United States has provided is to help South Africa develop a buffer elite. In a capitalist system, monetary rewards become the independent variable and the amount that is given to elite "Negroes" is the dependent variable. This is why it is difficult if not impossible to find wealthy (relatively) radical (logical) Blacks involved in the struggle. In short, Americans came to the South Africans aid, by supporting the massive program of spending 4 million dollars a year to bring 100 Black South African students to the United States for 'stateside' education--the same kind used by United States Aid for International Development program to fill the noble potential African leaders with Americanism and give them 'tinsel wristwatches' so when they arrive back in Southern African the social-political situation would intrinsically be enforced and would codify the brainwashing education received in America.

In an Update of "Constructive Engagement" the American policy on South Africa, on September 26, 1984, Chester A. Crocker, Assistant Secretary for African Affairs gave his version of this aid to South Africa.

Crocker said:

A total of about \$7.5 million, over half from the Federal Government has brought about 350 Black South Africans to the United States for advance study. At this point about 50 have returned to use their skill in South Africa.

Some are not cognitive of how this form of 'social control' is developed in South Africa. First, it starts during the early childhood education for those individuals. Most people are not aware of how important the formative years are to the role-model development. In this process, white South Africans and Europeans use their literature, histories and culture as the framework in which others must measure their existence. White histories delineate that Blacks or Africans did not exist until Europeans discovered them. All one has to do is pick up some typical history books and look at the single perspective that many white authors write from. This is the way that many see the existence of minority groups or those in lower caste positions. One Black educator pointed out that in her article:

Teachers have themselves become victims of the myths that they advocate. . . In essence, they mirror the house-slave master syndrome and they relate in terms of "we" and "our" instead of "they" and "theirs". . . This educational system does not, because it cannot afford to train Black teachers to become independent thinkers (Parker:1975:pg. 62).

There are few countries in the world like South Africa and America, where 'outsiders' are allowed to teach Blacks their histories, literature, and art form on such a massive scale. Blacks are treated as a pariah by the dominate group in their respective countries. Blacks are educated to be the permanent janitors and maids for the dominate groups. We only need to look at many of the national hospitals; and one might think there is a myth that Blacks make better cleaners. This is reflected by the occupational choices available to Blacks in those hospitals.

Others would argue that the system allows the cream of the crop, or the "talent tenth", to emerge. The counterpoint made is why must only a few be allowed to become successful in order for the structure to work? It is similar to the logic that a person cannot be rich unless someone is poor. Education is predicated on the notion that only a few can make it. Since they are the few, then there is no real need for the others. Because of the high number of failure, one could describe the quality of public education as 'sweepstakes-lottery' type of education because of the high incident of failure for minorities in their respective countries.

One author, Clive Millar (1984) in a case study of teacher education at a Black South African University, shows what takes place:

In 1959, under the Extension of University Act, became a segregated 'non-white' university college exclusive to the 'Xhosa ethnic group'. It remains substantially this in spite of minor alterations in apartheid policy. The social functions of such a university are complex. It serve as an instrument of political and culture control in that it gives expression to an explicit ideology and is part of a network of institutions that attempt to channel black aspirations in ways supportive to the present political and economic system. In particular, it attempts to channel black aspirations into service of ethnic 'homelands' or 'national states'. In addition, the university provides professional skills and knowledge from which financial security follows it is an important means of social mobility and of confirming elite status (pg. 298).

It would appear that white South Africans use education as a tool to maintain their elite status. One writer states:

Schooling was, quite, blatantly used as an instrument of social control. The child would be taught the equality was not for him or her either in society or in the work place (Hirson: 1979; pg 45).

The negativity of being Black is reverberated throughout the educational process. One of the reasons Blacks have remained in subservient positions, is because they are primed and filled with an education which teaches them not to challenge inferior living conditions.

This is why large anomalies remain for years, in spite of the fact that the South African Civil Rights movement was identical in scope as the movement in America during the 1960's.

Kuper, shows us the model how Blacks are left out in South Africa. He said:

The racial universities automatically introduced a basic status of differentiation by closing the door of their well-endowed college to non-whites. For the select, the predominately English-speaking or Afrikan-speaking White students, education proceeds on the basis of merit and of democratic values. Here students were nurtured in Afrikaner nationalism and grained for key position in government (1965:pg. 150).

Also:

. . . the theory spells out the powerful economic and social group acting in their common self-interest succeeded through legislation and influence to use schooling to further their own ends (Carnoy:Ibid, pg. 24).

Many whites sincerely believe that hard work separates them from other groups and access to higher economic levels is based upon deeds. In the book, The Academic Revolution, Jencks and Riesman state:

As a general rule the economic and occupational hierarchies re-enforce one another. Most jobs of high prestige and power also pay well, and most jobs that pay well give their holder both prestige and power. Those with "upper-middle" jobs are therefore likely to have "upper-middle" income and those with "lower" jobs (1969:pg. 65).

This type of control had divided Blacks and kept them in second-class positions.



The economic status of Blacks in South Africa is intricately linked to the educational and occupational positions of Blacks. A close system determines what types of job is available--as in the case of South Africa.

The 1979 Study Commission pointed out the problem of having an uneducated workforce. The Report from the Rickert Commission alluded to this fact:

. . . that 40 percent of the African male workforce in urban areas did not have educational qualification sufficient to give them functional literacy, and the figure rose to 65 percent in the rural areas (Johnson:1982, pg. 221).

The income and economic distribution reflect the apartheid system. According to figures from the South African Institution of Race Relations, whites make up 15% of the population, yet they control 64% of the incomes within the country. Moreover, the poorest 40 percent of the population (workers' income) derived only 6.2 percent of the income in 1970. This compounds and illustrates the stratification of that society. It appears that this is related to the quality of education and economic status of Blacks. One study shows that whites made up 60 percent of the white collar jobs in 1960, contrasted to Blacks at 35 percent. Fifteen years later another study shows that whites make up 70 percent of white collar jobs, in contrast with Blacks who are still around 35 percent.

In the publication, the Black Enterprise, April 1983, the article, "South Africa's Black Middle Class", states there are only "4,040 Black professionals out of the six million workforce". Bear in mind, Blacks comprise up to 20 million of the total 26 million people living in South Africa. In looking at the 'official data' only 0.3 percent of the Black South Africans are college graduates. For example, in 1979, only "7,000 Blacks were enrolled in college, contrasted to 80,00 whites. This best reflects the system of apartheid. In the same article, it was stated that in 1970, South Africa has only 1,400 Black university graduates compared to 104,000 white graduates. This should not be the case when Blacks out-number whites on a ratio of four to one in the general population. We see this gap reflects the social and political climate of South Africa.

Mariam Lacob (1983), states:

For most, respectable salary is meaningless, money does not allow Blacks to vote, it does not guarantee a family living together, it does not buy one out of apartheid or out of the living environment of the Black townships or homeland (pg. 53).

Also, Ms. Lacob quotes a Black journalist, Carol Mathiane as saying:

How can you be a bourgeoisie if you are not free? You can be awakened in the middle of the night, and someone can ask for your pass, or someone can detain you. You maybe staying in a house or area you like, but you are not free--you are just lucky. You are a drop in the ocean (Ibid).

The quality of life in these 'free enterprise' systems reflects upon how free one quality of life is free from the elements of poverty and facism.

In articles written by South Africans, they point out the dilemma about education in a racist country; it produces 'petite bourgeoisie' and creates the growth of elitism. One only has to wonder if the average calibre of Blacks understand the obligation they have to other Blacks. Again, by studying the South African system of education, one can clearly see the parallel development in the United States.

Nyameko Pityana (1981) states:

From colonial days, education for Black people had always been destined to conquer the minds of of the Black people of South Africa through the advent of dominion status and up to the Nationalist today. For a long time Blacks were given only enough education to enable them to become useful members of the conquered race. Honour and respect, if not awe for the master race, were inculcated very studiously. Therefore very few Blacks passed through the ranks of the educated. Many who were educated were absorbed by the system as teachers (often very lowly qualified) and clergymen. Leadership has to remain firmly in White hands. The results was that attitudes of elitism were prevalent among the educated class (pg. 164).

Some individuals would argue that with the recent attention directed on the South African conflicts, the apartheid system should fall quickly. However, as in the case of many conflicts, what happens is that there are generally a displacement of wealth and power to another group of elites.

The ruling class in most conflicts displaces themselves to another country, whereby, they still maintain their wealth by proxy.

Apartheid has many allies in high and low places. This ranges from the slums of Soweto, to the level of the universities. The necessity of re-education or unwashing the brains of individuals who had traditionally supported or embraced that perverted government must be part of the restitution of South Africa.

Although, there will be a number of cycles or stages the apartheid system will manifest in the final days of its existence. The system will offer many reforms, however, it still will be apartheid. It will be the same as the old system. One of the ways to determine the level is to look at the real displacement of power and income. For example, South Africa contains a high level of power that is locked in the segregated universities and the upper-class; the centers of learning must become a tool for those who are presently powerless. In spite of the few Blacks who conspire with the white racists, they should not be used as an example that apartheid is gone. The South African system simply brainwashes members of the lower caste to the point of being stooges. This is why Blacks and some academicians within that country support apartheid, in spite of knowing that form of government is wrong.

Basically, the teaching are such that by the time one graduates, whites think in the same way as "educated Blacks", also, they will have identical ways of thinking. Whites are educated to be Masters and suppress anyone who is not of "Pure" blood--and Blacks are educated to neutralize the 'rebellious Blacks' and serve the masters--like watch-dogs.

In South Africa, similar to America, the role of the universities clouds the caste-race issue; if not directly contributing to the build-up of those hostile feelings. One South African writer in a book, which was published in America after his death, explains how this is done. Rick Turner was shot by an unidentified assailant a couple of weeks before his banning order was to be raised in South Africa. In the book, The Eye of the Needle, (1978), he writes how academicians are able to side step the issue of direct intervention to reverse the negative social conditions which affect significant segments of the population. In fact, the late Steve Biko, in his book, quotes some of Mr. Turner's earlier works. South Africa is such a fascist state that it has many ways of dealing with individuals who help to unlock the truth about that repressive system.

Turner states:

. . . their protest has been purely verbal: they have never risked any direct confrontation with the government over the principles that they claim to hold sacred. Furthermore, the content of their teaching is such as to help prepare white technocrats for their positions within the white elite . . . Faced with the choice between academic honesty and the continuation of government subsidies that enable the staff to draw salaries more than ten times higher than African workers, the English-language universities unanimously choose the higher salaries (pg. 152).

It is in this same manner that middle-class Blacks are confronted with the dilemma of supporting low-income Blacks or their particular social economic class. What happens is that inadvertently, they will support their positions within the hierarchy. The writer believes there will be no peaceful change in that educational system because things have gone too far. Turner states:

Until white South Africans come to understand that their present society and their present position is a result not of their own virtues but of their vices; until they come to see world history over the last five hundred years not as the bloody and ambiguous birth of a new technology. . . (Ibid).

This is the reason why and how the caste system must be broken.

Fanon (1963), shows how this is:

The cause is the consequence, you are rich because you are white, you are white because you are rich. This is why Marxist analysis should always be slightly stretched every time we have to do with the colonial problem (pg. 40).

This is why the white worker does not perceive his lot as the same as the Black worker in a racist and fascist system.

Regardless of the rhetoric, many whites in South Africa are not committed to equality with Blacks. Part of this is based on the petty reforms made by that government. Apartheid, similar to capitalist systems, makes adaptive changes which seek to absorb potential 'change agents'.

Because the state has developed one of the most complicated networks, it has managed to stay afloat in spite of the tremendous power directed against it. In conjunction, all institutions are supported by this system; from elementary schools, to the highest educational institutions. Many higher educated folks can not believe that in South Africa, the universities are supportive of that system. Many academicians would think their counterparts in that system would not logically support apartheid. An apartheid system, similar to other forms of governments deserved the same contemptuous scrutiny if democracy is not practiced.

It seems the South African government generates more power than the power directed against it. South Africa is supported by the big powers. The Apartheid government control all institutions of learning (both Black and white) and those institutions are designed to iron out, efface, or remove what one has learned outside that institution and replace that with a specific form of education.

In looking at the issue of poor health, one can see how this is an injustice to Blacks in South Africa. A letter directed to the writer from the International Defense and Aid Fund for Southern Africa, pointed out glaringly the poor health care Blacks received. The letter in short, stated:

South Africa, the country that pioneered the heart transplant, a country with an international reputation for excellent medical and health care, is also a land whose black population still suffers from diseases we consider obsolete: typhoid, chorea, polio, malaria, even bubonic plague and leprosy--for which 152 people were treated in 1983. These diseases are almost unknown among white South Africans. The sheer disparity in the quality of health care for blacks and whites is startling. A medical expert estimated that there is a doctor-to-patient ratio among whites of one to 330. For Africans it is one to 91,000. In 1982 there was only one school nurse in Soweto to serve 1.5 million people. In addition, much of the disease, malnutrition and alcoholism that plague South Africa's blacks is the direct result of the apartheid system. The dumping of families in resettlement camps and impoverished bantustans has created dire poverty, hunger, and an infant mortality rate in some areas as high as 30%.

This is why in any discussion about South African Apartheid, one must look at all the factors which make life so negative for many of its inhabitants. Many of the issues shared illustrated that a caste system is already in place in that racist and fascist system. The question which comes to mind is: How does one measure and determine when a caste system is present? In the following chapter, the writer will explore this issue.



## Chapter IV

## CASTE

A closed system is synonymous with a caste network. Social class in South Africa and America is based upon four major factors: Race-Ethnic group, Education, Occupation, and Wealth.

In a caste society, too, a man may have many loyalties, but loyalty to a caste tends to dominate and subsume all others. The dominate caste becomes the authorized "national" symbols; and caste loyalty is the overriding loyalty that members of the dominate caste and their educational and even religious institutions transmit to their children by example and by manifest indoctrination (Prior and Thompson: 1982, pg. 108).

A measure of factors of closeness will reflect an overriding problem in such crucial areas as racial distinctions in relation to education and occupations. These problems can be extended to other areas. Likewise, if other studies are repeated, other variables might reflect this disequilibrium. In almost any society, social status is determined by education, income, and/or occupation. This essentially is the reason why these variables are important in the study of social stratification. The rigidity or fluidity of importance in the United States and South Africa is measured to a large extent by its Black population. In terms of total numbers, Blacks are in a majority in South Africa.

Despite being the majority in South Africa, Blacks still constitute part of the lower caste. There are numerous definitions for a caste system and below is one such example. Hurst defines caste system as a system in which:

. . . hierarchical structure of inequality in which (1) the position is ascribed, (2) there is no or very little mobility, (3) marriages are endogamous, and (4) traditional types of occupations are associated with each caste (Hurst:1979, pg. 90).

If this is the case, then many students, parents, and individuals are fighting for upward mobility in an unyielding framework. South Africa with its apartheid system legislates policies to keep Blacks in an inferior position because of the separateness of the political pyramid structure. Blacks make up a significant or disproportionate number of those in blue-collar employment in that country. This has been a way of life, intergenerationally for Blacks in that closed society. For all practical purposes, South Africa appears to have all of the tendencies of what Hurst(1979) defines as a caste system! First, there is little or no mobility for most folks. Most of the people tend to marry within their class or tribal lines. And most of all, Blacks in South Africa are associated with the lowest social economic class.

*occupation  
of Blacks in  
S.A.,  
minorities  
in U.S.A.*

One powerful piece of academic work which reflects the salient points raised in this research, is by Cox (1948).

Caste, Class and Race. In this monumental work, the author helps to paint the picture of what a caste system looks like. He says:

A caste cannot be defined as if it existed in social isolation or suspension, because it is in fact an inseparable element of the society. The social relationship of any caste interpenetrate the social matrix of the caste system; and the caste system and the caste system constitutes a type of society-- the structure and substance of a society. Hence to think of castes as we would of such institutions as labor unions, churches, or guilds is to begin with a false conception. One caste cannot exist in an otherwise casteless society, for castes are interdependent social phenomena. Indeed, some question has arisen as to whether a two-caste system is possible. We may, of course, speak of "caste" as of "a person," but we should be under the same necessity for mental reservation with respect to the social isolation of the phenomenon (pg 3).

One should not misconceive that the upper-caste are not part of the overall caste system. Generally, people like to focus only on the lowest elements of the caste systems. It takes all spectrums to comprise the total picture of the structure. The lowest members are directly related to what the upper caste members do and their relation to each group. Income and social standing are finite in any given system. Cox did an excellent job in helping to illustrate this point in his book on caste.

In a closed system the social stratification fails to demonstrate fluidity and when a group or family unit fails to advance over a certain period of time, then all semblance of a caste is present. Fluidity refers to a two-tier society. It could be expanded, nevertheless, chances are, people generally die in the same level in which they are born. Brian J. Heraud, in his book, Sociology & Social Work, points out:

One way in which these systems could be distinguished is by the ease of movement from one level to another, or fluidity of the system. In the caste system, which is found in most developed form in India, membership of different castes was based on birth; there was rigid hierarchy and individual movement from caste to caste was impossible. Within each caste rules governed all aspects of life, including dress, speech, occupation, and marriage. . . (pg.102).

Furthermore:

Birth largely determined membership, but individuals could move within their lifetime by performing outstanding services or by entering the priesthood (Ibid).

Many could debate the issue that opportunities do exist in a superabundant form for Blacks in their respective societies, yet many Blacks see this caste-mobility from a vastly different perspective. Their very perspective of life is based upon their place within the hierarchy. For those people who believe that most people make objective choices regardless of race economic conditions demonstrates a fallacy. Race in a racist society, keeps specific group members in their positions. Also, in a racist society, some races are an ascribed characteristic of negativity.

In a caste system, race affects mobility and the relationship between many of the variables that are included in standard models. In the book, The Anatomy of Social Inequality, the author relates how this affects achievement:

The more objective factors of socioeconomic background, mental ability, and academic performance are more important for white attainment, where among black latter and more subjective variable of self-aspirations are the significant ones for Blacks (Hirst:1974; pg. 281).

When the details of the fluidity are examined one tends to see a higher incident of movement for others than for those Blacks who have "made it". The reason are they are in the natural elements of racism. The system is controlled by them.

The absence of correction in equalizing groups; then an imbalance develops, thereby; a close system develops. Wolf in this book, The Seamy Side of Democracy, mentions this issue:

This was always the danger than no action by the state to combat segregation would encourage the development of a revolutionary perspective on the part of blacks who were building a political consciousness. But the government could not take action that violated the vested interests of those who had power, and therefore its support for the fight against racism has two qualifying amendments: (1) it argues a moderate approach but (2) it also meant the state would seek allies among black groups who accepted the legitimacy of the present order and would work within it. Under the anti-poverty and related programs, a new nonwhite elite was created which was nonrevolutionary and which was based on ideas of cultural nationalism, black capitalism, or bureaucratic power, none of which were great threats to the system (1973:pg. 47).

This is how systems are able to mysteriously create buffers, to slow, if not stop the direct contact between the haves, vs. the have-nots. These are the middle-class educators, leaders, and people whose specific role is to help prolongate the disparities.

Changes are possible, only if the groups regain control over their education. This poor education helps keeps the systems closed. According to Bowles & Gintis:1976), they provide an example of factors to determine if the system is open or closed. They state:

Rather than viewing the social order as a continuum of social stratum: we speak of classes. A class is a group of individuals who relate to the production process in similar ways. A class structure emerges naturally from the institutions of U.S. capitalism (Bowles&Gintis, Pg. 67).

Below are the examples defining the differences between the open and close system:

1. Explicit policies, values, laws to guide decisions. Equal opportunities for all groups, affirmative action programs.
2. Income based upon educational achievement.
3. Equal resources spent on each group. An adequate number of each group members can be expected to be in all professions. Equal chance for education.
4. Integration of diverse groups and values.
5. Trend of increase participation (numbers).

In an open system, there is a direct correlation between education and income. Citizens with certain education or training can expect an income based upon their experience. The key difference between individuals within professional or non-professional jobs is seniority, and/or supply of individuals in those jobs areas.

If the percentage is not an accurate reflection of the proportion of its group size, then there must be constant movement in that direction. However, if the reverse is taking place, then a closed system is present. Poverty is often a result of joblessness or the lack of income. If certain positions are closed to certain or specific groups then we have the income being less for the whole group. This in turn leads to the inequality of education.

The conditions of a close system are:

1. Absence of policy of explicit values.
2. Brainwashing and Miseducation
3. Isolation of individuals and groups.
4. Social Inadequacy.
5. Caste society. No social mobility, distinct social class, wide disparity between groups.
6. Trends of status quo and injustice to certain groups.

Social scientists can determine if the social strata is closed or open by looking at many of the aforementioned variables. South Africa and America are congruent to each other because in both countries educational qualities are determined by race and social-economic class. We can safely make generalizations based upon empirical data and social observation. Remember, if Blacks are in the bottom half, or conversely another group is in the top half, over a long period of time, then we can look at the system or factors within a structure as the measurement of caste.

The reason the writer shares this bit of information, is because in a caste system, there is generally little movement and typically high income. A group's relative standing can be determined by income as in the case of the other groups, Native Americans, Mexican-Americans, and Blacks have income levels which more or less reflect their station in the caste system.

Ogbu (1983) shows that education is vastly different for those groups at the bottom levels. Also, those group members develop a 'caste mentality', thereby, traditional pedagogy does not work because of the social system. Ogbu gave us this overview:

. . . under structured inequality particularly under castelike stratification, unequal opportunity in the labor market affects the design and process of minority education. Two elements emerge under the circumstance to determine how minorities get ahead, what kind of education they receive, and how the minorities themselves perceive and respond to their schooling. One is the unequal power relationship, which allows the dominant group to control minority access to jobs and education. The other is the introduction of a job ceiling. Both cause dominant-group and minority members to define "realities" for the minorities differently (pg. 75).

Granted, some might not buy into the school of thought that a caste system even exists, but Ogbu's book gives ample examples of how caste exists in the United States. Moreover; he gives operational definitions of this historical reality. He says.

In my cross-cultural work, I have classified minorities into autonomous, immigrant, and castelike types, and have pointed out that persistently poor school performance is associated primarily with castelike minorities. Castelike minorities, best represented in the United States by blacks and American Indians, are those which have been incorporated into society more-or-less involuntarily and permanently and then relegated to menial status. Immigrant minorities, such as Chinese Americans, Filipino Americans, and others, have usually entered the host society more-or-less voluntarily in order to improve their social, political, and economic status.



Autonomous minorities, such as Jews, Mormons, and the Amish, are primarily minorities in a numerical sense. They are not totally subordinated politically or economically by the dominant group (Ibid:pg. 76).

One might make the same argument with whites in South Africa. Even after apartheid is abolished, the white minority in South Africa should not be considered as a powerless 'minority!.

Karenga (1984) shows that in the United States, "Jews have become more powerful and wealthy", therefore; they should not be included in the same category as Blacks. This is attributed to their economic status in the present society. Karenga says:

According to studies of by both the U.S. Census Bureau and The American Jewish Committee, 35% of Jews had income above \$50,000 in 1982, but only 2.2% of Blacks were similarly affluent. On the other hand, 42% of Black families earned less than \$10,000 where only 5% of Jewish families earned similarly (pg. 65).

It is possible for people to believe that they are oppressed, yet, the factors for a group to be considered part of an oppressed minority, are the variables as defined earlier. Granted, prior experience can be of such impact, that once a group grows out, or move out of their castelike situation, they can still carry the negative burden of their oppression. At some point in history, many white ethnic groups experienced some of the same negative policies that Blacks have always experienced in America. Granted, many have not experienced the racism, or spiral effects of slavery, but some of the petty issues have impacted other immigrants in this country.

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One author shows how this is defined in some groups. Korda (1975) in his popular book Power states:

To confess that one has power is to make oneself responsible for using it, and safety lies in an artfully contrived pose of impotence, behind which one can do exactly as one pleases. In an age of clamorous victims it is easier to join in in the clamor, to follow the inspired lead of Mafiosi who demanded our sympathy because they were discriminated against as Italo-Americans, just another minority group, no connection to the guys who make their living from loan-sharking, narcotics, illegal gambling and prostitution. The "man of respect" gave way to the complaining victim as the power style of organized crime at just about the same time that the urban middle-class was making the same discovery (pg. 80).

This is why many racial minorities in America must be very specific about protective legislation; because in the past, many middle class groups have somehow made themselves "victims", thereby displacing oppressed minorities. As to demonstrate the soundness of my contention, one only has to look at all of the white Spanish surname folks, and white women applying into affirmative action positions that were originally for Blacks, Native American and Chicano people. The issue of past discrimination for many white ethnic groups is not the issue of this research. Namely, because to a large extent, they have been integrated into the social and economic systems.

Returning back to the issue of caste. If groups are locked into specific economic levels or groups over a long period of time, then a caste generally exists. In a partial definition of caste; the system exists which is controlled by the upper-group and denies input from those on the bottom. Moreover; group members often accept their roles by not seriously challenging or protesting their positions. The question comes to mind, whether the top-class is part of the caste system? The writer believes so, however, their lives are vastly different from those at the bottom because they have the means to manipulate their subordinates.

Ogbu (1978), states how the family or schools reflect this situation rather than the widely believed opened flexibility. He states:

The home and the schools do not seem to prepare caste minority children to compete effectively with members of the dominate group for the most desirable roles in their society. This happens because caste minorities are restricted to the least desirable social and occupational roles. The barriers against their competition for the most desirable roles generally influence the way their parents train them and the way schools prepare them for adult life (Ibid:pg. 27).

The vicious cycle is created and supported because very few question the legality of the closed system. In this context, legality is not based on some fascist control, but higher democratic principles that all members have a right to representation in all systems. Too often, people have constantly become brainwashed to accept the capitalist fascist structure, because it is and was that way before they were born. Yet, if enough people pulled their fingers out of the 'dike', then the whole system would flood

Ogbu, goes on to show us in his book the details of how educational systems maintain this structure. He says:

The education of caste minorities equips them with suitable qualities for their lower positions in society, while that of dominant groups equips them with qualities necessary for their superior roles. The dual nature of education in a caste-stratified society may be expressed in several ways: complete segregation, tracking within the same schools, classrooms, or courses, watered-down curriculums for caste minority groups, biased textbooks and learning materials; differences in educational identities--that is, stereotypes, treatment, and expectations; and different evaluation of and rewards for the same academic skills by members of the two groups (Ibid:1978, pg. 26).

When one group defines and controls the education of another group, it is usually within the narrow perimeters to maintain their superior position in that society. History shows that very few, if any, groups have relinquished power in a voluntary manner. In fact, what happens is that a ruling oligarchy selfishly grabs more power until violent movements have pushed them out. In an unplanned system, failure to look at the potential availability of employment for each group results in a type of fractionalism.

This is where the bigger the rat, the bigger the piece of cheese it obtains. Not because of need, but because of sheer bullying and might of the larger rat. This happens when the society is fragmented, and not integrated, the openness of the structure becomes inflexible. Chinweize states this happens:

In a poorfare state, consumerism and parasitism lead inevitably to competitive factionalism, as factions organize for the fight over the diminishing national cake, political instability intensifies (1975:pg. 346).

What we can see in the measure of the quality of life in societies can be measured by looking at the social pathology of the unwanted or minorities in each respective society. The way society treats or defines these elements truly reflects the bottom levels of a society because it is the absolute 'safety nets', one could possibly hope to land on if one fell. This exemplifies how poverty should be measured.

Lumer (1965) writes about "Why People Are Poor", and in no uncertain terms, he shows that frequently it is because of factors beyond their control. He indicts this system of creating, and maintaining poor people. In essence, he says:

The main reasons for these shamefully low wages are lack of coverage by the minimum wage law and lack of organization. They are not the result of low productivity. Thus, where the law applies in a section of an industry (as it does in the largest retail units), wages are considerably higher than in the rest of the industry. Moreover, while a janitor in a retail store is no less "productive" than one, say, in an auto plant. The latter is paid thanks to union organization.

In other words, a large proportion of the poor are in that category simply because they are grossly underpaid. Their poverty is a product of capitalist exploitation; indeed, their condition is the measure of what would be the lot of most workers were it not for union organization and protective legislation (emphasis mine, Pg. 210).

In those capitalist systems, the gatekeepers (managers), burn the midnight oil thinking of methods and tactics to keep people from organizing. And it is this lack of collective association which in part keeps the lower-caste fighting each other for the sake of being the official 'crumb catchers'.

In the National Catholic Reporter, (11-23-84), they printed the first draft of "The Pastoral Letter on Catholic Social Teaching and the U.S. Economy," and from this document, one can see some illustrations which show this vast disparity of income and wealth in the United States. They said:

If the United States were a country in which poverty existed amidst relatively equitable income distribution, one might argue that we do not have the resources to provide everyone with an adequate living. But, in fact, this is a country marked by alarming disparities of wealth and income.

Furthermore:

However, gross inequalities are morally unjustifiable, particularly when millions lack even the basic necessities of life. In our judgement, the distribution of income and wealth in the United States is so inequitable that it violates this minimum standard of distributive justice. In 1982, the richest 20 per cent of American received more income than the bottom 70 per cent combined and nearly as much as all Americans combined. The poorest 20 per cent of the people received only about 4 per cent of the nation's income, while the poorest 40 per cent received only 13 per cent (pg. 22).

It is not haphazard that a large percentage of people, especially, Blacks remain at the bottom class in America. It is not solely because of their merits, but a national and international conspiracy to keep them from advancing. The system tends to lead people to believe the falsehood that under the present conditions, all have equal access to the American pie. Many do not challenge the sheer impossibility of advancing upward.

After the Bishops pointed out the facts; there was a flurry by capitalist elites (gatekeepers) to rebuttal some of the points made. Those who control the wealth would like for their wealth and incomes to be kept secret. But, because of the development of open tax information, more people are now beginning to see the inconspicuous income of the elites. If we now leave the question of income and move on to wealth, meaning the material-capital; we see that the same group 'hold' the same in terms of disparities in this area. The Bishops went on to show:

With respect to the ownership of wealth, the disparities are even more extreme. The top five percent of American families own almost 43 per cent of the net wealth. At the other end of the scale, the bottom 50 per cent of American families hold only four per cent of the net wealth in the nation. These levels of inequality in the distribution of income and wealth are among the greatest in the Western industrialized world (Ibid).

It is these same arguments which are made to show how South Africa, has a caste system. Nevertheless, many might be surprised to see the same type of elite, control a great deal more wealth income than is necessary for survival. It is this control which leads to social decay.

The issue of race was not a prominent and protruding factor in their discussion on the economy, since, in doing so, they would have attacked the foundation of the Catholic Church--and all other churches for that matter. Other authors have done a fine job to show the social pathology of racism and classism in this society. Ryan (1976) states:

Anyone with a tolerable command of social statistics could add an almost boundless set of additional correlations: unemployment and infant mortality; income level and narcotics addiction; delapidated housing and number of tuberculosis cases; reading achievement and mental hospital admission rates, etc.

Social pathology or human distress--they are the same thing define from different standpoints come in packages. Everything goes together because each thing is a result of the same cause--poverty, oppression, exclusion. It is analogous to a syndrome--collection of symptoms--that accompanies a specific disease (1976:pg. 82).

Reflecting on the story about the three blind men who attempted to define the elephant by touching various parts of the animal came about with different conclusions. It is the same way the elite of any given society like to rate the total quality of their countries by adding up the gross national product and dividing it by the total population. This reflects the ancient mentality of the bourgeoisie in their feeble attempt to display how the wealth is not divided in each country. If we were to look at the number of people and the amount of money they control in any given country, in a majority of the cases, Blacks would greatly outnumber the small percentage of those with money, who live at the top of each respective society.



Poverty is not only a physical; but also, over a period of time, a mental conditon. Many people may be disadvantaged and poor; but because of the way the elites manipulate social conditions, many think they are part of the ruling class. However, looking at factors, such as the control of money, they really must be defined in lower-income terms.

We should ask ourselves what happens after a long period of being locked out of opportunities! How does a large percent of people develop into this permanent underclass? Korublum (1984) in his article "Lumping the Poor" explores this issue of 'what is the 'underclass'? He says:

Out of the approximately 60 million Americans who would be considered poor by most middle-class standards, the U.S. Bureau of Census estimates that in 1980 some 32 million persons actually qualified as improverished by federal standards. And this number perhaps 9 million would be considered part of the "underclass" of chronic unemployment, longterm welfare dependency, criminal careers, and deinstitutionalized patients status. Were this number of troubled people spread evenly through the population, it is likely that by now we would have more humane and effective ways of reducing its size. But, of course, it is concentrated in large urban centers or scattered in pockets of suburban misery and Appalachian backroads (pg. 296).

One of the ironies of the underclass is they generally do not have significant political cohesiveness with other members from the same social-economic class. In addition, they do not have allies in higher class levels.

This is how the dominate group (white males) are able to play groups off each other. They literally have the input to create the division and games each group must play in order to get the 'crumbs'.

If everyone had access to the economic opportunities, and used those benefits for the greatest potential of that society, then the gross national product of that society would be enhanced. Many individuals are not concerned with unity or breaking down the caste system, but merely, with being more economically superior to the bottom caste. The writer can cite many examples to show how this also takes place in our society. Case in point, historically many of the Europeans left their homelands not merely because of political or religious problems; but mainly because of personal economical stagnation. Even today, many of the recent European immigrants to South Africa, America, and other parts of the world are able to acquire benefits from the system. If Lech Walesa, the leader of Solidarnosc Movement in Poland was to come to America chances are he would be able to acquire employment and material support from the American government. It is possible the President would give him a cabinet post in the C.I.A., or make him an assistant to the Secretary of State. For example, in 1982, the Korean dissident Kim Dae-Jung arrived in the United States, and on the first day it was reported that he got free medical treatment for arthritis and it was expected he would be offered a teaching post at Harvard. We should bear in mind, that for many years native Blacks in this country were unable to obtain cleaning jobs at that racist university.

Social and economic status is why he was given a teaching job at Harvard University. A typical example of Ogbu's clamant.

The system demonstrates fluidity when powerful groups, or the government provide direct intervention on behalf of individuals or groups. We only need to look at many so-called affirmative action laws. However; the government as it reflects the elite of any given population tends to act on its self-interest. Another case in point, is the example alluded to before and the way Aid for International Development Agency is able to sponsor elites from other foreign countries on all American tax-paid propaganda trips. Many foreign elites chase these public sponsored junkets because they know them to be glorified vacations with elaborated parties. In short, the public pays the bills, or those who can scuffle out of paying the taxes.

One of the reasons, the writer argues so strongly for the representation for Blacks in all echelons of the social system, is so, that their interest can be protected and developed. The absence of Blacks in an inter-racial society, demonstrates that an oligarchy is present. And for the sake of true democracy, all groups, regardless, of income and race should have equal chances for leadership positions in the government and the control of that society. Anything, less than that is tantamount to classism.

Chapter Five  
Brainwashing/Miseducation

Many Blacks appear as if they are being shaped or conditioned via the mass media and the educational system. One only needs to look at the examples of brainwashing to see that the same things are done to Blacks on a grand scale.

It appears that public education has been one of the most important vehicles by which this has occurred. Public education in America and South Africa has a core philosophy of providing the means for brainwashing. This should not be confused with miseducation. Miseducation allows those in control the option of being misdirected. However, brainwashing is a deliberate mechanism established to achieve a desired purpose(s). There is a process or pattern which is followed to wash a person's mind of certain thoughts. Brainwashing is done to remove some prior thought, or sense of understanding because of a general purpose. Below are the steps taken generally to erase the mind:

- 1 Person must first be isolated and made totally dependent for survival.
2. Dominate and control the person. All positive and negative feedback must be controlled. One might go a step further; control the situation. Force the person to think in one's ideology. Show the person what is good versus bad is all about. Force the person to seek and gain approval for his or her action.

For many Blacks and whites, association with other racial groups, is similar to association with people from another planet. Their respective worlds are vastly different.

We only need to look at the leaders, teachers, and students who do not understand their culture, or historical background to see that the educational system is able to brainwash Blacks. There are a few ways to escape or avoid the process.

. . . I would like to have you think of Brainwashing not in terms of politics, ethic, and moral, but in terms of the deliberate changing of human behavior and attitudes by a group of men who have relatively complete control over the environment in which the captive population lives (Mitford:1973, pg, 123).

According to Mitford, the schools are similar to prisons because of their mandatory attendance. The dominate group controls the schools and this is where they are able to impose their way of life on Blacks in South Africa and America. The writer believes in compulsory education, but not in compulsory brainwashing! Blacks can not expect public schools controlled by whites to teach the relevancy of their historical background. Schools that are controlled by anti-progressive folks generally do establish the same type of educational policies. In short, real educational centers facilitate self-development until the proper constitution is established in the student. This belief is based upon the concept that all learning is ultimately determined by the students:

All learning takes place within the mind of the learner, who must actively seek truth. Although learning is a product of the learner's own activity, the learning process is made more efficient by the stimulation which comes from a teacher and school environment. Schooling is regarded as an efficient means of stimulating the learner's latent interest (Gutek:1974, pg. 19).

see p 66

Blacks who are unable to avoid brainwashing, often fail to learn some of the independent life sustaining education order to gain meaningful employment. It is well known in the Black community that if certain Blacks do not play the game then they are filtered out of the educational or employment process. Often, the most radical elements are placed in the prisons, mental institutions, and graveyards.

School teachers and administrators often force those from the lower-caste in their respective system into begging for quality education. At times, students are passed from grade to grade, without meeting certain competencies which are necessary prerequisites for better jobs or educational programs. One of the compelling problems of the apartheid system of education is the high level of attrition in Black students. In America, the inflated diploma reflects this dual and inferior system. Black graduates are not prepared or equipped to deal with the realities of their economic, political and social system. This is compounded by the absence of traditional leaders or role models. By this, it means the regular and special people in normal leadership positions.

In Africa and America, the local elites have sold out Blacks because of their desire for 'mega-bucks'. One

One famous Black historian in his article about a Black writer points out how Europeans were able to control Africans by first controlling what the people thought of themselves. He wrote:

Missionaries attacked African culture and religions, thereby, creating a great void. When people became ashamed at their culture and religion, then there was no reason for prisons; chains to hold them. The chains on their minds were sufficient (Clark:1980,pg 103).

One of the patterns manifested by 'brainwashing' type education, is the lack of exposure to the significant contribution of other racial group members. If a student in South Africa or United States were asked to name ten Black individuals who made significant contributions to their society, many would be hard pressed to do so. Depending upon the particular family, and the type of education available, many Blacks have a limited awareness of the repertoire of Black culture. This can be attributed to education that is often controlled by members from a different racial group. A walk through the classrooms to examine the textbooks reveals a void of Black culture. In doing so, we can begin to see that some of the space allocated in contemporary social studies courses fail to mention such names as Demark Vessey, Marcus Garvey, Harriet Tubman, Nat Turner, Malcom X, Martin Delaney, Rev. Jesse Jackson and other important figures in Black culture.

Brainwashing is a process. Madhubiti used the term "imitation white people" to describe brainwashed Blacks. The education that exists in America and South Africa is similar to the razor which cuts the umbilical cord of Black educated and middle class individuals from their past communities.

In many cases when the life lines are cut, some individuals are 'brain-drain'. Black communities face the problem when the educated few no-longer support Black culture and Black institutions. The lack of support helps in the creation of a caste system. It is lower caste (class over a short period of time) which loses in this drift. There is little, if any, movement among the various income levels. Advocates against the injustice of caste must evolve from the lower income level in order for change to appear.



## Chapter VI

The Social and Educational Conditions for Blacks and Whites in the  
United States

The United States educational system appears to have a great deal in common with the South African educational system. There are some differences, however, it seems merely of the same style. In a causal examination of the results, both systems have a high failure rate for Blacks. We only need to look at the number of graduates in both systems. In examining results, it should not be assumed Blacks have a propensity for failure, as the data would lead us to believe. Payne (1984) says:

The events, both legal and illegal, that have led to the miseducation of American groups, particularly minorities of visible distinction, have been many span centuries. Some of these occurrences were carried out in conjunction with the doctrine that had as its basis a premise of racial superiority. Consequently, our schools of today, whether by design or due to a lack of awareness on the part of many educators, are a product of this doctrine of racial superiority (pg. 124).

This writer takes the position that if a system creates separate types of education for millions, then those systems can not and are not a case of happenstance. Phillip Foster (1980) in his article of "Education and Social Inequality in Sub-Saharan Africa" writes:

. . . research indicates that inequalities in the spatial distribution of education which are, in large measure, a function of variable levels of local demand, do not occur in a random or unpredictable fashion: They are systemtically linked to other aspects of change: they are extremely long-lasting, and not easily susceptible to major transformation; and in practice, disparities tend to widen rather than disminish at intermediate levels of development (pg. 207).

Part of the reasons why certain Blacks succeed or fail can be attributed to how well they develop good reference groups or mentors. Often, if a person fails to get a role model, then chances are nil for success in certain occupations. Ogbu (1978) defines the role one's reference group has on aspiration levels in public schools. He states:

The growing child receives information about opportunities for social mobility in his or her society from "various individuals and institutions, including older members of the family, school teachers, religious instructors, books, and mass media (pg. 89).

Sometimes the pictures are based upon the narrowness of past opportunities that were available. In America, the lack of visible role models often imply that those role model are seldom open to Blacks. The educational system is not perceived to be fair if there is a lack of advocacy or attempt in the correction of faults in the society. In the book Race and Education the authors touch on this point, alluding to the lack of role models. They write:

. . . the fact that Blacks did not have the tradition of college attendance, nor had they recieved the encouragement to attend from their teachers, guidance counselors, parents, and friends, combined with the barrier of racism in the college admissions office, further limits Black enrollment (Marcus & Stickney:1981,pg. 290).

When role models are created, they tend to be anti-models. They are quick to look the other way and are slow to deal with serving as surrogate role models for young Blacks who must take a hard stand against injustices.

Examples which social scientists point to as having void of role models for Blacks are in the medical, legal and scientific fields. There are few Black physicians, but soon after the few graduate from higher education--they leave the communities of their origin. Their incomes have literally increased five-folds of what one-half of all Black children live on in the United States. So, what happens, all too often is that they become role models to their newly acquired colleagues children. It should be noted that from the beginning, those Blacks are few, but once this process starts, it become contagious.

The professional, legal, and scientific fields are numerically dominate by individuals from the white ruling class. Some might argue that the system is just and Blacks have not taken advantage of opportunities. This is why there are so few Blacks in the prestige area. Another point commonly expressed is that African-Americans lack the fortitude, intellectual stamina to succeed in those fields (Jensen:1969). They often believe as one author states:

For them, having more is an inalienable right, a right they acquired through their own "effort," with their "courage to take risks." If other do not have more, it is because they are incompetent and lazy, and worst of all is their unjustifiable ingratitude toward the "generous gestures" of the dominant. Precisely because they are "ungrateful" and "envious", the oppressed are regarded as potential enemies who must be watched (Freire:1972; pg. 45).

*of later*  
While it is clear to many in America about the concept of separate and unequal systems of education for Blacks, very few would debate the issue that education does not have a purpose. Many educators fail to see school as a functional substructure of society for the socialization and classification of students. This sorting and classification mechanism extends to occupational choices that in turn, lead to the economic resources available to the individuals. Schools, as well as, other institutions, serve as an integral function in forming students attitudes, values, and importance. The collective values in turn reflect the structure of their society.

In America's society, education for Blacks has been impeded by various conditions and attitudes. There is one school of thought (Jensens and Shockleys) which perceive genetic factors as the important variable and the reason for Blacks' poor performance in schools and other institutions of higher learning is related to this concept.

Some might argue that the quality of schooling is related and measured to content exposure. Schmidt points out this determinant.

The quality of schooling measure is also a measure of the content exposure because more time spent studying a curricular area generally results in more content exposure. Because of remedial courses and the general lack of comparability of courses and the general lack of comparability of courses to one another in some curricula, this relation does not hold unequivocally. In general, however, the greater the quality of schooling in a curricular area, the greater the content coverage (1983: pg. 170).

\* The high cost of education does not always correlate with a greater quality, but generally, cost reflects how schools are able to attract and retain quality personnel. The United States system is based on shady mediocrity. Meaning, some students enjoy the benefits of equality more than others. Some of the merits used to determine the hierarchy are known before the students leave the starting blocks or pick up the pencil for the achievement tests.

Education, in itself, is no panacea for the elimination of institutional differences between Blacks and whites in America. A degree or diploma, as such, is useless, unless it can be converted into some type of benefit for the group or individual. In short, if a person had an M.D. or P.hd and is unable to earn a salary, then the degree or education is useless.

Payne in his article provide a summary of his personal experience in the 1950's and 1960's during his 'separate-but-equal education in Mississippi. He writes about a number of things he so clearly remembers. For example, these item were present:

1. An all Black teaching staff, including the principal, but a white superintendent, who we rarely saw but who still dictated our educational experiences.
2. No libraries, gymnasiums, swimming pools, etc., either at school or in the local community. However, they were available for the whites.
3. Not enough textbooks to go around for an entire class.
4. Our textbooks were hand-me-down, after been used for approximately five or six years by the white students. Bookcards were pasted on the front and the back of books. The white students used the front book card and black students the back. This book card always had nigger written in the space for "race."

I recall that one black teacher attempted to avoid writing nigger and wrote a capital N for Negro. This avoidance was recognized by the superintendent and the teacher was reprimanded. All teachers had to write nigger in the books or be fired. Our books normally ran 10 to 15 years behind publication (pg. 128).

Imagine this taking place in the United States! It would be difficult for many present day educators to believe there are programs and policies which are similar to those mentioned by Payne that are happening, even today in America. Most people might agree that there are many things which stop or hinder Blacks from obtaining a good education.

This is one of the ways the system can protect itself against those elements. This is why Blacks should not expect clearly racist Ku Klux Klan, Posse Comitatus, or believers in an Aryan Nation to guide them in the study of Black culture. Spears (1984) writes:

It is consistent to admit that some such acts have been involved in the maintenance of ghettos--to take one example--but not in the maintenance of educational failure? But why would black educational failure be a desideratum of a racist American society? Perhaps because just as reading and writing blacks were dysfunctional in the antebellum South and laws were in blatantly racist fashion passed to keep them from literacy, similarly today well-educated blacks--particularly those from the poorest backgrounds who have lived the fullest impact of racism (e.e., Malcom X and Huey Newton)--are dysfunctional. They formulate ideas, through their reading and analysis of history, which are deeply threatening for the present social order, and in a more subtle fashion, away from the prying eyes of the media, policies are formulated to keep them from academic achievement. If such is the case, then it would be pointless for the very bodies (government agencies, foundations, corporations etc.) that would be responsible for elaborating such educational failure policies to promote research to reveal what they already know and what they could only see as convenient to have attention diverted from, by inquiry into nonstrategic issue (pg. 25).

This is a problem for African-Americans because in this way they are forced into a dependency relationship by those who control education. Thus, the dominate group invariably controls the dependency of the minority group. Outsiders-others-them, use the dominate's group criteria to sustain and improve their objective in the field of education.

If the system were 'just', meaning all things being equal, we would see an increase by five-folds in the present number of physicians and other positions of control such as engineers, lawyers, etc. instead of the present situation whereby almost every Black child's ambition is to be an athlete or singer. In the United States, the number of Black physicians would be close to 53,940. This would equal 12 percent of the total number of physicians in this country. For engineers, there should be approximately 13,248 Blacks in that occupation.

It should be noted that according to the Department of Health and Human Services (1980) less than two percent of the ~~physicians~~ are Black. Based upon their figures, there are approximately 6,516 Black physicians. There exists a disparity of 5,184 physicians in the United States according to a comparison of both sources.

Black students are not encouraged to enter certain professions because of a number of salient reasons; the areas are too intellectually demanding; not enough role models; insufficient educational prerequisites--

Disparity

also see

also see

for those occupations; or inadequate funds to continue educational training. One of the major ironies of the institutions in the United States is the so-called close proximity of Black . . . Many question the desegregation movement; has it really done any good for minority students? Based upon empirical data, one could conclude it has been a sham.

In the wealthiest countries where Blacks make up a significant number of the population, they have not yet enjoyed the economic rewards of the societies technological development. There have been few, if any, heart transplants on Blacks in South Africa. In spite of international medical leadership South Africa has in this area, there have been heart transplants from Blacks to whites but not the other way around. Blacks can not be consumers because of their low-income and the exclusionist policies of that country. This is analogous to forcing starving people to watch obese people eat everyday without sharing the food. Some of the finest universities and schools of higher learning are located in both countries. Nevertheless, Blacks make up a high percentage of the non-formally educated and it appears they are permanent underclass in both countries.

Going back to the arguments that Blacks are under-represented in advanced or prestigious occupations, we must look at an example pointed out by Sowell:



The racial, ethnic, and sex differences in mathematics that begin in high school (or earlier) continue on through to the P.h.d. level, affect career choices and economic rewards. Hispanic Ph.D.'s outnumber Asia Ph.D.'s in the United States by three-to-one in chemistry. More than half of all Asian Ph.D's are mathematics, science or engineering, and more than half of Asians who teach college teach in those fields. By contrast, more than half of all black doctorates are in the field of education. . . (1984:pg. 45).

One general reason being made for such examples is that Blacks tend to do best where there is clearly a chance for advancement in that occupation. If the occupation is not open to them, meaning if they lack the requisites, then Black are going to be filtered out of the field.

In the United States, many Black (white, also) parents have given absolute responsibility for the education of their children to educators and school administrators. Namely, because they expect the schools will do their job, moreover, many parents lack the skills or time to supplement their childrens' education the same manner, one would not drop the child off at the doctor's office and allow him/her to perform surgery on the baby without any questions, parents should not allow certain educators to condition the values or mores of minorities.

There is a linear correlation with economic status and the type of degree as well as amount of education. This is why it is so important for Blacks to achieve parity with whites in all fields if they ever want to play a significant role in this society.

If we explore the content of those degrees that Blacks do earn, we tend to find a high saturation in the educational and social science fields. Trent (1984) in his study of equity in higher education says:

Higher education continues to be a major avenue to greater economic rewards and social mobility in the United States. For some time scholars have recognized the linkage between technological advances in societies and greater levels of educational attainment (Lenski 1966; Wanner and Lewis 1982). It has long been felt, and recently demonstrated, that increased educational attainment would lead to the narrowing of the gap in black-white occupational and economic attainment (Freeman 1976), as well as gains in political resources.

Most positions will not be open for Blacks, unless they at least have the entry ticket, meaning--the degree. Social Scientists can tell a great deal about a particular group by looking at the collective educational and social-economic status. This is why the writer puts undue emphasis on factors which determine the social economic class in South Africa and America. For each year that Blacks fail to equalize those areas it will narrow their opportunities for equality. Many reasons including seniority are used too frequently to keep newly qualified Blacks out of certain jobs.

Schooling is too important of an element to continue at this present pace. Gutek states:

The immature American faith in the power of the school derived from a notion of education as pure and independent quality isolated from social, political, and economic conflicts. This uncritical attitude inhibits the serious examination of education's moral and social democracy, history has demonstrated that an appropriate education exists for every society or civilization. In the twentieth century, totalitarians have proved extremely adept at using education to promote their particular ideologies. German Education under the Nazis and Soviet Education under the Communists demonstrate that school can serve many masters (Ibid;pg 174).

The development of progressive education is innovative for transforming the social realities of the traditionally left-out culture; or folks into what is rightfully their places in society. In looking at the sources of alienation, it is of no small wonder that more Blacks do not fall between the educational cracks. The curriculum that is passed off to students in many schools is merely a form of pedagogy which is really another guise of subverting their existence. Again, when a tried and tested method fails logic would dictate that one might try alternative methods. Maybe the reverse is the case here. Since there is a method that works for keeping certain elements out of graduate schools, etc. then the system maintains the existence pattern by not changing the form of education. Even slight reforms should help advance some minorities, nevertheless, because of many factors, those policies are kept in place to stop the mobility of specific groups. To repeat, when the pattern exists then it means it is often the intent of those in power.

\* One of the factors which impede the upward mobility of Blacks is the sheer fact of school drop-outs. In order to ascend within the most political and social systems, education is one powerful requisite. Nevertheless, for many Black youth there seems to be a propensity for them not to complete the stages of formal education; whether that be in high school, or post-secondary institutions. This can be attributed to many reasons. It would seem to many that the reason why formal education is so important is because clearly many studies and economic research shows that high school graduates earn more income and they are a greater asset to themselves. Steinberg, Bline and Chan (1984) says:

It is well documented that dropping out of high school is associated with array of individuals and social costs. For the individuals, failure to complete high school is associated with limited occupational and economic prospects, disenfranchisements from society and its institutions, and substantial loss of personal income over his or her lifetime. For society, premature school-leaving is associated with increased expenditures for government assistance to individuals and families, higher rates of crime, and the maintenance of costly special programs for purpose such as employment and training (King, 1978, Levin, 1972, pg. 113).

In a closed system, poor education does not allow some of the underclass members the opportunity to enter the pool of potential applicants. And if they do get employed, many become incompetent functionaries. This is often traced back to the poor quality of education thrust upon them. This is only one of the many barriers and concrete examples why many Blacks do not advance within many educational institutions.

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Some studies reflect that it is possible to distinguish potential school drop-outs by looking at the father's and mother's occupation, and education (Ibid: 1984). Furthermore, Steinberg, Bling and Chan, succinctly pointed out some of the important factors why students leave school. The reasons are: pregnancy, juvenile delinquency, employment obligations, community pressure (social environment), low-academic achievement (cognitive deficiencies), and bad school experiences. If some of those factors were eliminate or reduced, chances are, students might stay in school much longer, thereby; achieving higher educational levels. This does not always mean that by staying in school there will be positive results. Kornblum (1984), shows that:

Among Blacks, the exhortations from parents and community leaders to stay in school are part of the reason for higher attendance rates. . . (page 297).

In the same sense, a high attendance rate does not mean things are getting better. It could be that they (the schools) have developed better games of keeping those bored Blacks in certain institutions. Today, more and more students are graduating from high school, however, this does not mean that they develop good reference groups or mentors. Many times, if Blacks fail to get good mentors chances for success are very difficult

It is hard for some to believe this to be taking place in the United States, yet there are other forms of negative or positive behavior from educators which keep Blacks from succeeding.

In this sophisticated sorting system those who do not make it are made to believe that it is primarily **their** fault. It is not an accident that those who graduate from Yale, Harvard, and other elite universities have a higher (earning and/or employment) potential than the graduates of an average state university, in spite of taking the same number of courses. This is because of the filtering process. Those who know someone, tend to enjoy certain benefits. In a caste system, the daily politics shape the outcome. Paul Fussel (1980), in The New Republic:

\* The educational system has been effectively appropriated by the upper strata and transformed into an instrument which tends to reproduce the class structure and transmit inequality (pg. 29).

Even in the case where there are chances for the system to support the new emerging class of 'advocates' the state quickly negates their opportunities for advancement by not providing protection against the aspect of failing.

In a national newspaper, The National Alliance, (11-9-84), Lois Holzman upon her return to the classroom as a guest lecturer at Teacher College, Columbia University, sums up what she told the students in this article:

There is increased polarization in the world, when reactionary, right wing politicians, educators, and scientists are working overtime to gain control of our social institutions (including our and our children's mind), we of the progressive tradition need to step back for a moment and examine our social institution, that is our science. . .

She went on to talk about a school in New York, St. Thomas Community School where the children learn more about life than most schools.

Also, Holzman states:

. . . learning who they are and how the social institution of racism keeps them all from learning, of how much more can be learned in the classroom if teachers recognize that education is organized around control (who has it at any given moment) and that giving up the commitment to control (which means going against the institution) goes along way toward learning. (Ibid)

This is why education is of much importance for those students from the undercaste; namely, because it is often the only tool they will have to liberate themselves from the cycles of decay. Poor education is that common thread which links Blacks to their second class existence. Inadequate education is deadlier to Blacks in America than the black widow spider, the brown recluse spider, or the rattlesnake combined. It offers a potent venom that destroys all social brain tissues of healthy relations. One of the possible antidotes is good education in concentrated form, also, for many Blacks, a powerful dosage of Black culture bombarded upon their ear drums.

Another reason why Blacks fail to advance, is directly related to social background. Alexander et. al. (1982), conducted a study on the social background, and academic resources to determine the chance for college graduation. This longitudinal study examined the race, gender, and family social-economic status. The second part of this study was to assess whether those differences impacted significantly upon the student graduation rate. This study involved the high school class of 1972, and approximately 6,452 students were involved.

In the discussion of the study, the authors said:

Our analysis has considered race, gender, and SES background as potential bases of "undeserved" attainments and standardized ability test performance, class rank, and a student's high school program of study as measures of academic talents, efforts, and preparation that are "deservedly" relevant to academic attainment. These distinctions are often adopted in the literature, and we believe they are consistent with popular opinion regarding the considerations that are properly invoked in deciding who should be afforded the opportunity for higher education" (Pg. 328).

They also said:

Academic resources are far more relevant to college completion than students' social background are. Also, although it is difficult to qualify precisely given the analysis procedures used here, some of the observed disparities associated with social background characteristics seemingly are because of correlated differences in academic resources (Ibid: pg. 328, emphasis mine).

In other words, whites have a higher graduation rate because they have better preparation for the academic environment of college.

Blacks have not generally had the repertoire of experiences to complete on equal footing, even after they enter the Ivy towers of higher education. This is part of the social tracking which follows them for the rest of their lives Alexander goes on to say:

Being from a lower-SES household is far greater liability than being black. Also, our evidence indicates that gender, on the average, no longer has much bearing on one's prospects for collecting the B.A. degree. . .

Furthermore, as to the question of race, they said:

Race differences overall were small, and, on balance, they tend to favor blacks rather than whites. Interpretation of the social-order racial gap (which favored whites) was unclear since the disadvantages associated with race and SES- were highly confounded.



When the three background factors were considered together, blacks were found to have somewhat higher completion rates at high-SES levels, whereas whites had higher completion rates at high-SES levels. With regard to percentage, of course, blacks are very much concentrated at the lower portion of the SES continuum, and whites are overrepresented at the upper end. It is these differences in SES distributions that account for the overall white advantage of approximately 10 percentage points.

Controlling for academic resources complicates the picture further. Clearly, blacks on average suffer because of their relatively poor standardized test performance, their lower high school class rank, and their underrepresentation in the college-bound curriculum in high school (Ibid: emphasis mine).

There are a number of points for clarification. Going back to the statement by the authors that "academic resources are far more relevant to college completion than students' social background are." White people in a closed system based on race will no doubt have better academic resources because they control the caste. Now, if whites were at the bottom, the opposite might hold true. Because of the political and social volatility of this statement, including past issues, the authors tend to downplay the question of race. Moreover, because of the selective quality of colleges, the Blacks that go on to higher academic education are probably of a higher academic calibre than their counterparts, who tend not to do so. This statement is supportive in part by their reference to this:

That is, when socioeconomic background and academic resources are equivalent, blacks without exception, evidence higher rates of college completion than whites (Ibid: pg 330).

The paradox of this situation is that all things being equal, Blacks tend to show an advantage. However, one of the methods which tends to hold Blacks back in their caste roles, is their low-academic achievements. If Blacks can pass the first major hurdle of getting adequate grades, then often times, they have built up enough resistance to deal with elite institutions. Without high test scores, Blacks chances for success are narrow. The point to be made here is that Blacks are held to an artificial low level. Now, if the opportunities are available to them, whites are most likely to be displaced in many of the present positions they now hold. This is why many members from the dominate group are opposed to quotas. In a closed system, there exists an internal caste for those at the bottom. This is why, when low-social-economic Blacks are compared to whites from the same class, Blacks tend to out-distance them in educational institutions. The authors notes in this research, support the previous statements with their findings:

Incidentally, low-academic-resources, low-social-background whites evidence the poorest prospects (.010) for completing college of any of these groups, whereas high-academic-resources, high-social-gackground blacks have the most favorable prospects (.744) (Ibid).

Another author makes a different point on this issue. Trent (1984), writes that Blacks are demographically younger than whites, however the gap between the graduation is ten-percent lower for Blacks.

Trent says:

\* But completion of high school is a prerequisite credential for college entry, and until that gap closes or in fact until Blacks graduate from high school and college at a greater rate than whites, there can belittle process in closing the total population parity gap (pg 287).

If we explore the content of this quote it is because of the caste system.

Ogbu (1983) is much closer to the reason for this situation:

\* In American folk assumptions, and in reality, the status mobility system is closely linked to schooling; people who have more education usually have access to more desirable jobs, wages, and chances for self-advancement. . . For blacks, on the other hand, the experience has been historically different. They have faced a job ceiling--very consistent pressures and obstacles that selectively assign minorities to jobs at low levels of status, power, dignity, and income while allowing whites to compete more easily and freely, on the basis of individuals training and ability, for the more desirable jobs above that ceiling (Ibid: pg. 76).

Blacks are aware of those ceilings, so they often question why some put so much emphasis on getting the right education, only to be locked out of equal opportunities. Even the few tokens who sometimes, have 'made it' many times do not offer words of encouragement to their caste brothers and sisters who are still stuck below. The author points out:

In my Stockton research, I found that many low-income blacks, both adults and children, believed that most blacks who are successful had played the "Uncle Tom" game to achieve their success (Ibid: pg. 78).

One of the reason for Blacks' poor showing in college is because of low scores on standardized admission tests and poor academic preparation (Crossland:1971,pg. 16). Braddock points out that:

. . . Graduate Record Examination (GRE) and the Scholastic aptitude Test (SAT) are culturally biased against low-class persons, particularly Blacks. Even when academicians do pay as the GRE and the SAT. They more often than not continue to use and regard those measures as effective tools for screening and recruiting Black youth (pg. 28).

A Gordon felt that certain children from low social economic backgrounds have a difficult time in school because they have not become familiar with cultural 'codes' which are the means to decipher the mores that are transmitted in schools (1977:pg. 91). Part of the 'codes' that she describes in her research is based upon middle class values. Children from other cultures have difficult times in the standard schools. Furthermore, she pointed out that schools classify students into groups based on the measurement of prerequisites or knowledge of the codes. The argument can be made; why many lower class children fail to learn "middle-class" values so that they can succeed in school? This is based upon the lack of support children get for this. Also, it is difficult to learn values of groups that clash with one's culture.

Herbert Ellis argues that failure theories maintain an American social order characterized by the supremacy and dominance of whites and the oppression of Blacks and other economically depressed and ethnic-racial group by therapeutically dehumanizing and derogating them (Ellis:1976, pg. 93). Ellis points out that whites diagnose the deficiency of the students (who needs to be acculturated), then whites manipulate the system to sustain a welfare network of bureaucrats who are supposed to provide services to the low-social economic students.

Trent did a study on the present trends of educational degrees received to show the "measure of parity" between the major groups in the U.S. The study he conducted in no way tells how many degrees there are in the present population, but it gives one a concise picture of the magnitude of the recent differences of graduates. He says:

Compared with 1975-76, the black share of total degrees in 1980-81 increased by just .2 percent, as the black degree count increased by 2,420 degrees. Black male bachelor degrees dropped by a count of 790, a decrease of 3 percent. The black male share of all male bachelor degree increased slightly, mainly because of the greater degree drop for white male. The black male share of all black bachelor degrees decreased from 43.4 percent to 40.4 percent. Black females, in contrast, increased their degree count by 3,210, a 10 percent improvement over their 1975-76 total. . .

Furthermore:

. . . blacks fail to approach parity on either measure; this is especially clear for black males. However, black females have made gains toward parity between the earlier and later time points. Overall, the black college-age cohort was 12.1 percent in 1974 and 12.6 percent in 1979, but blacks received only 6.5 percent of bachelor degrees awarded in 1975-76 and 6.7 percent in 1980-81. Actually, the difference between the college-age cohort percentage and the degree attainment percentage widened during the five-year period. The increase in the black cohort representation (.5 percent) was greater than the increase in degree attainment (.2 percent), a net decrease in progress toward parity of representation in degree attainment (1984:pg.286).

Egerton (1982) makes clear some salient points on the disparities of Blacks in higher education in America. This also illustrates and suggests something is out of balance in the 1980's:

Traditionally white colleges and universities now enroll nearly four of every five black students--but traditionally black institutions still produce almost half of all black degree recipients. . . blacks still make up only 8 percent of total college enrollment-- through there are 14 percent of the college-age population. In all but a few graduate and professional fields of study, the representation of black students and degree-holders has never raised about 2 percent (pg.3)

This can be attributed to some of the earlier conditions and factors to which the writer alluded in stopping all but the most ardent students. For the majority of Blacks that attend college and universities, the chances for graduation are virtually impossible because of specific factors which lead to the high attrition rate. Egerton supports this issue with this remark:

The small number of graduate and professional school programs in black institutions and the historic exclusion of blacks from programs in traditionally white institutions have resulted in a dearth of black architects, engineers, economists, mathematicians, physicists, chemists--more than 1 percent of the national totals--and the numbers are almost as low for medicine and law, in spite of the fact that most black doctors and lawyers in the country are graduates of the three medical schools and three law schools in black institutions (Ibid: pg. 14).

The iniquities which exist tend to reflect a conscious policy by those in power to keep many Blacks in a second class position either by omission or implicit policies which cater to an exclusive group. Most Americans seem not to be aware that such a large segment of the population in an underproductive position drains from the total economy. Those citizens are not really producing, furthermore, their existence is contingent on a higher tax expense, rather than them paying into the tax structure. The expense of maintaining jails, welfare, and social services to keep 'them in the ditch', cuts away from the productive aspect of the total society. It is impossible for a city, region, state or country to achieve a sense of full employment and maximum use of its citizens when tangible groups are oppressed and not encouraged, or developed to their fullest potential. However, in a caste system, full development for all citizens is not the intention.

Falsey and Heynes (1984) reviewed a number of determinants of college or higher education achievement and what they found were a number of critical or specific factors which reflects those differences. In the study, they found that organizational policies of the school, the type of school staff, and the amount of resources spent on counseling and feedback for students determines a higher level of college attendance in the student body. One salient point made in the study was that "private and public schools clearly differ in the emphasis placed on college admissions and enrollment." There are a number of factors which facilitate upward mobility; family background, ability, and aspiration of the students. Moreover, the "academic-track, was considered a powerful stimulus for college-entrance and a stimulant for remaining in school. One generalization made was that private schools had a higher rate of student attendance at four year institutions, than public schools of the same academic (college-preparatory) track. This should not come as a surprise to many. One could infer that income would tend to be higher for individuals within private schools. If a family have more income, then they have the discrepancy funds to attend such schools. Academic ability is related to income in some systems. The third major if not the core of this study looked at the link of the organizational difference between the public and private schools. Even the way schools are organized and administrated points this to be a two tier system. There are many factors which led to good quality education in some schools.

An important variable which is often overlooked in many similar studies is the role played by the school counselor in encouraging students to advance into higher levels of educational institutions.

The authors shows the basic difference between the two types of schools:

The primary goal of the counselors in the private schools was to match students with appropriate colleges or universities and to gain admissions; in contrast, the public-school counselors spent more time on disciplinary problems and scheduling. Private schools in the High school and beyond sample, at least those that were not Catholic, have more counselors per students and a larger proportion of students reporting that counselors influenced their post secondary education plan (pg. 118).

\* Frequently, low-income Blacks lack mentors or family members who have advanced into higher education, and the cycle is not broken because the professional educator fails to play the role of the surrogate mentor. This is the 'just and how' Black students make poor choices by going into sub-standard two-year schools.

The authors went on to point out:

Parents of private-school students have revealed preferences for quality education and have shown themselves willing and able to pay for it. Such factors are surely relevant to college attendance and may indeed account for the differences between sectors in enrollment rates. However, one cannot over-look the fact that private schools, whether Catholic or other, are helping more students realize their aspirations, irrespective of ability level or background (pg. 118).



It could be considered that schools which incorporate ones' values, as in the case of Catholics, would probably have a higher rapport with the students. Likewise, this might be the case if Blacks had congruent factors (social-economic conditions).

As pointed out earlier, Blacks cannot go to private schools because they lack the funds. Moreover, they cannot seem to bring enough pressure on the inept 'functionaries' to make the necessary educational changes for their children. Baraka calls the public schools, as we know them, "ignorance factories". Many whites want the public schools to reflect the sterility of other groups' races.

Peter, writes in the Washington Monthly that:

Right now there is not a fair chance for all because too many children are receiving a bad education. The urban public schools have in fact become the principal instrument of class oppression in America, keeping the lower orders in their places while the upper class sends its children to private schools (May 1983:pg. 12).

Furthermore, he went on to describe the lack of input by the Black elite to help correct the debasement of other lower social economic Blacks:


When this magazine revealed that Washington's black upper class was pouring money into a fancy Y.M.C.A. for its own use while neglecting the Y (now closed) that served poor blacks, there were howls of outrage. There is a similar reaction whenever we come close to suggesting that a poor black child might have a better chance of escaping the ghetto if we fired his incompetent middle-class teacher (pg. 10).

Schools cannot alter their present form of education. Chances of that happening are nil, unless the society first eradicates its specific elements. In any given society, the worst education is intended for the "worst" people.

There are a number of educational tasks which could alter the conditions for Blacks in general, but too much emphasis placed only in the arena of education could lead to an unbalanced approach. Other areas must be impacted simultaneously.

At this point, some might pose the question of how does integration fit into the issue of this study. In an ideal situation, integration would be a means to an end--a natural phenomenon. But in order for the writer to elaborate upon this issue; the writer will utilize a quote from another author:

The term integration sometimes refers to the openness of society, to a condition in which every individual can make the maximum number of voluntary contacts with others without regard to qualifications of ancestry. In that sense, the objective is the leveling of all barriers to association other than those based on ability, taste and personal preference. . . . But integration sometimes also refer to a condition in which individuals of each racial or ethnic groups are randomly distributed through the society so that every realm of activities contains a representative cross section of the population. In that sense the object is the attainment, in every occupational, educational and residential distribution of a balance among the constituent elements in the society (Handin:1965: pg. 270).



The ultimate result of this study, is to provide a scrutiny on how well we as a society facilitate the various groups within the different areas. In the case of school busing; Blacks have had to suffer a greater burden of traveling to white schools for integration in terms of years of involvement and usually a higher percent of members involved.

Many have taken a reactionary position of supporting desegregation just because many are against it, because of the social importance or cosmetic effect. For those who question the foundation of this, one must follow this line of reasoning--that people are inherently equal; equal enough to be in all fields, regardless of race or social economic background. The late Steve Biko, a South African gives Blacks a good reason why many should be skeptical of the token integration. He says:

The integration they talk about is first of all artificial that it is a response to conscious maneuver rather than to the dictates of the inner soul. In other words the people forming the integrated complex have been extracted from various segregated societies with their inbuilt complexes of superiority and inferiority and these continue to manifest themselves even in the "nonracial" set-up of the integrated complex. As a result the integration so achieved is a one-way course, with the whites doing all the talking and the blacks the listening. Let me hasten to say that I am not claiming that segregation is necessarily the natural order; however, given the facts of the situation where a group experiences privilege at the expense of others, then it becomes obvious that a hastily arranged integration cannot be the solution to the problem. It is rather like expecting the slave to work together with the slave-master's son to remove all the conditions leading to the former's enslavement (1978:pg. 20).

The writer does not buy into the 'showmanship' elementary integration which exists on a grand scale. Blacks have been segregated for so many centuries and, therefore, the writer believes that a hasty type of integration will not work. There are so many differences to work out. It will be like trying to move a strong solution with a weak solution, whereby, the stronger solution, is going to absorb all of the weak solution by a process of osmosis. This is unfair.

In integration, each group has to preserve its culture. Meaning that if true integration is going to work, it must be a process of symbiosis. Some must give and take for the system to be in balance.

Integration within an institution does not mean one loses one sense of culture, values, or norms. In short, what is important will remain. Blacks must bear in mind, that being in does not make one of. Case in point: Blacks in America live in one of the richest countries in the world, whereas, they do not participate or partake in the wealth. Blacks merely operate on the fringe of their society. Blacks in both countries share many of the same conditions. The exploitation which take places is based primarily on race. This is why, in order for the idea of equality to become a reality, Blacks must be in all fields--proportionally to whites, or at least have the opportunity to enter those areas. Blacks who embrace this fake kind of integration philosophy often fail to first develop an understanding of their ancestry to a significant level. What happens after they have moved into the world of 'whiteness', is that they often forget their roots. The question one should pose is: since Blacks are fewer, compared to the dominate group--how do they maintain their cultural identities? Blacks should go into the mainstream (American society) only after they have developed appropriate goals. Often Blacks know that institutions controlled by them merely hide the second-class thrust in those structures.

When Blacks are appointed principals of elementary or secondary schools, it is commonly known that they receive their marching orders from outside of the district--generally from downtown.

For some Blacks, desegregation does not bring about assimilation. The question that has been asked many times about middle-class Blacks is--are they closer to middle-class whites or to the lower class Blacks? The answer lies in each particular individuals' ideology. There are those Blacks whose income is the only thing which separates them from their lower-income brother and sister. They pretty much still have the same values and culture regardless of where they live or the type of car they drive.

In summary to this issue, I am reminded of one assessment of the "trick bag" Blacks have been placed in by this educational system.

Berry (1973) said:

The May 17, 1954, Supreme Court decision gave promise to the black communities and those whites committed to justice that the concept of equal education opportunity would at last be fulfilled. Eighteen years later, however, the country is still faced with de jure or de facto segregated schools in Mississippi, Chicago, Alabama, Cleveland, and many other cities and states. The continuation of segregated schools in our large urban centers, whether the result of housing pattern or overt discrimination and the accompanying modality of inadequate educational program has led a large number of minority group Blacks, Chicanos, and also lower-class whites to feel that they have been placed in a "trick bag" by the establishment. The concept of being put into a trick bag is an action-oriented term used mostly by the people in the black urban area to describe a situation where a person has been taken advantage of by an individual or group. While it is a favorite term applied to the "con artists" of the ghetto, it also can be used when referring of the educational promises made to the denizens of the inter-city which were never kept (pg. 320).

Considering some of the points raised by this research, there needs to be a great deal more discussions and studies on some of the issues raised as to the caste, mobility, brainwashing, and the openness or closedness of a system. According to present data, most educational institutions are lethargic in dealing with some of the powerful indicators and regulators of life. Many of the so-called innovative changes over the years in the areas of education have been merely sophisticated guises of placating those under-caste members. For example, in the publication Workers World:

Black people account for 48% of the prison population, although they comprise only 12% of the United States population. This is according to the recent study of the prison system during a two-year period conducted by the Rand Corp. . . One of the facts found in the Rand Corp. study is the Black, Latin people are more likely to be charged with crimes of economic survival. Is it any wonder, considering the high rate of poverty brought on by racism (1983:pg. 11).

Contrasted to information from the American Committee on Africa, they state:

South Africa has the highest prison population in the world with 440 people jailed for every 100,000 of the population. The equivalent figure in the United States is 189. Forty percent of the African prison population consists of people who have violated the pass laws, thus committing "crimes" that only Africans can commit" (1983:pg. 3)..

Blaming Blacks exclusively for their economic-political situation is comparable to forcing a person into quicksand and standing back and blaming the victims for drowning. This seems ludicrous, however, this is the foundation most policy makers argue from. A high percentage of Blacks in both countries are in prison because of economic racial conditions which really have not been addressed.

In many societies, prisons and jails validate the unwanted in that society. We only need to look at the elements and reasons why Blacks have a high conviction rate. This does not mean Blacks are prone to criminal activities, but they are put in situations where their so-called lawyers can not seem to get them out of that (jail) fix. As one can look at the prison population to determine who are the unwanted in any given society, one can also look at the health conditions of the society to measure the quality of life.

A published article which appeared in Urban Health, Sullivan (1984) shows the conditions of minorities. The Association of Minority Health Professions Schools, conducted a study and what they found was:

. . . the health status of black Americans is significantly poorer than that of white Americans. The average life expectancy for black Americans is five years less than that of white Americans, and infant mortality for blacks is 21.4/1000 live births, compared with 11.8/1000 live births for whites. However, these averages for the U.S. do not reveal some rather striking data for some geographic locations. For example, in Georgia the life expectancy of blacks is 8.4 years less than that for whites. In six rural counties in Georgia, the life expectancy for black males is only 49.6 to 51.5 years, whereas in those same counties, the life expectancy for white males is 59.5 to 69.5 years--a difference in life expectancy of as much as 18 years! The life expectancy of the male population in Kenya is 51.3 years, exceeding that of black males in some rural Georgia counties (pg. 40).

This shows how one can make a direct comparison of the undercaste members in this country with those from another country.

Many public schools in America are nothing more than 'theaters of the absurd' with Black children playing the role of the lost fools of this society. Education in a closed system reflects a strong form of nepotism. In many public schools there are many problems. In many of the nations' schools, there are so many bureaucrats and specialists, but not enough good teachers. We see in some large schools, there are four or five vice-principals, administrators-assistants, or educators with dubious job titles. When we look at the important variable--such as test scores, drop-out rates, and factors which are supposed to distinguish excellent from poor education; we see that nothing has really improved in these critical areas over the past five years. Too often, educators point out lower drop-out rates among caste students as the single criterion that schools are able to deal with Blacks. In spite of the increased funding to some forms of public education, this society is turning out more students similar to the infamous Kevin Ross.

Korublum (1984), says:

Among Blacks, the exhortations from parents and community leaders to stay in school are part of the reason for higher attendance rates, but the strongest reason is that black youth who live in poverty generally have few legitimate alternatives to school. When children like Rudolf to drop out, therefore, they are often troubled, low achievers who have little chance of developing constructive lives when left along in the streets. Higher black school enrollment rate mean, conversely, that there are large numbers of students in schools who are achieving far below grade level and those spotty attendance make them effective dropouts. But this population at least is available for training and other forms of help--if and when these are ever made available (pg. 297).



In the same sense, the high attendance rate does not in itself mean things are getting better. It could be that they (the schools) have developed better games of keeping those bored Blacks in those institutions. More and more students are graduating from inferior schools. Many do not have a meaningful education after completion of studies at those schools. One of the indicators of Black-white difference in education achievement can be shown in individuals who are over 25 years old. In "the Population Characteristic, Educational Attainment in the United States", March 1980 and 1981:

For example, among Whites 25 and over, the percent who were high school graduates rose from 59 to 72 percent from 1971 to 1981, but in the youngest age group (25 to 29 years old), the proportions were higher and increased less: about 80 percent in 1971 and 88 percent in 1981. For Blacks in the same period, the proportion who were high school graduates among all adults rose from 35 to 53 percent, while the proportions for the youngest group of (25-to 29 years-old) were higher but about the same number of percentage points apart: 58 percent in 1971 and 77 percent in 1981 (pg. 6).

Considering the social-economic status of Blacks, much has not changed over the past century. The educational system reflects the economic status of Blacks. Looking at the post-secondary education for Black and/or whites, the gaps are still persistent. Not only are the gaps evident in the data, but it can be inferred that bad days are still ahead.

The decrease in Blacks' median income over the past years might be an inverted correlation of the increase of racism. Since the inception of population data on race and income, it appears Blacks have always been in a subordinate status. Spratlen (1982) shows us the amount of control Blacks have in the American economy:

For all the years since World War II, the Black unemployment rate has been twice as high as the level for whites. . . Collectively U.S. Blacks represent the tenth or so largest sources of purchasing power in the world in terms of personal income--an amount in excess of \$100 billion annually. It is much too widely dispersed, too heavily directed toward status--enhancing consumption, and for numerous other reasons not channeled for maximum enhancement of Black economic welfare (pg. 77).

This situation exists because the dominate group and non-progressive individuals have suppressed opportunities for Blacks. Spratlen (1982) again gives us more information on this issue. He says:

The high visible signs of affluence among Black America families earning \$25,000 or more annually tend to overshadow the distressing evidence of continuing racial inequality in United States economy. For example, the the number of Black families earning such incomes increase 15 times between 1970-1978--from 49,290 to 791,404. But consider the comparison with white families: 29.5 percent were in the income group of \$25,000 or more compared to 13.4 percent of Black families, and inequality gap of nearly one white family in three versus one Black family in seven. Moreover, at the opposite end of the income stream, 46.2 percent of Black families had income of less than \$10,000 in 1978; whereas only 21.4 percent of white families had such income--inequality gap of almost one Black family in two vs. one white family in five (Ibid:pg.73).

Examples similar to the one above show the full picture for Blacks living in the United States.

Because of many factors, Blacks have in fact experienced double the rate of unemployment compared to whites. According to Darden (1984), he states:

Of interest is the fact that the whites unemployment rate has never reached double digit levels since racial data became available in 1948. On the other hand, the Black unemployment rate has reached double digit levels. 13 of the 32 years (pg. 7).

Whites point to affirmative action laws and policies which they created to help many Blacks. In actual fact those laws serve as pressure valves to relieve the internal discontent which is pent up frustration among Black masses. The way those levels of solidarity are destroyed is part of the very method of reward and punishment for the essential elements from those oppressed groups. Again, the labor available for folks determines their relative positions within the pyramidal society. Naturally, in a caste system, the conditions are universal. When one reads of the general conditions of Blacks in America, the apparent bleakness stands clearly in focus. Bush (1984) states:

The condition of America's ghettos are barely livable. These communities exist in a state of more or less permanent stagnation and economic depression, and conditions are getting worse. Resident must contend with racial discrimination in housing, employment, education, and the courts. Their family income is 57% of the average white family. One out of four adults is unemployed, and there is a growing underclass of permanently unemployed people. Residents are victimized by the endless cycle of slum landlords, unscrupulous merchants, insurance companies, petty thieves, and drug peddlers (pg. 44).

There are those who acknowledge this pattern, but are cowards to expose the intricacy of the puzzles.

. . . Won't you help sing the songs of freedom. Cause all I hear are redemption songs. Emancipate yourselves from mental slavery. None but ourselves can free our minds. War--have no fear of of atomic energy because none of them can stop the time. How long shall they kill our prophets while we stand aside and look. . .

"Redemption Song"

Bob Marley

## Chapter VII

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

When we realize that only we can chart our destinies; only we can interpret our histories. White people, no matter how well their intentions, can not write about our culture the way we can. This is why this is one chapter in the many which will be told. The educational system in South Africa is perverted and should not be called education because of the quality and the general intent of keeping Blacks in second-class positions. Throughout this study, the commonality of the two systems is examined to see if there is a linkage between both countries.

One thing is apparent in a caste system it is a "catch 22" situation. South Africa demonstrates how well poor education can keep people from achieving or utilizing their full potential, even to the extent of altering those repressive social policies. Enlightened educators must play a significant role by involving themselves in the struggle to correct the injustices within the sphere of their environment.

Nevertheless, in asking many, this is like asking a wolf to abstain from entering the chicken coop.

In this study, the writer has explored the conditions and status of Blacks in South Africa and America. This issue of brainwashing, miseducation, mobility and caste have been defined and examples provided to show how each interrelate in order to create and/or maintain a caste system.

An Overview of South African and American educational systems demonstrates that both have many commonalities. Mobility is related to education and brainwashing is related to miseducation. This is why the writer chose to provide input, insofar, as to specific elements. One could replicate a piece of this research and look at other critical factors, nevertheless, the results will probably demonstrate the higher proportion of Blacks at the lowest social economic levels in both South Africa and America.

One important factor which impedes Blacks' upward mobility is the quality and calibre of their leadership. It is no surprise that schooling is the single most important entity which turns upwardly mobile Blacks into degenerate sell-outs and anti-Black individuals.

A study of this nature would be null and void without a discussion of one crucial element which keeps Blacks, in their respective society, in stagnated positions. The bottom line is the element of racism. Racism is a disease--similar to an alcoholic who can not be helped, unless that person admits this problem. One of the reasons Blacks have not advanced collectively is because they have not addressed (attacked) or even acknowledge on a constant basis those factors which maintain the caste system.

The power structure goes out of its way to keep Blacks divided and fighting for petty reforms. One only need to look at how poor whites and Blacks with common agendas have not united. It would be in their interest; but racism is a powerful inhibitor of unity.

Reich (1971) in an article published in a book, edited by Gordon says:

The simple economics of racism does not explain why many workers seem to be so vehemently racist, when racism is not in their economic self-interest. In extra-economic ways, racism helps to legitimates which is necessary for the stability of the capitalist system as a whole. For example, many whites believe that welfare payments to blacks are a far more important factor in their high taxes than is military spending. Through racism, poor whites come to believe that their poverty is caused by blacks who are willing to take away their jobs, and at lower wages, thus concealing the fact that a substantial amount of income inequality is inevitable in a capitalist society (pg. 112).

Some might believe that in order for Blacks to improve their relative economic status, they must eradicate racism. Remember, Blacks are not the ones who perpetrate racism. They only react to it by lashing out against it. How can Blacks eradicate this disease without the participation of the perpetrators. It is difficult, if not impossible to convert a stone to bread. Blacks would have a much better chance at self-education and improving their status by turning inwards, instead of wasting valuable time on non-convertible racists.

The problem with the present form of racism is that it has become so institutionalized. It is part of the status quo and normal in many systems. Spears (1984) show how it is done:

Since it is institutionalized, all cases of racism do not result from the willful acts of ill-intentioned individuals. It is in its most profound instances, covert, resulting from acts of indifference, omission and refusal to challenge the status quo. Thus, an individual need never have willfully done anything that directly and clearly oppressed minorities, she/he needs only have gone about business as usual without attempting to change procedures and structures in order to be an accomplice in racism, since business as usual has been systematized to maintain blacks and other minorities in a oppressed state. The institutionalized view of racism does not see it as a function of individual attitudes and preferences, then, but as a clash of group values and interests, namely, the maintenance of privilege (pg. 24).

In addition he goes on to say:

Furthermore, the institutionalized view of racism does not see it as irrational as a conglomeration of unconnected, unmotivated nasty actions directed against minorities; it seems racism is quite rational from the point of view of those who benefit from it. White workers, for example, do not irrationally exclude blacks from predominantly white unions and periodically conduct harassment campaigns against them to do so. They immorally but quite rationally see it as in their interest to severely reduce the number of blacks competing with them for jobs since in doing so they maintain their own relatively high incomes and rate of employment (Ibid).

In spite of the fact that some whites are part of the undercaste, generally, they are not there for racial reasons. If Blacks were able to get low-income whites to help fight on their side for educational reform, changes certainly would occur almost over-night. However, this unity does not happen in a racist structure, as low-income whites consider themselves superior racially and therefore, do not see why they should help the "inferior" race to attain equality.

Regardless of the interventions available which could remove those who languish in despair, education in itself does not erase those caste conditions. Carrington(1983), supports this with his discussion on the subject on labor conditons for Blacks in Britian. He says:

The education system has played a major part in maintaining the apparently immutable position of black workers in the class structure and labour market. Whilst it is acknowledged that credentials per se neither guarantee entry to the labor nor access to positions within the occupational structure, they nevertheless function as a 'screening device' and as such may be regarded as an essential pre-condition of entry to certain forms of work. In view of this, therefore, it can be argued that the education system, by facilitating West Indian academic failure, has not only legitimated the exclusion of this ethnic grop form all but the more menial forms of wage labor, but during a period of mass unemployment, has legitimated their exclusion form the labour market altogether (page 41).

At the risk of sounding redundant, Carrington, shows that the caste system is derived from racism. In addition, he gives a good operational definition of racism. Carrington states:

. . . racism is viewed as a body of ideas rationalizing and legitimating social practices which reinforce an unequal distribution of power between groups usually (but not always) distinguished interms of physical critical Notwithstanding this, however, it should be noted that it is not strictly possible to talk of racism in the singular, or to abstract it from its social and material context. The forms taken by racism vary considerably. Whereas, on most occasions, it surfaces at the level of commonsense; on others, it surfaces in the form of a 'worked-out' ideology, such as biologism (pg. 43).

If we add the element of class and racism, then one gets a double dose of caste in America. Caste generally means one group is relegated to the bottom because of clearly tangible attributes. Poor whites after they have learned or acquired those elements (generally through education) can sometimes advance up the social-economic system.



The writer has been talking about racism, however, people often confuse racism with prejudice. These terms are not synonymous. Racism is much more derogatory, destructive and has a devastating impact on groups or individuals. It generally tends to convey the delivery of those ingrained actions to the victims. Most of us could live peacefully with certain prejudices, however, it is the uncontrolled growth of those prejudices which leads to the embryonic form of racism. Once this advanced form of prejudice has grown to a 'certain stage' it then becomes uncontrollable and unnoticeable by many of the victims, as well as, proponents of these acts because many times the total system teaches one to turn a blind eye to actions. An example is a student (Blacks) who is conditioned and educated by and through a European mentality. Often they lack many of the skills to detect the more sophisticated cases of racism. However, just because a person has not experienced the conditioning process, does not make the person more 'Blacker'. Also, a person's income status should not be translated to mean they are less or more conscious of this racism or their culture.

We should not fully equate Blackness or the degree of the person's racial ideology with their level of poverty. Too often, there are middle-class Blacks who lead a double life often because they are better off economically than their brothers and sisters. Baldwin (1984) in a conversation with Audre Lorde in the December issue of *Essence* shows what this is about:

One of the danger of being a Black American is being schizophrenic, and I mean "schizophrenic" in the most literal sense. To be a Black American is in some ways to be born with the desire to be white. It's a part of the price you pay for being born here, and it affects every Black person here. . . (pg. 72).

This is a major problem facing many Black living in America and this theme is repeated by many writers. In the book Living Black in White America, edited by David and Crane, in (1971), the forward, David L. Lewis writes:

It has been no closely guarded secret that it has always been difficult to live as a black person in white America. Whites have known it, although most have minimized and and many have denied the fact. Black have been so preoccupied with survival that the experience has and continues to affect every aspect of personal and collective expression. The analogy of the concentration camp only appears to be extravagant to those whose knowledge of black history is distorted of fragmentary (pg. 9).

This is why it is difficult for true cultural carriers to have a normal lifestyle. Even in spite of the point the writer shared against the Uncle Toms and middle-caste negroes, they have a certain amount of problems in dealing with many whites. In the Autobiography of Malcolm X, Malcolm X stated:

The black masses prefer the company of their own kind. Why, even these fancy, bourgeois Negroes--when they get back home from the fancy, "integrated" cocktail parties, what do they do but kick off their shoes and talk about those white liberals they just left as if the liberal were dogs. And the white liberals probably do the very same thing. I can't be sure about the whites, I am never around them in private--but the bourgeois Negroes know I am not lying. I'm telling it like it is! You never have to worry about me biting my tongue if something I know as truth is on my mind. Raw, naked truth exchanged between the black man and the white man is what is needed in this country--to clear the air of the racial mirages, cliches, and lies that this country's very atmosphere has been filled with for four hundred years."

This is why the writer develops the polemics which are necessary for the advancement of Blacks. Many may disagree with some of the salient issues shared, nevertheless, the data proves that something is out of balance. These statistics exist in all areas. Poverty victims, generally have a higher rate of death. The social statistics are indicators of the prevalent conditions Blacks experience at the bottom of the caste hierarchy. In an article which appeared in the Omaha World Herald (8-1-84), which was based upon a report from the National Urban League. The report concludes:

Black males are the victims of violence to a greater extent than any other race or gender group, and in most cases the perpetrator is also, a black male. Black males have the highest death rate from accidents and violence--153 per 100,000-- of any U.S. group. The rate among white males is 98.6 per 100,000.

Alarming statistics such as these will support my contention that those at the bottom of the caste system suffer a vastly different lifestyle. Given the dismal social conditions, it is a wonder why Blacks continue to tolerate the rancid conditions in this country.

There are those few Blacks who manage to overcome the negative social condition. They become ('successful'), but many do not help eradicate the barrier so that Blacks will have it much easier. What happens is that along the way (upward), Blacks internalize the dual personalities they hold. The sad phenomenal is that they frequently lose their allegiance to help other Blacks. The reason is because of a powerful educational system which alters the consciousness of ('normal Blacks').

One truism which could be accepted in any community is that behind every ghetto, are the elites and sell-out Blacks who help to maintain that system. Turner (1978) shows how this control transpires. He says:

I shall consider three of the most important mechanisms: First, a ruling group can attempt to maintain control by developing a legitimating ideology, which justifies its rule in the eyes of the ruled. Second, a ruling group can maintain control by manipulating divisions within the dominated masses in the society. Third, the ruling group can manipulate or take advantage of a variety of displacement phenomena whereby the dominated individuals displace their frustration and aggression onto objects other than the social system in which this frustration and aggression originate (pg. 111).

This is why it is so important for a cadre to help the underclass to direct their energy in a collective, yet efficient fashion. A warrior must help his or her people to learn the system and then dismantle the racism and facism which is inherent within it.

Many will accept my description of South Africa. Furthermore, they would have no problem with accepting the premise of how whites stay in control in that facist system; nevertheless, when the tranlation is made to the United States many find it hard to accept that the same policies and procedures are taking place. Also, many Americans are vehemently opposed to any association of the South African strict segregation of Apartheid with the opportunities for Blacks in the United States. However, looking at the subtle rules which define a closed system, America has the same criterion as South Africa.

In 1984, Blacks made up over twenty-five million individuals in the United States; approximately 12 to 15 percent of the population, yet they make up less than one percent of the elected officials. Blacks constitute 29 percent of the population in Virginia; close to 34 percent of the population in South Carolina and 40 percent of the population in Mississippi. There are not any Black governors, or U.S. Senators from those respective states or any states in the United States.

The writer once went to a university lecture on South Africa and it was strange to sit in a room and listen to white people seriously discuss Black people. White scholars gain the Fullbright scholarships, U.S.A.I.D. contracts--travel to Africa and become 'experts' on Black people. This can be seen in the many articles which expound upon African people. While at the same time, we stand in the wings and listen to bogus stories which are clearly out of focus. Whites study Blacks, gain degrees, while we suffer from the deadly disease of racism that they so quietly ignore.

Blacks must become part of the credentialing process if they want their culture to be saved. This is because the Uncle Toms that now pack our "Black studies" departments have no link to our community. Many of them have long sold their mothers and fathers on the auction block. Black cannot develop allies with alligators, unless they want to end up as someone's supper.

This is why it is necessary for this culture carrier to tell the truth in spite of the sacrifice that must be made. To deny reality is to deny oneself. Soon it becomes a permanent part of one's mind.

One cannot know the answers, unless one asks the questions. Cowards are plenty, fools are in great abundance and we must use common sense to avoid this destruction. Why must we go to the graveyard to look for the living? Remember, it was not Blacks who had school systems which the courts said were segregative. It was not Blacks who herded undercaste members into vocational awareness courses.

As a true Black person, I cannot recant what has been said, because if it is done, it would be like spitting into every Black person who died in the progress to insure that we would benefit from their struggle. No doubt, we exist in the same time period, some must follow their minds, other their pocketbooks, and other must stand on the sidelines. The final chapter of history will not be decided between me and them, but them and us.

One question must be posed: What would one say to or about a Black person who has seen the countless acts of injustices directed against his or her people, yet continues to act as if the injustices do not exist? What would you say to a person who has brutality been victimized by the education, yet ignored it? It is this very reason why we should not permit lies from some teachers to reach our children without instructions on what to do or say. A klan is not in the position to teach my history or culture to my offsprings.

Recommendation

There needs to be more studies such as this one, hard-hitting and factual. Blacks must demand multi-cultural education and learn more about their African roots. A Black person without a semblance of African culture is merely a 'dark skinned white' person. For those displaced Africans, it is this bitter experience which should be the theme of all religious institutions, schools and of course, institutions of higher education. It is not surprising to many Blacks that when people like Mr. Earl G. Graves, publisher of Black Enterprise magazine, come to Omaha, and 500 people turn out to hear him speak. But when a Pan-Africanist, such as Kwame Ture comes to town, only 200 are around to hear the seriousness of his message. This is merely a measure of the problem that many Blacks have no control over their survival.

I have helped lay the foundation so that others may follow. I have a responsibility to those who come after me, in the same manner that others fought so that I can exist. This is one of the maps, which will lead some of us out of this capitalist and fascist system.

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