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Transcript

As we begin our discussions today, I'm going to ask you to think broadly about the idea of education as an actual thing that needs to be created.

Sometimes we think about education as something that we do as something that young people or adults or.

Any learner engages in, but I want us to take a step back for just a moment and think about the idea that education as a construct needed to be created and is actually recreated in every society multiple times.

Across the generations, just sit with that idea.

For a minute.

We have to create what we define as education.

And let's take a step back to the founding and we can choose any number of words to describe how we specifically want to orient.

The way that the United States was created, but I'm going to use the word founding for our discussion here today.

When the United States was founded, people came to the United States from Europe.

the United States was occupied.

This land that we're on was occupied by other people, but the people that came here from Europe came with the express intent of recreating a society.

That they already were a part of, and that already existed.

So education existed in Europe in a particular form.

Education existed here in the Americas as well.

Form was quite different.

From what the Europeans were used to, that's a story for another day.

People who came from the African continent and people who came from other places also had ways of educating in order to stay.

With that thread of an idea, as we did continue this discussion.

But the idea that the European founders were the ones that founded the construct of education as we understand it.

And so, in 1636, when Harvard was founded with the express purpose of creating new clergy, people was founded for men of European descent.

Who were going to be clergy people?

We don't know.

Who's going to be a clergy person? So the education system in the 1600s?

Was founded with the Express idea.

To educate.

Young men in particular.

For being leaders.

They would still have to communicate with.

People in England.

Or France or Germany, primarily England at the time, and then later on France.

So that was the idea of education from the beginning. Let's Fast forward to the 1840s, when America has become a country and we have in the early 18s up to the 1840s, which is where we're going to focus for just a moment. Thomas Jefferson name? You're probably familiar with Horace Mann for.

People who have an education background and also Harvey Bernard.

Who had the idea that education should be for more than just the elites?

Should be for the common people.

But because we've just founded this country, we need skilled and trained workers.

We need people who have a common idea or understanding or construct of what it means to be American.

And that was exemplified in what they created when they created education.

Let's take a moment to think about a set of themes 3 themes.

First, what should be taught?
What should be taught?
We're going to create education.
We have to determine what's important.
What are the methods of teaching?
The pedagogy.
Teacher education in training schools.
And then finally, who are the pupils?
So, what should be taught?
Well, we need these people to be trained in skilled workers and we need them to understand what America is.
What's the pedagogy and who's going to provide it?
Believe it or not, man was one of the people that advocated for for women to do this.
In particular white women.
And then who's going to be taught?
And so in the 1840s that was relatively clear.
Now let's take another jump forward.
All the way up to Plessy V. Ferguson
So some of you may be familiar with the Plessy decision.
Plessy V.
Ferguson was the foundation of separate but equal.
In the United States and that decision was brought forward by the Supreme Court in 1896, and that decision stood.
And was the basis for the separate but equal school systems that included the creation of the so-called Indian Normal Schools.
The construction of schools for the education of the Negro children, which is the term that would have been used at the time.
We might say black or African American.
Today non-white children, broadly speaking.
And the idea that the schools that were.
Designed to teach something by someone to create this idea of skilled workers and of people who have an idea of America that was the purpose of the schools and so keeping people who didn't fit that mode separate was one way to accomplish that.
Even further, the separate but equal doctrine, even if it wasn't taught in the schools, it was exercised as a part of the educational process.
When we think about the idea of the European children, the European persons being brought into the fold.
The common things that Germans did after a while became acceptable and accepted as part of America.
The things that the Irish did.
They didn't like they weren't accepted for a while, but then it became part of America so.
All of the things in all of the ways of being.
That were done by people from European heritage became acceptable to
Being American.
This didn't happen for the people who were in the airquotes separate but equal class.
So, the Americans.
Went to the publicly funded.
Schools and when we say public funding, that's where the idea of property rights versus civil rights comes in.
'cause you were.
Required to pay taxes if you were employed.
Remember, we jumped to 1896, but your tax dollars weren't used to fund the schools.
In an equitable way.
So as we're having this discussion, let's keep in mind the purpose of education was to get the citizens of America to think as one to act as one, and to be as one to improve America except for.
The people that were kept separate.

And we were quite aware that they were not treated equally, and so as we begin our discussions and we're talking about African American English.

The Irish way of English became part of American English.

The German way of English became part of American English.

All the other European ways of being of englishing will say became part of American English.

But we have.

African American English.

We have Chicano English.

We have these other Englishes.

That are not American.

Because that's part of that decision making process.

I'm going to stop there.

And D's gonna take back over.

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[Setting_standards \(1\).m4a](#)

Transcript

So, I want to take a minute to share some information about how I came to understand African American English in a much broader context than maybe.

We're used to talking about and that has to do with the fact that I grew up in a community that was never more than 10% black, so there were never more than 10% of the people in the community who were African American, Black Americans, as it were.

And I went to school.

I was actually, believe it or not, you're talking to a person who was the one of the first people in their community and I am not even 60 years old.

Many, many years away from that.

One of the first people in their community to go from kindergarten to the 12th grade in an integrated school system and the community was very.

rural when I was a child, my job was to gather the.

Eggs I rode on a buckboard or in a wagon with my grandfather to downtown in the town that.

I grew up in.

And behind a mule.

My grandfather was a farmer, and so the African American English that I knew most of you all would call it just country. And when I became aware.

Which was around high school that there was a way that black people spoke. That was very different than the way that quote unquote white people spoke.

The distance was pretty close in our community of what a white person would sound like.

And what a.

Black person would sound like now there are aspects of African American English in the pragmatics.

In the way that language is used to communicate, you know affectionately, jovially et cetera, et cetera.

That are relatively consistent, I would say across the diaspora, there are other aspects that are very localized, and so when we're talking about African American English, we're talking about a model of African American English.

We are not.

Necessarily talking about what we think of as Detroit speech.

Or as New York speech or as Atlanta speech or as the speech that's produced in San Francisco, CA, the East Coast, West Coast, the Biggie Smalls.

I'm showing my age here versus the Tupac versus you know The Dirty South.

That's not what we're talking about.

We're talking about the way that black people, African American English speakers use language to communicate all the parts of us to us.

Full stop.

And that means some of its country.

Some of it's urban, some of its suburban.

It's all of those things.

And in order for us to be unapologetically us, we need to embrace all of those parts to know it and to understand it, we need to be able to differentiate within an African American speech community.

What's typical and what's atypical.

And we do that by learning and embedding ourselves in that.

And if you're not an African American person who's participating in this event, you can still learn the same way you learn Spanish, French, Latin, Greek, Italian.

You can learn what's typical and expected in an African American speech community, and you do that by listening to the members of the Community.

By thinking about that community engaged in Community embedded scholarship and by learning to ask the appropriate questions, is this child or this adult or the person that you're dealing with using language in a manner that's consistent with what you expect in the Community, what you expect.

You don't have to have any linguistic knowledge to say what you expect and the person will say, yeah, he sounds just like this or sounds just like that or this child or this person.

They're different in this way, and then we can use our knowledge of speech communication and our knowledge of linguistics, and we can gather and share.

And grow and know more.

But the idea of there being a singular African American English doesn't make sense anymore than there being a singular American.

English we talk about the standardized or the mainstream version we can think

About Horace Mann.

We can think about the purposes of that we can define it and describe it and understand it, and know that you can be.

That and add onto as one of.

My colleagues recently shared with you.

Add on do, but African American English.

It's use of expression has a place, has a right, and is not less than.

It's more than, so the question that's going to come up is, well, shouldn't individuals be able to use more than one dialect?

And I'll reverse that to you and say yes.

So why don't more people know African American English?

They should know more than one dialect.

So why don't people who are not African American have knowledge and understanding of African American English? Yes

And should African American English users, speakers no mainstream or standard American English? Perhaps

If it is a benefit to them in some way.

Full stop and you can fill in the blanks where that.

Benefit might come.

In and we all have our opinions about.

That but the big idea is that African American, English and African American English speakers and African American people fully belong.

Where they are, how they are.

So I'm going to turn it back over back over to Dr. Latimer Hearn.

Thank you.

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[13 14 15 Plessy and whiteness \(1\).m4a](#)

Transcript

So, at this point, I'd like to take a step back.

And review why the Plessy decision matters to us when we're thinking about speech, communication, and the function of African American.

English as literally a form of communication.

Nothing more, nothing less.

So here on your screen you have the idea of de jure policies and I want to go straight to the 13th, 14th and 15th amendments.

And then to the Plessy decision.

So the 13th amendment abolished slavery, except and I quote here except.

As a punishment for crime.

Whereof the party shall have been duly convicted so people say slavery no longer exists in the United States.

That's true except.

As a punishment for crime, slavery exists as a punishment for crime.

14th amendment.

All persons born or naturalized in the United States are citizens.

That's also known as birthright citizenship.

So, if you're born here, you're a citizen.

Slavery does not exist here in the United States, except as punishment for a crime.

And the 15th Amendment, which says the right of citizens of the US to vote, shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition.

Of servitude, so we have the 13th, 14th and the 15th amendments, which were in place. As we well know prior to 1892.

And in 1892.

Mr. Plessy.

Who by his own account.

So, if we're talking about the way someone looks in the Plessy decision, this matters.

I don't know how he looked, but by his own account he described himself as 7/8 Caucasian or 7/8 white and 1/8.

African blood and so on June 7th, 1892. Mr Plessy bought a ticket and got on a train from New Orleans, bound for Covington, LA.

He took a seat in a whites-only car.

He refused to leave after the conductor said get up and leave.

He was arrested.

And he fought the case all the way to the Supreme Court.

Why does that matter to us? It's because what the Supreme Court wrote in the decision which was.

in their verdict

That in the.

Instance of Mr Plessy the separate but equal facilities.

On their own.

The segregation of black people from white people does not on its face.

Make the black people inferior.

Stay with that thought.

We're free, we can vote, we're citizens.

And being separate but equal does not make black people inferior full stop. We take 1896, we have to move that all the way up to 1954 Brown versus the Board of Education which found that the Plessy decision was an error.

That the separation did result.

In black people being viewed as inferior and unequal, we go from 1896 all the way to 1954 before the Supreme Court determines

That keeping black people separate from white people resulted in the black people being received, viewed living in the US as an inferior group of people.

Why does that matter?

Being known as a person who was.

Non-white.

Restricted access restricted.

Education restricted any

Full participation in American life being identified as a person who is white.

Allows full access.

To all aspects.

Of American life.

Now can we start to see the connection to speech and to language?

If you use language that is seen to meet the standard?

Then you may have honorary access to the same things that people who are part of the standard have access to.

This is not about the ability to communicate effectively.

This is not about the presence or absence of a speech sound disorder.

This is simply the idea.

That if you're of the not inferior group.

You have access to full resources

And if you're the part of the group that's identified to be inferior, you lack that access that access is.

Removed from you.

And so the Plessy decision if we understand it on its face, solidifies that whiteness is property, is access,

Is something that you can have and belong to and in the Plessy decision it was specifically related to.

Full of whiteness, if Mr. Plessy himself was 7/8 white and 1/8 African American or African blood, that one drop rule applies. Now what do we do

As speech and hearing scientists as members of the communication community, to reify or recreate this idea of matching or belonging or having a part of what that standard is

Gives you access to something that not being a part of that standard removes from you.

Something for you to think about.

Turn it back over to.

Doctor Latimer-Hearn.