

“RE-MEMBERING” HISTORY TO COUNTER MISEDUCATION:
EXPLORATIONS OF CURRICULUM DEVELOPMENT AND CULTURALLY
RESPONSIVE PEDAGOGY IN URBAN EDUCATION

by

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A dissertation submitted to the faculty of
the University of North Carolina at Charlotte
in partial fulfillment of the requirements
for the degree of Doctor of Philosophy in
Curriculum and Instruction

Charlotte

2021

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ABSTRACT

ANNETTE TEASDELL. “Re-membering” History to Counter Miseducation: Explorations of Curriculum Development and Culturally Responsive Pedagogy in Urban Education.
(Under the direction of DR. GREG WIGGAN)

Excellence in education is based on a curriculum that is true, relevant, and appropriate, and on educational processes that are humane and democratic. A pervasive problem in U.S. schools is a curriculum that perpetuates cultural hegemony, lacks multiple perspectives, and adheres to scripts to accommodate education policy. “Re-membering” history by producing and studying democratized knowledge can counter master narratives. Applying critical race theory and Afrocentricity, this research explores curriculum development, culturally responsive pedagogy, and student outcomes in the context of urban education. Using case study methodology, content analysis, and historical detection, this qualitative multiple article dissertation explores three curricular omissions that can expand multicultural education discourse. Findings show that culturally responsive pedagogy combined with a curriculum that is accurate, relevant, and appropriate can yield improved student outcomes. This has implications for practitioners and scholars in U.S. schools.

Keywords: “Re-membering” history, culturally responsive pedagogy, curriculum development, multicultural education, urban education

DEDICATION

“For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”

Jeremiah 29:11 NIV

I dedicate this work to all that I am.

To my sons, you are my BEST! To my wise prince, Malik Aquiyl Teasdell, thank you for reminding me to keep my head up and to keep pressing. I can see you smiling now and beaming with pride. “Ma Queen, you did it!” We did it. This is my gift to you. To the wise doctor, Hakim Teasdell, thank you for believing in me. For your emergency technical support, for showing up for presentations, and for all your continuous encouragement—“Good job, Ma,” and “You got this, Ma”—I believed because you did. This is my gift to you. To Derrick, thank you for loving with your whole heart and for always having my back.

To Thomas Teasdell and Evelyn Teasdell, thank you for leading this family with love and compassion. Thank you for insisting that we keep the family together and remember who we are. The seeds you have planted spring forth as giant Angel Oaks to cover and protect us for generations to come.

To my Goddaughters—My Makayla, and My Jess—you bless my life in so many ways. To all my nieces and nephews, thank you for being my first “babies.” You are all God’s gift to me. To Miss Sophia and Chloe, thank you for being faithful, dedicated study partners, and for freely giving your unconditional love. You stood by my side every step of the way. For waking me up when I fell asleep with a book in my lap and for reminding me when it was time to take a break and go on a walk, I thank you.

Oh, for a praise song to the women on my journey—for Mama, Pam, Glo, Carolyn, Kinanny—from the ancestral realm you showed up and stood with me during late nights and

early mornings, during presentations, during the defense, always. Whenever I needed you, I felt your love and your strength as I always have. To Marilyn Aklin, thank you for being the best friend ever and for helping me to see beyond my situation and rise up. You have always believed in me and I thank you, my sister friend. To Evelina, nobody loves like you do, Love. Thank you for always keeping it real and reminding me that I am not the only smart one in the family. To my brothers, Pastor Jacob Teasdel and Minister Greg Teasdel, you have always and will forever be my heroes. Thank you for unconditional love, for always praying, and for standing in my corner no matter what. To Hannah, when I miss Mama most, I can look to you and know that she is still here. To Aunt Ernestine, you are a second mother to me and I thank you for being who you are and for loving me with a steadfast love. To all my family—my aunts, uncles, nieces, nephews, cousins, everyone—I am so glad to share this with you. I open the gate wide for you to follow.

To those who are here, those who have gone on, and those yet to be born, may the circle be unbroken. I am because we are, and because we are, therefore I am. I am my ancestors. I am Spirit. I am Light.

UBUNTU!

ACKNOWLEDGMENTS

I thank God for bringing me to this place where I stand with great humility and gratitude, but I must acknowledge that I did not come alone. Along the way, many kind souls let me rest on their shoulders, to see possibilities, and to believe.

I must first acknowledge my family. Thank you for everything. Evelyn Teasdell planted a seed in me from the very beginning. “You are a Teasdell. Remember who you are!” Thanks, Mama for teaching me how to be a woman full-grown, how to hold my head high, and walk in the gifts God has given me. Your strength, bravery, and fortitude have always inspired me. You are my guiding light. To Thomas Teasdell, thank you for teaching me how to be a gap dweller, and for modeling how to let love lead the way in everything I do. To Hakim Teasdell, thank you for believing in me especially those times when I did not. Your love for me made this possible. To Malik Teasdell, you are always in my heart. Thanks for being my inspiration for this work. We did this together. To the teachers by profession—Rosa Middleton, Edward Teasdell, and Alexis Teasdell—and to those who would have been amazing professors had times been different—Raymond Teasdell, Ben Teasdel, Jr., Juanita McTeer, Greg Teasdell, Jacob Teasdell—I carry the torch.

To my Temple University Department of African American Studies family, and especially to Dr. Sonja Peterson-Lewis, thank you for reminding me who I am. When I was content to remain an intellectual recluse, you encouraged me to get back in the game and to use the gifts inside of me. In the spirit of Sankofa, you came back and fetched me. You would not let me die. Thank you for gentle nudges, firm pushes, and for not letting me give up even after all these years. Thank you Dr. Molefi Asante, my “cousin” for opening doors and presenting possibilities and for helping me understand that winning begins in believing. To Dr. C.

Tsehloane Keto, thank you for mirroring academic excellence, intellectual rigor, and for reminding me of my role as a creator of knowledge. To Dr. Daudi Ajani ya Azibo, my first mentor, thank you for modeling the importance of standing for truth and right no matter the circumstances. I must also acknowledge with sincere gratitude the support of my dear, lifelong friend Dr. R. A. Ptahsen-Shabazz. Thank you for being a kindred spirit and a forever friend.

I wish to acknowledge the University of North Carolina at Charlotte Doctoral Program in Curriculum and Instruction for providing me with the tools to become a visionary leader in Urban Education. Greg Wiggan, Chance Lewis, and Bettie Ray Butler have laid a strong foundation, and I will remember the lessons learned for some time to come. I also wish to thank my Curriculum and Instruction colleagues and especially Alexis Calloway (and Joe Nathan) and Erin Lewis for being in my corner every step of the way. I also wish to thank the sister circles who provided encouragement and support.

The journey to the Doctor of Philosophy is a long one and it would not be possible without an excellent team. A special thank you to my colleagues in UNC Charlotte's Africana Studies Department and the Women's and Gender Studies Program—Julia Jordan-Zachery, Debra Smith, Dorothy Smith-Ruiz, Rosie Wickham, and Janaka Bowman-Lewis. Thank you for supporting me in this journey. To my high school English teachers, Mrs. Vera Bodison and Mrs. Helen Bodison, thank you for inspiring in me a passion for reading and an intense desire to always pursue greatness. Because of your examples, I am where I stand today. Also, to the best teacher in the whole wide world—Xavier Bentley—thank you for all that you did to make this possible. Your success in teaching is based on a love and passion for our kids.

With sincere thanks, I must acknowledge my dissertation committee—Gloria Campbell-Whatley, Marcia Watson-Vandiver, and Christopher O'Brien. Dr. Campbell-Whatley, thank you

for setting an example of excellence in teaching, research, and service in action. As the first Black woman in the Cato College of Education to receive full tenure, you set the bar high, and you model triumph and perseverance. I am honored to have you serve on my committee. Dr. Watson-Vandiver, I am in awe of your work ethic, your academic successes, and your commitment to excellence. Because of your insights and observations, this research is stronger. Thank you for your service. To Dr. O'Brien, thank you for providing helpful feedback during this process and for preparing me along the way. Your service as graduate faculty representative provided guidance and support. To my committee, collectively, your contributions have been essential to the development of this work. Thank you for your service.

To my mentor and committee chair, Dr. Greg Wiggan, an Imhotepian scholar and multigenius, who saw a gift in me and coaxed it to life, I must offer a very special thank you. I honor you, and I appreciate you. With a prolific publication record, multiple books, numerous teaching awards, and groundbreaking research, you model academic excellence in urban education. In the spirit of General Harriet Tubman, you have opened doors and lead the way for so many people. Thank you for the important role you played in establishing the UNC Charlotte Curriculum and Instruction Doctoral Program. Because of your vision, so many of us are able to join the 1% holding doctorates in education and lead as you have modeled. In every course in the Urban Concentration, you seek the genius in your students, and you nurture it through critical thinking and transformative education. Over the years, you have planted and watered live oaks under whose shade you may never sit. I am so glad to have taken root under your tutelage. From the first “jump in” to the innumerable “are you thinking yet” to the continuous “keep going,” you have never given up on me. What you—a *Jegna* and master teacher—have written on the blackboard of my life will never be forgotten. I know this work would not be possible without

your immense kindness, visionary wisdom, and indefatigable belief in me. In the tradition of master teachers like John Henrik Clarke and Asa Hilliard III, you are indeed a professor's professor. Thank you so much for doing what every great teacher does—setting high expectations and believing, albeit, insisting I exceed them.

Standing on these shoulders, I could not falter.

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CHAPTER I: INTRODUCTION

“RE-MEMBERING” HISTORY TO COUNTER MISEDUCATION: EXPLORATIONS OF CURRICULUM DEVELOPMENT AND CULTURALLY RESPONSIVE PEDAGOGY IN URBAN EDUCATION

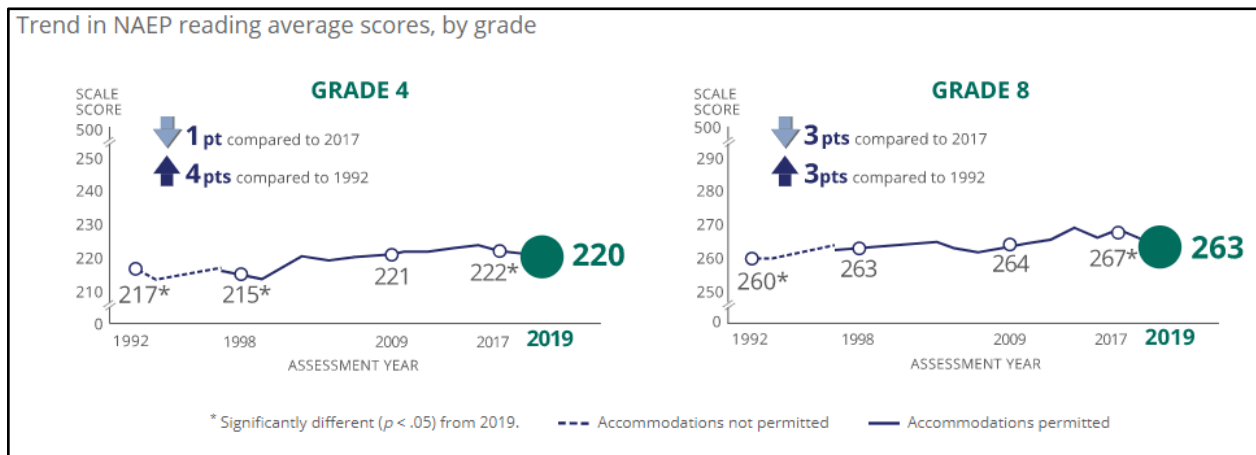
The average student in the United States spends approximately 18,720 hours in school between kindergarten and 12th grade (Miller, 2019). In those 18,720 hours of my own life, I had wonderful teachers, but something was missing. Growing up in the South Carolina Lowcountry meant that I was surrounded by immense history. More than half of the Africans who were brought to the Americas during the Enslavement Period came through the port of Charleston making this area a rich cultural repository (Pollitzer, 1999; Powers, 1994; Wood, 1996). Nonetheless, I did not realize how much of that history was missing from the curriculum until I went to college. There I learned from great professors such as Grace Jordan McFadden, Molefi Kete Asante, Greg Wiggan, and others, that there was a huge void in what I was taught and what the complete historical record reveals. The need to address those gaps in the curriculum is the impetus for this work.

The Stono Rebellion of 1739, the largest enslaved African insurrection in British North America which involved much of South Carolina’s Black majority took place just 30 miles from my home (Powers, 1994; Wood, 1996). Another 20 miles in the other direction is the site of the Combahee Ferry Raid where on June 2, 1863, General Harriet Tubman led a major military operation wherein she rescued over 700 enslaved Africans during the Civil War (Grigg, 2014; National Museum of African American History & Culture, 2019). Yet, because it was not a part of the standard curriculum, my high school teachers taught none of this. As a young Black student, I remember feeling a sense of shame as my teacher taught about the Enslavement period. What a difference it would have made to learn about the bravery of Denmark Vesey and Gullah

Jack, or the heroism of Gullah Statesman Robert Smalls, or the selflessness of Penn School teacher Charlotte Forten, or the fortitude of others who resisted the *Maafa* (the African holocaust) and persisted despite great travail (Ani, 1997; Miller, 1995; Pearson, 1999; Pollitzer, 1999; Royster, 2000; Stevenson, 1988). What other important lessons had I missed? What other key contributions are still missing from the curriculum taught in U.S. schools? In my quest to “re-member” history and never forget the missing elements of the curriculum, I believe it is important to unearth all the parts of the story. Thus, this work addresses three primary curriculum omissions—*The Teachings of PtahHotep*, (the oldest book in the world), the Olmec civilization (the oldest in America), and the Ahmes manuscript (the oldest mathematical document in the world)—and situates them in the context of urban education to determine how culturally responsive pedagogy (CRP) and curriculum development can improve student outcomes.

Excellence in education is based on a curriculum that is accurate, relevant, and appropriate, and whose educational processes are humane and democratic (Hilliard & Sizemore, 1984; King, 2018). A pervasive problem in today’s schools is a curriculum that perpetuates cultural hegemony, lacks multiple perspectives, and has been minimized to scripts to accommodate the dominant group (Akua, 2020; Byford & Russell, 2007; Ighodaro & Wiggan, 2011; Ladson-Billings, 2003; Moore & Lewis, 2012; Watson-Vandiver & Wiggan, 2020; Wiggan, 2011). When students are exposed to a curriculum that is historically accurate and inclusive, and when they are the beneficiaries of culturally responsive pedagogy, then the likelihood of academic success increases. According to The Nation’s Report Card, (NAEP, 2019a, 2019b) data indicate that all students regardless of ethnicity are below proficiency in reading and mathematics at both fourth and eighth grade (see Figures 1 and 2).

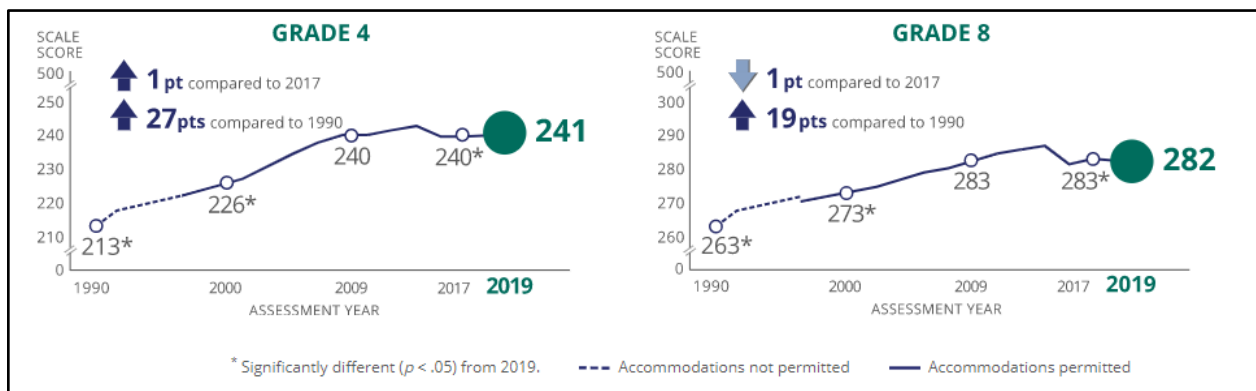
Figure 1 National Student Performance in Reading



Source: (The Nation's Report Card 2019b, National Assessment of Educational Progress)

Student performance in reading was lower in 2019 than in 2017. Across K-12 public schools in the U.S., the total range of scores from 1992 to 2019 has basically remained the same with growth of only four points in fourth grade reading and three points in eighth grade. Student performance in math was higher by one point in grade four in 2019 but lower by one point in grade eight. The range of growth in math scores has increased since 1990 in both grades, however, it is still fluctuating. The data are across demographics and socioeconomic levels.

Figure 2 National Student Performance in Math



Source: (The Nation's Report Card 2019a, National Assessment of Educational Progress)

Taken together, this indicates that student performance is a national concern. Culturally responsive pedagogy combined with a curriculum that is accurate, relevant, and appropriate and whose educational processes are humane and democratic can yield improved student outcomes (Banks, 2010; Gay, 2018; Hilliard & Sizemore, 1984; Ladson-Billings, 2009; Watson-Vandiver & Wiggan, 2018; Wiggan, 2008).

The curriculum in high achieving minority schools is culturally responsive, rigorous, and relevant to students' lives (Ladson-Billings, 2009; Watson-Vandiver & Wiggan, 2018; Wiggan, 2008). In the quest for equitable practices in urban education, curriculum development is a major prescription for engendering equity and excellence. (Banks, 2010; Grant, 2014; Hilliard & Sizemore, 1984; Ladson-Billings, 2009; Sleeter & Grant, 1987; Watson-Vandiver & Wiggan, 2018; Wiggan, 2008). Curriculum standards governing what is taught in U.S. schools are directly impacted by ideological distortions perpetuated through institutionalized racism. The 1954 *Brown v. Board of Education* Supreme Court Case legally outlawed separate but equal educational facilities, but it did not eradicate the ideological underpinnings of schooling that reinforced power relations (Kluger, 2011; Shujaa, 1994).

Schooling is the learning that occurs in formal institutions whose specific function is socialization; education, however, is the process of learning over one's lifetime (Anderson, 1988; Bowles & Gintis, 1976). Inequity, injustice, oppression, and hegemony influence schooling (deMarrais & LeCompte, 1999). Hegemony is the propagation of one set of mainstream ideals that negate the complexities and experiences of others (Lemert, 2004). Hegemony leads to miseducation, but a true education values the contributions of all humanity. As a result of curricular omissions, U.S. students are subject to miseducation and generally low performance across all school types and student demographic groups (NAEP, 2019a, 2019b). Curriculum

development has the potential to bring about equity and excellence in education (Banks, 2010; Grant, 2014; Hilliard & Sizemore, 1984; Ladson-Billings, 2009; Sleeter & Grant, 1987; Watson-Vandiver & Wiggan, 2018; Wiggan, 2008).

While considerable research addresses why structural inequality arising from racism exists, and how culturally informed pedagogy can help, more research is needed to address what curriculum development can do to improve educational outcomes for marginalized youth in urban education settings (Darling-Hammond, 2017; Freire, 1970; Gay, 2018; Kozol, 2005; Ladson-Billings & Tate, 1995; Love, 2019; Milner, 2012; Moore & Lewis, 2012; Ohito, 2019; Payne, 2008; Rickford, 2016; Royce, 2018; Rury, 2012; Wiggan, 2011; Wilson, 2012). More than just “good” teaching is required to help marginalized students attain academic success—curriculum development that addresses the way missing narratives promote internalized domination is an emergent issue in urban education. Students and teachers must realize their ability to disrupt what Adichie (2009) describes as the single story—one that begins at some point other than the beginning and that shows a people as only one thing over and over again. Power dynamics determine how stories are told, who tells them, and when they are told thus perpetuating the single story. In 2020, the Texas State Board of Education approved African American Studies courses as part of the standard curriculum (Grisby, 2020). Despite considerable controversy and the omitted contributions of certain historical figures (such as Malcolm X and Harriet Tubman), the changes are an indication of progress in curriculum development. It is also a clear indication that education can be an instrument of liberation against oppressive systems. Using case studies, content analysis, and historical detection, this qualitative multiple article dissertation explores curriculum development and culturally responsive pedagogy to determine how three curricular omissions—*The Teachings of PtahHotep*, (the oldest

book in the world), the Olmec civilization, (the oldest civilization in America), and the Ahmes manuscript (the oldest mathematical document in the world)—can expand multicultural education and improve student outcomes.

Multiple studies confirm the origins of civilization and the primacy of Africa as the birthplace of humanity; however, more studies are needed to correctly position this in the context of education and the National Social Studies Standards (Akbar, 1998; Asante, 1990; Clarke, 1977; Diop, 1974; Greppo, 1830; Herodotus, 440 B. C. E; Hilliard, 1989; Hilliard et al., 1997; King & Swartz, 2014; Myer, 1900). This investigation addresses that gap. Producing and studying democratized knowledge is one way to counter master narratives found in Social Studies curricula. Democratized knowledge is ‘re-membered’ or reconnected through the Afrocentric culturally informed praxis of historical recovery (King & Swartz, 2014, 2015). When academic programming is deliberately manipulated in a manner that ignores or compromises the intellectual and psychological well-being of learners, this is a serious concern. A hegemonic curriculum with dangerous omissions of key historical contributions of underrepresented groups often results in miseducation and contributes to internalized domination. The promotion of a hidden curriculum (explicit messages used to convey appropriate values, beliefs, and behaviors to children) that excludes the contributions of certain groups while advancing others is a key issue facing urban schools (Bell, 1992; deMarrais & LeCompte, 1999; Ighodaro & Wiggan, 2011; King & Swartz, 2018; Moore & Lewis, 2012; Wiggan, 2011; Woodson, 1933/2006). Incomplete accounts of human history focusing on the interests of dominant groups are detrimental to today’s learners thus the need for curriculum development (Ighodaro & Wiggan, 2011; Woodson, 1933/2006).

Recent litigation supports this effort to infuse the contributions of Black/Africans into the Social Studies curriculum. In 2002, with the passage of the Amistad Bill, New Jersey became one of the first states in the U.S. to make Black history a part of the core curriculum. In 2005, Philadelphia mandated that a Black history course be part of the graduation requirement. As stated previously, in April 2020, the Texas State Board of Education approved the creation of a statewide African American Studies course. As shown in Table 1, Arkansas, Florida, Illinois, Mississippi, New Jersey, New York, and Rhode Island all have Black history mandates. Illinois requires public colleges and universities to offer Black history courses (King, 2017). These trends represent the importance of the inclusion of Black history in the general curriculum.

Table 1 Black History Mandates with Oversight Committees

States with Black History Mandates	Oversight Committee	State Curriculum/Resource Guide Website
Arkansas	Black History Commission of Arkansas	www.ark-ives.com/about-us/bhca.aspx
Florida	African American History Task Force	http://afroamfl.org/
Illinois	Amistad Commission (2005)	www.dusablemuseum.org/education/lesson-plans
Mississippi	Mississippi Civil Rights Education Commission	http://winterinstitute.org/academic-service/mississippi-civil-rights-education-commission/
New Jersey	Amistad Commission	www.njamistadcurriculum.net/
New York	Amistad Commission	www.dos.ny.gov/amistad/resources.html
Rhode Island	1696 Historical Commission	http://sos.ri.gov/boards/?page=board_detail&board_id=6311

(Source: King, 2017)

LaGarrett King (2017), director of the University of Missouri's Carter Center for K-12 Black History Education, has created a Developing Black Historical Consciousness Curriculum based on five principles: 1) power and oppression, 2) agency and perseverance, 3) Africa and the African Diaspora, 4) Black love and joy, 5) modern connections and intersectional history.

Kentucky is implementing the Developing Black Historical Consciousness Curriculum in its K-

12 schools. To facilitate the implementation of these mandates, additional research is needed on training teachers to apply multicultural curriculum in U.S. schools so that all students have access.

This investigation addresses the gap in the literature regarding the hidden curriculum and its effects on K-12 urban education students (deMarrais & LeCompte, 1999). Using democratized knowledge standards, three case studies explore the educational implications of 1) *The Teachings of PtahHotep*, the oldest book in the world, 2) The Olmec, the oldest civilization in the Americas, and 3) The Ahmes manuscript (also called the Rhind manuscript due to renaming), the oldest mathematical document in the world. The purpose of this research is to “re-member” these historic contributions to broaden the contours and content relative to teaching about their development and to explore the educational implications for teacher practitioners, scholars, and parents in U.S. schools. Thematically, these three case studies represent key missing narratives in a curriculum that is in need of development. While providing an accurate account of the historical record, it also offers strategies for culturally responsive pedagogy that can improve student outcomes in urban education. According to King & Swartz (2014), “re-membering” history is conscious inquiry designed to reconnect multiple and share knowledge bases. “Re-membering” history, countering miseducation through culturally responsive pedagogy, and curriculum development in urban education can lead to transformative education for human freedom (King & Swartz, 2014; Rickford, 2016).

Literature Review

“Re-membering” History

Accurate historical knowledge is essential for expanding school-based instruction to hold school systems accountable to all students. Afrocentric theory and the principles of culturally

informed curricular practice underscore this process (Asante, 2017). Expanding multicultural education to provide a curriculum based on authentic knowledge construction can be informed by the Black intellectual tradition and African Diasporan heritage (Banks, 2014; Grant, 2014; Johnson, 2020; King & Swartz, 2018; Sleeter & Grant, 1987). It conceptualizes curriculum and shapes instruction by locating people in all cultures as subjects with agency whose actions embody their ongoing cultural legacy. Heritage teaching develops awareness and pride in learners to counter internalized domination (Clarke, 1995). Reconstructing knowledge and cultural connections of African descended people stimulates a deeper understanding of the ways African epistemologies disrupt Eurocentric hegemonic paradigms that depend on oppression and hierarchy in opposition to justice and freedom (King & Swartz, 2018).

In *The Afrocentric Praxis of Teaching for Freedom*, King and Swartz (2015) use Afrocentric theory and the principles of culturally informed curricular practice to create a process of “re-membering” that reconnects the knowledge bases and experiences of identity-groups. According to King and Swartz (2014, 2015), “re-membering” history is conscious inquiry designed to reconnect multiple and shared knowledge bases and experiences that shape the past through three primary components: (1) Afrocentric theory, (2) principles of culturally informed curricular practices, and, (3) practitioner inquiry. “Re-membering” is appropriate for historical recovery because of the need to broaden the contours and content related to teaching about these omissions by accessing and incorporating the ideas and actions of those whose presence and influence are well documented (Asante, 1991; King & Swartz, 2018, 2015, 2014).

Heritage Knowledge is a cultural birthright of every human being. Clarke (1995) explains that the ultimate purpose of Heritage Knowledge is liberation from ideological domination. Heritage Knowledge permits people to develop an awareness and pride in themselves to

overcome the constraining effects of racism on collective memories, historical consciousness, and knowledge (King & Swartz, 2018). The appropriate antidote to hegemony is creating counternarratives that are accurate reflections of the human timeline. Furthermore, Heritage Knowledge analyzes how cultural divisions are institutionalized and constructed historically through intersecting oppressions such as race, gender, class, ethnicity, and sexuality (Clarke, 1979; Collins, & Bilge, 2020; Crenshaw, 1990).

Countering Miseducation Through Culturally Responsive Pedagogy

The historical record includes primary source documents and artifacts along with considerable research that confirms the importance of the oldest book in the world, *The Teachings of PtahHotep*, the influence of Olmec civilization, the oldest in America, and the Ahmes manuscript, the oldest mathematical document in the world (Coe et al., 2019; Diehl, 2004; Grove, 2014; Stirling, 1943, 1955; Van Sertima, 1976/2003; Weircinski, 1972; Wiggan et al., 2020). Yet, efforts to suppress, withhold, and omit this information from the Social Studies standards is indicative of a phenomenon of miseducation Carter G. Woodson warned against in his seminal work, *The Mis-education of the Negro* (Woodson, 1933/2006). By miseducation, Woodson (1933/2006) referred to the indoctrination and the influence of European thinking under the guise of education and its detrimental effects on all learners. An ensuing result is curriculum violence, which Ighodaro and Wiggan (2011) describe as academic programming that is intentionally mishandled such that it ignores or compromises the intellectual and psychological well-being of learners. Failure to teach accurate accounts of human contributions sharply diverges from the premise of “re-membering” African contributions to world civilizations and advancing CRP (Ighodaro & Wiggan, 2011; King & Swartz, 2015; Talley-Matthews & Wiggan, 2018; Woodson, 1933/2006). Whereas “re-membering” history is conscious inquiry designed to

reconnect multiple and shared knowledge bases and experiences that shape the past, CRP promotes an asset-based approach to teaching and learning that centers the students' cultural background to promote academic achievement (Gay, 2018; King & Swartz, 2018).

Effective pedagogy can transform schools into liberating spaces (deMarrais & LeCompte; Freire, 1970; Gay, 2018; Johnson, 2020; Ladson-Billings, 2014; Ladson-Billings & Tate, 1995, 2003, 2009). An asset-based approach to teaching ensures deeper learning because when students see themselves (and their culture) reflected and valued in the curriculum, the likelihood of academic excellence increases (Delpit, 2019; Gay, 2018; Ladson-Billings, 2009; Paris & Alim, 2017). Culturally responsive practitioners examine how and what they are teaching to build relationships and establish a classroom climate that promotes student self-awareness and improved learning outcomes. Using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students makes learning encounters more relevant to and effective for them (Gay, 2018). CRP is based on academic success, cultural competence, and critical consciousness (Ladson-Billings, 1995).

Fostering a socially interactive classroom environment that supports the individual in the group context encourages academic and cultural excellence. It honors the students' sense of humanity and dignity such that their personhood, self-concept, and self-worth are nurtured in an academic community. A study with successful teachers of Black students showed a strong correlation between pedagogy, content knowledge, cultural understanding, and heightened student achievement (Ladson-Billings, 2009). Culturally sustaining pedagogy (CSP) perpetuates and fosters linguistic, literate, and cultural pluralism as part of schooling for positive social transformation. It reframes access and equity issues by centering the dynamic practices and selves of students and communities of color in a critical, additive, and expansive vision of

schooling. CSP views cultures and languages as dynamic, fluid, and evolving, and sustains opportunities to revitalize and reclaim what has been lost through colonization (Paris & Alim, 2017).

Together, countering miseducation and utilizing culturally responsive pedagogy in urban education provides a means for incorporating missing elements in Social Studies curriculum development. Transformational teaching that frees the mind and challenges oppression with intersectional justice is revolutionary (Love, 2019). Effective teachers of urban learners 1) develop a relationship with their students; 2) know the urban learner's world; 3) respect who the students are; 4) and revamp the curriculum (Landsman & Lewis, 2011).

Curriculum Development in Urban Education

In the early 1900s, John Dewey argued that curriculum should be relevant to students' lives through learning environments that positively connect the lived experiences and needs of the students (Rury, 2012; Thornton & Flinders, 2013; Vavrus, 2008). Caraballo (2017) suggests curriculum and pedagogy have to be critical in order for students' cultures and literacies to be honored and sustained given education research and policy trends. Policies such as No Child Left Behind (NCLB), Race to the Top (RTT), and the Every Student Succeeds Act (ESSA) present historically underrepresented students in a deficit modality wherein the need to "catch up" causes educators to teach to the test rather than developing and implementing curriculum outside of the standardized model (Costigan, 2008; Tanner, 2013). Caraballo (2017) conducted a mixed-methods multiple case study of an urban middle school to examine students' resistance to the curriculum. Using narrative analysis, the study found that the development of culturally sustaining stances toward curriculum, pedagogy, and research has the potential to actively disrupt cultural, ethnic, racial, and epistemological hierarchies of power in academic contexts.

McFadden (1980) chronicles the life of Septima Poinsette Clark who developed and implemented an adult education curriculum in the Sea Island Citizenship Schools on Johns Island that transformed the lives of Southerners. The Johns Island Citizenship Education Program became a national model adopted by the Highlander Folk School and the Southern Christian Leadership Conference. Together with Ella Baker and the teachers trained to use this curriculum, Clark helped impoverished, working class Blacks gain citizenship rights through a curriculum designed to meet their needs and provide civic education (Clark & Brown, 1986; Oldendorf, 1987).

Similarly, in “The Genius of Imhotep: An exploration of African-centered Curricula and Teaching in a High Achieving US Urban School,” Watson-Vandiver and Wiggan (2018) connect curriculum and pedagogy. The results of their study indicate that, while the U.S. school curriculum often overlooks or downplays multicultural history, teachers and students find empowerment through diverse curriculum and pedagogy (Watson-Vandiver & Wiggan, 2018). Using research conducted at Barbara Sizemore Academy (BSA), a high performing African-centered school, the qualitative case study aimed to determine the perspectives and experiences of students and teachers given the approach to curriculum and teaching. BSA used an Afrocentric curriculum rooted in historical and chronological fact focusing on the primacy of Africa to deconstruct systems of hierarchy in school curriculum while decentering European hegemony (Watson-Vandiver & Wiggan, 2018). Findings indicate that students and teachers at BSA found their African-centered curriculum focused on historical accuracy and was inclusive of all cultures. With results aligned with those reported in Lane (2017) with Black Girls United, they found that students performed 30% higher than the national average which could be attributed to their alternative educational framework. BSA students saw themselves in the

curriculum and as a result, visualized their significance in world history. Furthermore, BSA students benefited from culturally responsive pedagogical practices that promote educational freedom. Making the connection between culturally responsive pedagogy and student outcomes is essential to evaluating the relationship between culture and learning and teacher preparation in urban education (Acosta et al., 2018; Gay, 2018; Sleeter, 2011).

The marginalization of African contributions to world civilization is an egregious omission that affects the education of today's students and teachers (Ighodaro & Wiggan, 2011; Talley-Matthews & Wiggan, 2018). In 2018, the National Council for the Social Studies (NCSS) revised the *National Curriculum Standards for Social Studies: A Framework for Teaching, Learning, and Assessment*, however, the standards leave a noticeable void in the historical record which could potentially contribute to miseducation (Akbar, 1998; NCSS, 2018; Woodson, 1903/2006). Social Studies is supposed to provide coordinated, systematic study drawing upon such disciplines as philosophy, religion, sociology, anthropology, archaeology, economics, geography, history, law, political science, psychology, as well as appropriate content from the humanities, mathematics, and natural sciences (NCSS, 2018). Despite its historical significance, no information about *The Teachings of PtahHotep* is present. Furthermore, African civilizations' contributions to world history have been marginalized in the United States Social Studies standards (Asante, 1990; King & Swartz, 2014; NCSS, 2018; Watson-Vandiver & Wiggan, 2018; Wiggan et al., 2020). Alongi et al., (2016) present the Teaching for Transformative Experience in History (TTEH) framework for developing pedagogical practice in history and Social Studies education that grounds a participatory, meaning-making approach to curriculum design. Taken together, "re-membering" history, countering miseducation through culturally

responsive pedagogy, and curriculum development in urban education can yield improved outcomes for minoritized youth.

Theoretical Framework

Afrocentric Theory

As a human-centric theory of representation with the potential to disrupt the distortions embedded in school knowledge related to Africans as well as all other groups of people, Afrocentric theory provides a vital lens through which to examine the contribution of historically marginalized groups (Asante, 2008, 1998, 1991; King & Swartz, 2015; Wiggan, 2010). In this sense, “re-membling” is grounded in Afrocentric theory, practitioner inquiry, and quality teaching. It reconnects multiple and shared knowledge bases and experiences that shape the past, while also promoting an asset-based approach to teaching and learning that centers the students’ cultural background to promote academic achievement (Gay, 2018; King & Swartz, 2018). Afrocentricity is not simply about teaching Black history or African history, but it is inclusive of all groups and subject matters. It also aligns with curriculum and pedagogical standards as mandated by federal, state, and local agencies. In this sense, it is not just for Black or African descended people. It is a comprehensive human-centric theory that is inclusive of the entire human family tree. Afrocentric theory is an important guide to countering miseducation and facilitating culturally informed pedagogical practices (Asante, 2008; Delpit, 2019; Gay, 2000; King & Swartz, 2014, 2015; Paris & Alim, 2017).

Figure 3 Afrocentric Framework



(Source: Asante, 1990)

While located within the discipline of Africology that examines knowledge in all other academic disciplines and fields through an African worldview and analytical stance, Afrocentricity is a paradigm or philosophical framework (see Figure 3) that locates Africa and African people at the center of sociopolitical, economic, and cultural phenomena, not on the periphery to be described and defined by others (Asante, 2003, 1998, 1991). A fundamental part of Afrocentric theory is the understanding that all humans are of African descent given that 99.9% of the 7.7 billion people in the world share the same DNA. Therefore, all are part of the human family tree that started in Africa (Shared DNA, 2005).

Dei (1994) cautions that Afrocentricity is not the opposite of Eurocentricity, but rather:

When a teacher gives voice and space to multicentric perspectives and other legitimate interpretations of human experiences, every student in the class, African and non-African, gains from knowing the complete account of events that have shaped human history (Dei, 1994, p. 20).

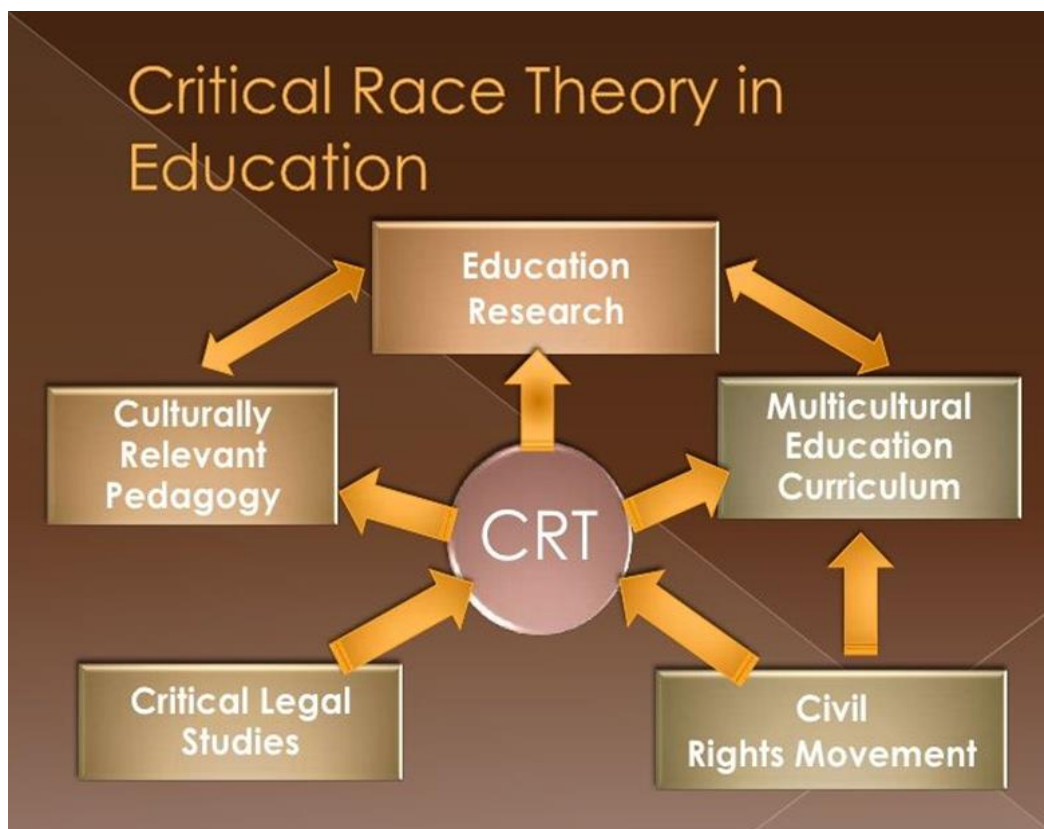
Afrocentricity, as a theoretical paradigm, has origins dating back to the father of Black history, Carter G. Woodson, W. E. B. DuBois, Martin R. Delaney, and Alexander Crummell (Wiggan, 2010). More recently popularized by Molefi Kete Asante, Afrocentricity is a social, economic, and political framework that positions Africa and African Diasporic issues at the core of its vision and work (Asante, 2017, 1990; Kershaw, 1992; King & Swartz, 2015). While working for the continued improvement of Africa, the world, and people of African descent, and the broader human population/family, Afrocentricity seeks to reclaim and uncover the suppressed contributions of African people (Asante, 2017, 1998; Wiggan, 2010).

Critical Race Theory

Relatedly, Critical Race Theory (CRT) is a theoretical framework that agitates against racial and ethnic oppression and mitigates and liberates against racism. It advocates for racial and social justice, as well as to mobilize marginalized groups to create racial equity, and social and political change (Alexander, 2012; Bell, 2017, 1995; Caldwell, 1996; Crenshaw et al., 1995; Dei & Lordan, 2016; Kozol, 2005; Ladson-Billings & Tate, 1995; Lorde, 1984; Low, 2011; Martinez, 2014; Matsuda, 1991; Mertens, 2014; Patton et al., 2016). CRT was coined by Derrick Bell, a constitutional law scholar, who developed the framework to analyze and explain society and culture as they relate to race, power, and the law (Bell, 1980; Crenshaw, 2001; Ladson-Billings & Tate, 1995). Bell (1995) notes five tenets of (CRT): 1) counter-storytelling, 2) the

permanence of racism, 3) Whiteness as property, 4) interest convergence, and 5) the critique of liberalism. While Afrocentricity employs a human-centric theoretical lens and helps to uncover historical and contemporary omissions in the curriculum, CRT allows for an analysis of educational systems and institutions while focusing on race. CRT has been used as a framework to discuss a variety of educational issues, including the Whiteness of the dominant educational curriculum; the deficit orientation in instruction for Black and Brown children; and the racism inherent in standardized assessment, school funding, and desegregation efforts (Ladson-Billings, 1998).

Figure 4 Critical Race Theory in Education



Source: Wong (2010)

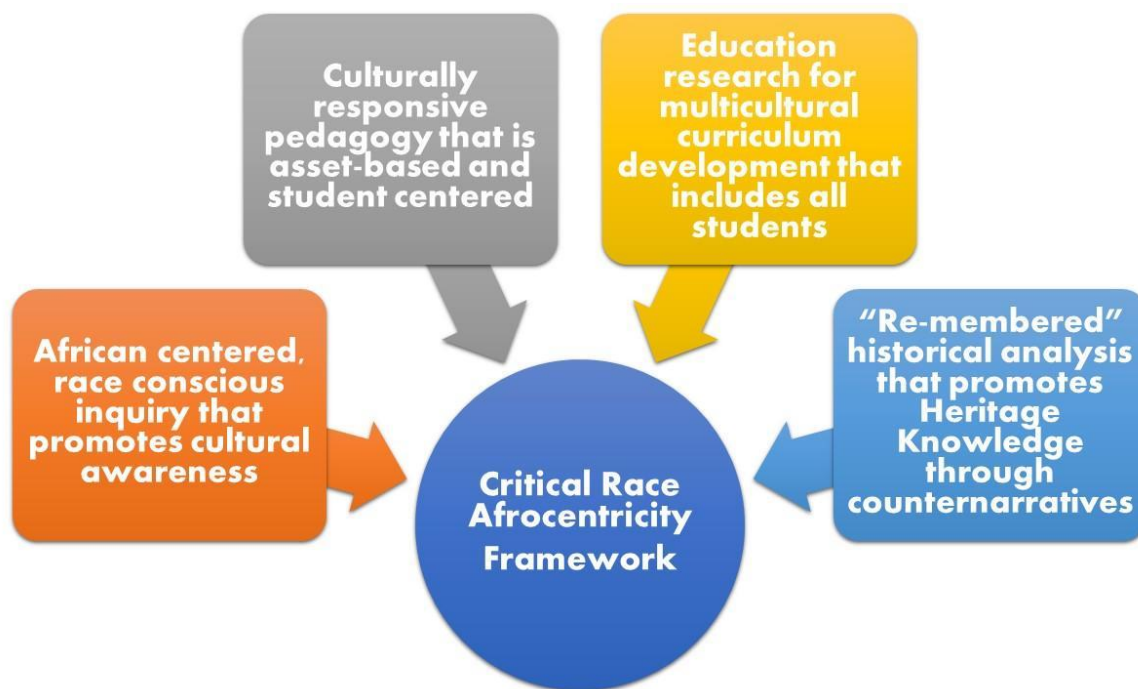
Per CRT, racism is also embedded in the legal system and every institution, including the educational institutions and the state-mandated high-stakes testing (Crenshaw et al., 1995; Dei &

Lordan, 2016; King & Swartz, 2014; Ladson-Billings & Tate, 1995; Martinez, 2014; Matsuda, 1991). In this sense, race and racism have been central aspects of the U.S. social, economic, and political landscape, and as such, CRT provides a lens to analyze these processes and to create change. Bell's concept of interest convergence is a crucial tenet of CRT (Bell, 1980), which explains dominant institutional systems and structures. They support racial progress or justice only in the sense that they will also benefit from legitimizing the oppressed or minority populations and cultures (Bell, 1980; Crenshaw, 2001; Delgado & Stefancic, 2017; Patton et al., 2016). Thus, a transformative praxis of CRT is the tenet of the counter-narrative against racism. As such, CRT agitates against and deconstructs Eurocentrism, Whiteness, and hegemonic indoctrination (King & Swartz, 2014; Wiggan, 2011). It helps to liberate against hegemony, or cultural dominance of one group over all others, and racialization in schools and society (deMarrais, & LeCompte, 1998; Gramsci, 1971). It aims to create equity and justice for those who have been oppressed based on racialization, social stratification, and cultural domination by the ruling class (Alexander, 2012; Bell, 2017; Caldwell, 1996; Crenshaw et al., 1995; Dei & Lordan, 2016; Kozol, 2005; Lorde, 1984; Low, 2011; Martinez, 2014; Matsuda, 1991; Mertens, 2014). While CRT was not originally created as a framework to specifically examine education, it has evolved to become a transformative paradigm with a social justice lens through which social and racial disparities in schools are framed (Bell, 2004; Caldwell, 1996; Crenshaw et al., 1995; Delgado & Stefancic, 2017; Donner & Ladson-Billings, 2005; Lemert, 2004; Martinez, 2014; Matsuda, 1991; Mertens, 2014).

Both Afrocentric theory and critical race theory are useful in exploring the challenges of curriculum development in urban education. First, Afrocentricity requires centering all inquiry and analysis from an African perspective. The continuum of social structures, culture, curricula,

teaching, learning, and agency are centralizing elements. Afrocentricity permits historical accuracy for the acquisition of Heritage Knowledge (Clarke, 1995; King, 2018). Critical race theory contends that the construct of race is endemic in U.S. institutions such as schools to the extent where race is a constant element of consideration. Born out of the Civil Rights Movement and Critical Legal Studies, CRT understands the influence of race on culturally responsive pedagogy, education research, and multicultural curriculum development. To fully investigate the guiding questions of this research inquiry, both theories provide insight. Thus, this research merges tenets from Afrocentricity and Critical race theory to form a combined framework (see figure 5) called *Critical Race Afrocentricity* (CRA).

Figure 5 Critical Race Afrocentricity Framework



CRA combines multiple elements of Afrocentric theory and CRT to provide an analytical framework that is 1) African centered, race-conscious inquiry that promotes cultural awareness; 2) culturally responsive pedagogy that is asset-based and student-centered; 3) education research for multicultural curriculum development that includes all students; and 4) "re-membered"

historical analysis that promotes Heritage Knowledge through counternarratives. With CRA as the guiding lens, the problem of curriculum development in urban education can be addressed.

Statement of the Problem

In urban emergent cities like Charlotte, North Carolina, whose namesake is Queen Charlotte, a Black woman, and where Biddleville, the former center of the African American community is home to Johnson C. Smith University, this history is rarely covered in the Social Studies curriculum (Graves & Smith, 2010; Kratt, 2009; Milner, 2012). What results for all learners is a distorted view of history that does not tell the whole story (Adichie, 2009; King, 2014). The deliberate manipulation of academic programming in a manner that ignores or compromises the intellectual and psychological well-being of learners occurs frequently in secondary Social Studies classrooms in Charlotte and throughout the United States (Ighodaro & Wiggan, 2011; Nyoni, 2019). The curriculum is the fabric of schooling and an essential component of the school environment (Apple 2004, Dreeben, 1968/2002; Ladson-Billings, 2016; Rury, 2012). While the curriculum is about the essence of knowledge, from a CRA perspective, the question is whose knowledge is worth considering (Apple, 2004; Byford & Russell, 2007). The National Council for the Social Studies (NCSS) publishes standards (see Table 2) for the preparation of Social Studies teachers that outline the Social Studies content, pedagogical knowledge, skills, and dispositions needed (NCSS, 2018). Competent use and mastery of all five standards are essential for effective Social Studies instruction.

Table 2 NCSS Core Competencies for Social Studies Teacher Education

Standard 1 Content Knowledge	Candidates demonstrate knowledge of Social Studies disciplines. Candidates are knowledgeable of disciplinary concepts, facts, and tools; structures of inquiry and forms of representation
Standard 2 Application of Content Through Planning	Candidates plan learning sequences that leverage Social Studies knowledge and literacies, technology and theory, and research to support the civic competence of learners.
Standard 3 Design and Implementation of Instruction and Assessment	Candidates design and implement instruction and authentic assessments, informed by data literacy and learner self-assessment, that promote civic competence.
Standard 4 Social Studies Learners and Learning	Candidates use knowledge of learners to plan and implement relevant and responsive pedagogy, create collaborative and interdisciplinary learning environments, and prepare learners to be informed advocates for an inclusive and equitable society.
Standard 5 Professional Responsibility and Informed Action	Candidates reflect and expand upon their Social Studies knowledge, inquiry skills, and civic dispositions to advance social justice and promote human rights through informed action in schools and/or communities.

(NCSS, 2018)

Despite these prescriptions, teachers are using a curriculum that does not address accurate content knowledge. Dangerous omissions of key historical contributions of underrepresented groups result in miseducation (Woodson, 1933/2006). While students are never far removed from the African origins of civilization, (because everyone is of African descent and part of the human race), they are not taught about the influence of the world's oldest book, *The Teachings of PtahHotep* or the contributions of the Olmec, the oldest civilization in America, or the influence of the Ahmes manuscript, the oldest mathematical document in the world (Diop, 1974; Shared DNA, 2005; Talley-Matthews & Wiggan, 2018). The National Council for the Social Studies

(NCSS) sets the standards that are used in Social Studies classrooms. However, it is important to analyze the content of this curriculum to determine its efficacy for all students (NCSS, 2018).

Chimamanda Ngozi Adichie (2009) warned about the danger of a single story—starting somewhere in the story at a point other than the beginning is to do harm to the people. Applying a CRA lens, a review of the curriculum approved in the revised National Curriculum Standards for Social Studies (NCSS, 2018) reveals the standards do not start at the beginning of the story with historically referent Afrocentric curricula (Asante, 1990) but rather presents a hegemonic view. According to the North Carolina Department of Public Instruction (NCDPI), approximately 16%-20% of the questions on the North Carolina Final Exam (NCFE) focuses on standard World History H.2, the analysis of “ancient civilizations and empires in terms of their development, growth, and lasting impact” (NCDPI, 2020, p. 2). However, there is no mention of *The Teachings of PtahHotep*, the oldest book in the world, or the Olmecs, the oldest civilization in America, or the Ahmes manuscript, the oldest mathematical document in the world. While considerable research confirms the origins of civilization and the primacy of Africa as the birthplace of humanity, more studies are needed to correctly position this in the context of education and the National Social Studies Standards (Akbar, 1998; Asante, 1990; Clarke, 1977; Diop, 1974; Greppo, 1830; Herodotus, 440 B. C. E; Hilliard, 1989; Hilliard et al., 1997; King & Swartz, 2014; Lockard, 1995; Myer, 1900; Wiggan et al., 2020). Producing and studying democratized knowledge is one way to counter master narratives found in Social Studies curricula. Democratized knowledge is the knowledge that is ‘re-membered’ or reconnected through the Afrocentric culturally informed praxis of historical recovery (King & Swartz, 2014, 2015). Given the problem with curricular omissions, this study investigates from a CRA

perspective, how student outcomes in urban education can be improved through curriculum development and culturally relevant pedagogy based on “re-membered” texts.

Purpose

Using democratized knowledge standards, these case studies are bound together by one overarching common theme. This qualitative multiple article dissertation uses case studies, content analysis, and historical detection to explore curriculum development and culturally responsive pedagogy to determine how three curricular omissions—*The Teachings of PtahHotep*, (the oldest book in the world), the Olmec, (the oldest civilization in America), and the Ahmes manuscript (the oldest mathematical document in the world) can expand multicultural education to improve student outcomes (Banks, 2010; Grant, 2014; Sleeter & Grant, 1987). Furthermore, it explores the educational implications of 1) *The Teachings of PtahHotep*, the oldest book in the world, 2) The Olmec, the oldest civilization in America, and 3) The Ahmes manuscript, the oldest mathematical document in the world. The purpose of this research is to “re-member” these historic contributions to broaden the contours and content relative to teaching about their development by accessing and incorporating the ideas and actions of their presence and influence and to explore the educational implications for teacher practitioners, scholars, and parents in U.S. schools. The guiding research question is *How can three curricular omissions—The Teachings of PtahHotep, (the oldest book in the world), the Olmec, (the oldest civilization in America), and the Ahmes manuscript (the oldest mathematical document in the world)—expand multicultural education to improve student outcomes?* This thematically connects the three studies whose research questions are as follows:

Article 1 Research Question:

What are the educational implications of “re-membering” *The Teachings of PtahHotep*, the oldest book in the world, for Social Studies curriculum development and culturally responsive pedagogy?

Article 2 Research Question:

What are the educational implications of “re-membering” the Olmec, the oldest civilization in America, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?

Article 3 Research Question:

What are the educational implications of "re-membering" the Ahmes manuscript, the oldest mathematical papyrus in the world, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?

Method

Research Design

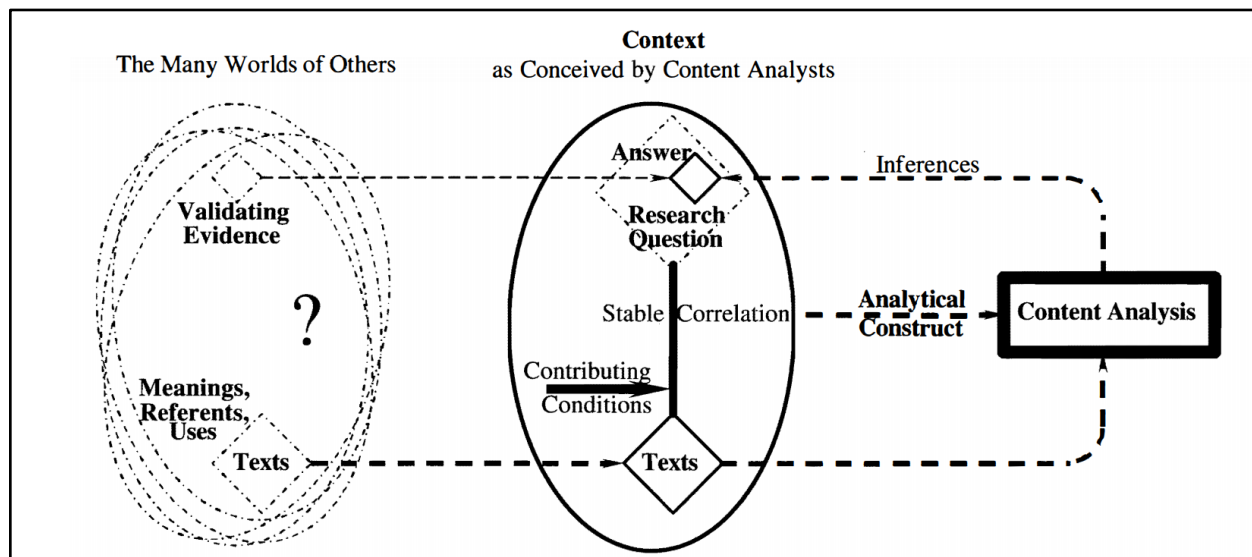
This multiple article dissertation applies a transformative epistemology to promote human rights and increase social justice in urban education. Three qualitative case studies use an inductive, constant comparative method that focuses on process, understanding, and meaning. Case study, content analysis, and historical detection comprise a tripartite research approach that triangulates which adds to the rigor and quality of the findings (Krippendorff, 2018; Rhineberger et al., 2005; Yazan, 2015). Methodological triangulation increases the validity of the research. Flick (2002) states: “triangulation is less a strategy for validating results and procedures than an alternative to validation which increases scope, depth, and consistency in methodological proceedings” (p. 227).

Yazan (2015) acknowledges that case study is one of the most widely used qualitative approaches in education. According to Merriam and Tisdell (2016), a case study is “an in-depth description and analysis of a bounded system” (p. 37). Because of its viability for focusing on the single issue of concern, case study is utilized as an in-depth method in this research study along with content analysis and historical detection (Krippendorff, 2018; Mayring, 2014; Merriam, 1998; Stake, 1995; Yazan, 2015; Yin, 2002). In each of the three bounded cases, this heuristic qualitative study helps provide an understanding of *The Teachings of PtahHotep*, the Olmec, and the Ahmes manuscript to guide curriculum development and culturally responsive pedagogy (Creswell & Poth, 2018; Merriam, 1998; Yazan, 2015).

Due to its effectiveness in determining the themes and concepts of texts to infer meaning and messages, content analysis is also used in this study (Krippendorff, 2018; Mayring, 2014). This research methodology is used to analyze texts and other data forms to facilitate a thorough review of artifact(s) (Krippendorff, 2018; Leavy, 2007; Nelli, 2014). Content analysis is an interpretive research technique for making replicable and valid inferences from texts to the contexts of their use (Krippendorff, 2018). It can be traced back to the beginnings of language and symbols. It is the classification, tabulation, and evaluation of key symbols and themes in a body of communicated material. Krippendorff (2018) identifies three distinguishing characteristics of content analysis. First, as an empirically grounded method that is exploratory in process, and predictive or inferential in intent, it can be used to examine data, printed matter, images, sounds, texts to understand what they mean to people. It also transcends traditional notions of symbols, contents, and intents. Contemporary content analysis has a methodology that enables researchers to plan, execute, communicate, reproduce, and critically evaluate. According to Hsieh and Shannon (2005), the three distinct types of content analysis are conventional

content analysis (to describe a phenomenon), directed content analysis (to identify key concepts through using existing theory or prior research); and summative content analysis.

Figure 6 Content Analysis Framework



(Source: Krippendorff, 2018)

The content analysis framework (Krippendorff, 2018) presented in Figure 6 demonstrates the main components. The researcher begins with a body of text which is the raw data that is the source of the analytical effort. Guided by the research question(s) used to examine the body of text, the content analysis is situated in the context of the analyst's choice for sense making of the body of text. Subsequently, an analytical construct that operationalizes what the analyst knows about the context is an end result. Then, inferences that are intended to answer the research question constitute the basic accomplishment of the content analysis. Finally, validating evidence is the ultimate justification of the content analysis.

Qualitative historical detection is a methodological approach that employs qualitative measurement and the use of primary historical documents (Thies, 2002). This research utilizes the process of historical detection to analyze the oldest book in the work, the oldest civilization in America, and the oldest mathematical document in the world. To delimit investigator bias, the

historical documents were chosen based on the oldest primary artifacts and their primacy in Social Studies standards and urban education. Following the tenets of conventional content analysis and historical detection, the artifacts in each of the three cases are evaluated systematically. This replicable technique allows inferences about the culture and time period (Krippendorff, 2018; Mayring, 2014). An analysis of primary source documents such as manuscripts, Olmec glyphs (picture signs), archaeological, and anthropological sources, as well as the NCSS standards, yield significant findings.

Data Collection and Analysis

A tripartite methodology involving case study, content analysis, and historical detection are used to analyze primary source documents to address more specifically this research question: How can three curricular omissions—*The Teachings of PtahHotep*, (the oldest book in the world), the Olmec, (the oldest civilization in America), and the Ahmes manuscript (the oldest mathematical document in the world)—expand multicultural education to improve student outcomes? Using the Afrocentric practice of “re-membering” history and CRP, this study highlights the contributions of 1) *The Teachings of PtahHotep*, the oldest book in the world; 2) The Olmec civilization, the oldest in America; 3) and the Ahmes manuscript, the oldest mathematical document (Asante, 1990; Banks, 2010; Gay, 2018; King & Swartz, 2014; Ladson-Billings, 1995; NCSS, 2018).

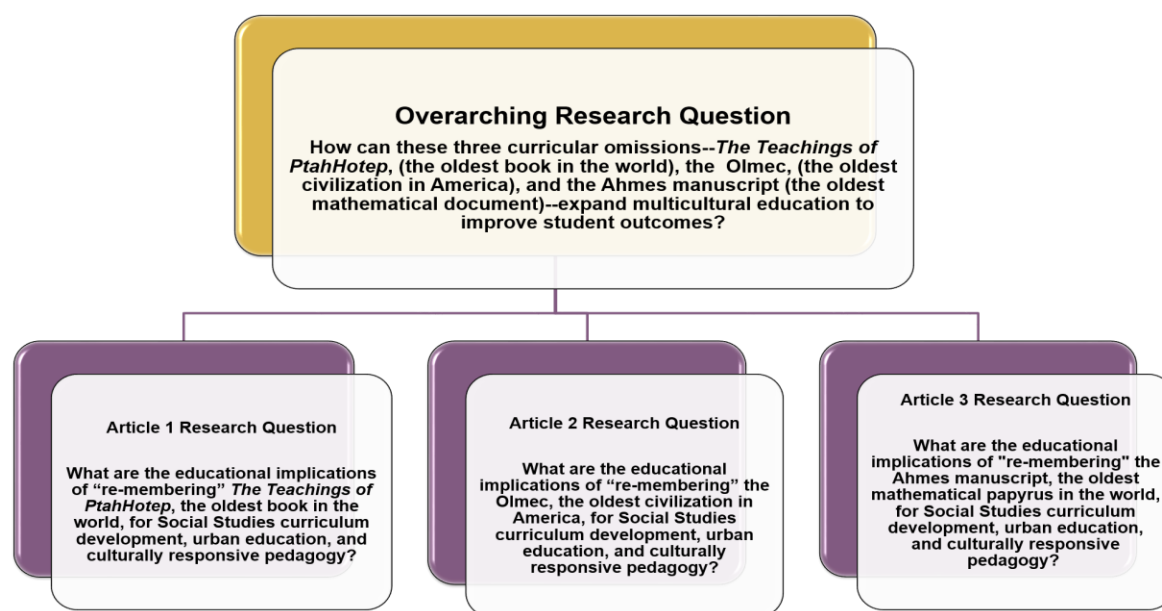
In Article 1, plates from *The Teachings of PtahHotep* are examined based on their relevance to three themes in the NCSS standards: 1) *culture*, 2) *global connections*, and 3) *time, continuity, and change*. More specifically, plates III and IV from Myer (1900/2010) comprise the sampling unit for content analysis. Similarly, in Article 2, primary source documents such as the 17 colossal heads, the writing glyphs, the Cascajal Block, and the historical record of pyramids

are examined using content analysis and historical detection. Finally, in Article 3, the Ahmes manuscript is the primary sample. As Krippendorff (2018) reveals, content analysis is an empirical research method that promotes reliability, validity, and trustworthiness. This research is strengthened by three triangulated methods—case study, content analysis, and historical detection. Used conjunctively, these add rigor and quality to the study.

Research Themes and Research Questions

This three-article dissertation explores culturally responsive pedagogy and curriculum development through three primary contributions to world civilizations thus providing access to an accurate and complete historical record that can improve student outcomes. The central themes to this investigation are “re-membering” history, countering miseducation, curriculum development, and culturally responsive pedagogies. The subthemes are revision of the National Curriculum Standards for the Social Studies, infusion of heritage knowledge in the curriculum, and provision of lesson plan samples to promote culturally responsive pedagogy. Figure 7 details the overarching question and research questions for each article.

Figure 7 Research Questions



“Re-membering” The Teachings of PtahHotep, the Oldest Book in the World:

Implications for the Revised Social Studies Standards, Curriculum Development, and Teacher

Pedagogy is being submitted to a top-tier education journal. It is a case study that utilizes

Afrocentric theory and critical race theory to explore: *What are the educational implications of*

“re-membering” The Teachings of PtahHotep, the oldest book in the world, for Social Studies

curriculum development, urban education, and culturally responsive pedagogy? Using content

analysis and historical detection, it analyzes the papyrus from the text to determine correlations

with the Social Studies standards. Three themes of the *National Curriculum Standards for*

Social Studies: 1) *culture*, 2) *global connections*, and 3) *time, continuity, and change* are the

guiding lens for this analysis which specifically connects the C3 Framework with *The Teachings*

of PtahHotep. Ultimately, this case study brings the oldest book on the human record to the

center of Social Studies curriculum development and urban education discourse. It provides

important multicultural content and helpful strategies for teachers and curriculum developers.

The second article, *“Re-membering” the Olmec: Educational Implications of the Oldest Civilization in America for Curriculum Development and Culturally Responsive Teaching*, is

targeted for publication in a top-tier education journal. The guiding research question is *What are*

the educational implications of “re-membering” the Olmec, the oldest civilization in America,

for Social Studies curriculum development, urban education, and culturally responsive

pedagogy? This investigation reveals that Olmec Civilization greatly influenced Mesoamerican

history and could potentially expand the development of the National Curriculum Standards for

Social Studies. Using content analysis and historical detection, this case study explores

anthropological records to center Olmec contributions to world civilization. Ultimately, this

paper explores educational implications for teacher practitioners, scholars, and parents in U.S. schools.

The third article, *It's All in the Numbers: "Re-membering" The Ahmes Manuscript: Implications for Culturally Responsive Pedagogy, and Curriculum Development*, is targeted for a top-tier education journal. The guiding research question is: *What are the educational implications of "re-membering" The Ahmes manuscript, the oldest mathematical document in the world, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?* From an Afrocentric perspective, this paper explores the educational implications of the Ahmes manuscript and provides lesson plans to facilitate its inclusion in the curriculum to promote culturally responsive pedagogy. Findings indicate that including the contributions of the Ahmes manuscript has the potential to broaden multicultural curriculum development to appeal to diverse learners in urban education.

Summary

Given the CRA framework, a hegemonic curriculum represents harmful practice because it devalues students' identity by omitting or including tokenized representations. Educators, therefore, can counteract alienating ideology that obstructs critical heritage literacy and denies cultural citizenship (King, 2018). Access to quality education is the foundation of a democratic society and characteristic of a productive nation. Since education and the economy are inextricably linked, the future of the U.S. rests in its education system (Moore & Lewis 2012). High-quality education for minoritized students is premised on a human-centric, heritage-centered curriculum that counters hegemonic ideological domination. Employing CRA which is based on an Afrocentric and critical race theory perspective, the articles in this dissertation are designed to "re-member" history to counter miseducation by exploring curriculum development

and culturally responsive pedagogy within urban education. The findings from article one indicate that *The Teachings of PtahHotep* as the oldest book in the world has the potential to broaden Social Studies curriculum development to appeal to diverse learners through lesson planning that promotes inquiry and contributes to civic education. In article two, the findings indicate the Olmec pioneered the first city in the Americas, La Venta, Mexico, also called Olmec City, and as such, their historical contributions are critical to the history of the Americas and Social Studies curriculum development. Also, in article three, the findings indicate that including the contributions of the Ahmes manuscript has the potential to broaden multicultural curriculum development to appeal to diverse learners in urban education. As a body of work, this research calls attention to the missing elements of the historical record with implications for curriculum development and culturally responsive pedagogy within urban education.

Three Article Dissertation Outline

Article One

The Teachings of PtahHotep, the Oldest Book in the World: Implications for the Revised Social Studies Standards, Urban Education, Curriculum Development, and Teacher Pedagogy

Abstract

Several studies have addressed applying the College, Career, and Civic Life (C3) Framework to Social Studies lesson planning. However, no previous investigation has utilized it in the context of the oldest book in the world, *The Teachings of PtahHotep*. Using critical race theory (CRT) and primary source documents, this case study examines the implications of *The Teachings of PtahHotep*, and culturally responsive pedagogy and lesson planning for the revised Social Studies standards. By focusing on three themes of the *National Curriculum Standards for Social Studies*: 1) *culture*, 2) *global connections*, and 3) *time, continuity, and change*, the paper specifically connects the C3 Framework with *The Teachings of PtahHotep*. This research expands Social Studies curriculum development and provides tools to enhance culturally responsive pedagogical practices for Social Studies teachers, and teachers of diverse learners. Ultimately, the paper brings the oldest book on the human record to the center of Social Studies curriculum development and education discourse. It provides important multicultural content and helpful strategies for teachers and curriculum developers.

Keywords: *The Teachings of PtahHotep*, curriculum development, Social Studies standards, C3 Framework, urban education

Article Two

“Re-membering” the Olmec: Educational Implications of the Oldest Civilization in America for Curriculum Development and Culturally Responsive Teaching in Urban Education

Abstract

Providing a counter-narrative to the master script which positions Christopher Columbus as the “discoverer” of the New World, this case study “re-members” the pre-Columbus presence of the Olmec, the oldest civilization in America. It explores the educational implications of “re-membering” the Olmec for Social Studies curriculum development and culturally responsive pedagogy. The Olmec contributions to Mesoamerican history can expand the development of the National Council for the Social Studies curriculum standards. Omitting their critical influence creates a void in the historical record. Ultimately, this paper explores educational implications for teacher practitioners, scholars, and parents in U.S. schools.

Keywords: Olmec Civilization, Social Studies standards, “re-membering”, curriculum development, culturally responsive pedagogy, urban education

Article Three

It's All in the Numbers: "Re-membering" The Ahmes Manuscript and Implications for Culturally Responsive Pedagogy, and Curriculum Development in Urban Education

Abstract

Egypt's primacy in the development of world knowledge is well documented, however, the unique history of the Ahmes mathematical papyrus, the oldest in the world is misrepresented and omitted from school curriculum (Akbar, 1998; Clarke, 1977, 1991; Diop, 1974; Hilliard et al., 1987). Often erroneously called the Rhind due to its purchase and subsequent renaming, the Ahmes papyrus, dated circa 1575 B.C.E., provides a foundation for the development of mathematics including division (Chace, 1979; Newman, 1952; Sedgwick & Tyler, 1917). From an Afrocentric perspective, this paper explores the educational implications of the Ahmes manuscript and provides lesson plans to facilitate its inclusion in the curriculum to promote culturally responsive pedagogy. Findings indicate that leaving this critical information out of the curriculum creates a noticeable void in the historical record. Ultimately, this paper explores multicultural content and curriculum development which has implications for teacher practitioners, scholars, and parents in U.S. schools.

Keywords: Culturally responsive pedagogy, the Ahmes Manuscript, curriculum development, urban education

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CHAPTER II: [Article 1]

THE TEACHINGS OF PTAHHOTEP, THE OLDEST BOOK IN THE WORLD: IMPLICATIONS FOR THE REVISED SOCIAL STUDIES STANDARDS, URBAN EDUCATION, CURRICULUM DEVELOPMENT, AND TEACHER PEDAGOGY

Abstract

Several studies have addressed applying the College, Career, and Civic Life (C3) Framework to Social Studies lesson planning. However, no previous investigation has utilized it in the context of the oldest book in the world, *The Teachings of PtahHotep*. Using critical race theory (CRT) and primary source documents, this case study explores the implications of *The Teachings of PtahHotep*, and culturally responsive pedagogy and lesson planning for the revised Social Studies standards and urban education. Three themes of the *National Curriculum Standards for Social Studies*: 1) *culture*, 2) *global connections*, and 3) *time, continuity, and change*, specifically connect the C3 Framework with *The Teachings of PtahHotep* (NCSS 2018). This research expands Social Studies curriculum development and provides tools to enhance culturally responsive pedagogical practices for Social Studies teachers, and teachers of urban students. Findings indicate that by broadening Social Studies curriculum development to appeal to diverse learners, this research has the potential to better prepare preservice teachers in urban education. Ultimately, the study brings the oldest book on the human record to the center of Social Studies curriculum development and urban education discourse. It provides important multicultural content and helpful strategies for teachers and curriculum developers.

Keywords: *The Teachings of PtahHotep*, Social Studies curriculum development, lesson planning, Social Studies standards, C3 Framework

The Teachings of PtahHotep, the Oldest Book in the World: Implications for the Revised Social Studies Standards, Urban Education, Curriculum Development, and Teacher Pedagogy

A pervasive problem in today's schools is a curriculum that perpetuates cultural hegemony and omissions (Byford & Russell, 2007; Ighodaro & Wiggan, 2011; Ladson-Billings, 2003; Moore & Lewis, 2012; Watson-Vandiver & Wiggan, 2020; Wiggan et al., 2020; Wiggan, 2011). In the quest for greater inclusion for marginalized groups, curriculum development is a major prescription for enhancing equity and excellence in education. Culturally responsive pedagogy (CRP) combined with a curriculum that is inclusive, relevant, and factual can increase student engagement and outcomes (Gay, 2018; Hilliard & Sizemore, 1984; Ladson-Billings, 2009; Patton et al., 2016; Rickford, 2016; Watson-Vandiver & Wiggan, 2018; Wiggan, 2008). In 2018, the National Council for the Social Studies (NCSS) revised the *National Curriculum Standards for Social Studies: A Framework for Teaching, Learning, and Assessment*, however, the standards leave a noticeable void in the historical record which could potentially contribute to miseducation (cultural indoctrination through improper schooling) (Akbar, 1998; NCSS, 2018; Woodson, 1903/2006). One such omission, *The Teachings of PtahHotep*, the oldest book in the world, holds implications for the revised Social Studies standards, curriculum development, and culturally responsive pedagogy (Hilliard et al., 1987; Ladson-Billings, 2009; Myer, 1900/2010; NCSS, 2018; Neumann, 2013; Ohito, 2019). Egyptian (Kemetic) Vizier PtahHotep (see Figure 8) wrote the oldest book in the world over 5,000 years ago. Today, this seminal work can be used in Social Studies and urban education classrooms to highlight the contributions of African civilizations as well as to supplement the Social Studies themes of 1) *culture*, 2) *global*

connection, and 3) *time, continuity, and change* (Carruthers, 1995; Hilliard, 1989; Hilliard et al., 1987; Myer, 1900/2010; NCSS, 2018).

Appointed vizier by the Pharaoh of the Fifth Egyptian Dynasty, PtahHotep was the highest-ranking official, a spiritual advisor, and priest who wrote wisdom literature. PtahHotep lived during the reign of Menkauhor (2396 B. C. E. - 2388 B. C. E.) and Assa Djed-Ka-Ra (2388 B. C. E -2356 B. C. E.). He was a master teacher who used his maxims preserved in his manuscript to educate others and to improve Egyptian/Kemet civilization. When the Greeks invaded and colonized Kemet in 332 B. C. E., they renamed the country Egypt. In this work, Egypt and Kemet are used interchangeably as Kemet was the original African name, which means “land of the Blacks” (Herodotus, 440 B.C.E.; Skelton, 2013; Wiggan, 2015b).

Figure 8 Vizier PtahHotep



(Source: Imhotep Museum in Saqqara, Egypt)

This image of PtahHotep (see Figure 8) phenotypically supports Herodotus’ report that the Ancient Egyptians were Black (Herodotus, 440 B. C. E.). Furthermore, Herodotus notes: "It is certain that the natives of the country [meaning Egypt] are black with the heat" (Herodotus, 440

B. C. E., p. 104). In *The Histories*, Herodotus acknowledges that Egypt is Kemet, the land of the Blacks noting, “My own conjectures were founded first on the fact that they [Egyptians] are black-skinned and have woolly hair...” (Herodotus, 440 B.C.E., p. 137).

While in line to become Pharaoh, PtahHotep instead chose to pursue the priesthood serving as the Pharaoh’s chief official. His book, *The Teachings of PtahHotep*, written in MDW-NTR (pronounced “meh-doo neh-ter”), preserves “Africa and the world’s oldest writing system” (Carruthers, 1995; Greppo, 1830; Hilliard, et al., 1987, p. 8). Myer (1900/2010) reports Ancient Kemetic philosopher PtahHotep wrote the oldest book in the world circa 2300 B.C.E. in the ancient language MDW-NTR (the sacred writings or “divine words of God”), which the Greeks later called hieroglyphics. Despite its historical significance, no information about *The Teachings of PtahHotep* is present in the United States Social Studies standards (NCSS, 2018). The significance of this book in the timeline of human history is demonstrated in Table 3.

Table 3 Timeline of Human History

Timeline of Human History Human Family Tree and Development	
4 million B.C.E.	
[Dinknesh and Ardi — Ethiopia 3-4 million B.C.E.]	
Cradle of civilization: human family tree	
First book in the world: Teaching of PTAHHOTEP (2300) B.C.E.	
First Written language Mdw-Neter	
First university in the world Ip Ast University in Kamet (2000) B.C.E.	
First book in the world: Teaching of PTAHHOTEP (2300) B.C.E	
Book of the Coming Forth by Day and Night (2000) B.C.E.	
Law of Hammurabi (1792) B.C.E.	
Rig Vedas (1500-1300) B.C.E.	
Odyssey and the Iliad (850) B.C.E.	
Torah (700-500) B.C.E	
Septuagint (270-250) B.C.E.	
Aeneid (20) B.C.E	

Furthermore, African civilizations' contributions to world history have been marginalized (Asante, 1990; King & Swartz, 2014; Watson-Vandiver & Wiggan, 2018).

Using Critical Race Theory (CRT), a theoretical framework that advocates for racial equity and social justice (Bell, 1995) as a guiding lens (Alexander, 2012; Bell, 2017; Caldwell, 1996; Crenshaw et al., 1995; Dei & Lordan, 2016; Kozol, 2005; Lorde, 1984; Low, 2011; Martinez, 2014; Matsuda, 1991; Mertens, 2014; Ladson-Billings & Tate, 1995), this work aims to apply the College, Career, and Civic Life (C3) Framework to *The Teachings of PtahHotep* (Herczog, 2013a, 2013b, 2013c; Myer, 1900/2010). The C3 Framework was designed to upgrade state standards and to assist practitioners in strengthening Social Studies programs (NCSS, 2017). *The College, Career and Civic Life (C3) Framework for Social Studies State Standards: Guidance for Enhancing the Rigor of K-12 Civics, Economics, Geography and History* (Herczog, 2013b; Ingold, 2018; NCSS, 2017) outlined the objectives of the C3 Framework as follows:

- a) Enhance the rigor of the Social Studies disciplines;
- b) Build critical thinking, problem-solving, and participatory skills to become engaged citizens; and,
- c) Align academic programs to the Common Core State Standards for English Language Arts and Literacy in History/Social Studies. (Herczog, 2013b, p. 316)

Using the C3 Framework and original documents from *The Teaching of PtahHotep*, this case study examines the role of culturally responsive pedagogy and lesson planning in Social Studies discourse and urban education (King & Swartz, 2014; Ladson-Billings, 2009; NCSS, 2017). According to Gay (2018), culturally responsive pedagogy (CRP) is defined as teaching practices that are validating, comprehensive, multidimensional, empowering, and emancipatory

(King, et al., 2013; Ladson-Billings, 2009; Paris & Alim, 2017). By using cultural knowledge (ways of knowing that are rooted in the heritage of the people), prior experiences, frames of reference, and performance styles of ethnically diverse students, CRP makes learning relevant (Delpit, 2019; Durden, 2018; Johnston, 2002; King & Swartz, 2014; King et al., 2013; Ladson-Billings, 2009; Paris & Alim, 2017). Using CRP and multicultural resources in the classroom helps to nurture students intellectually, socially, and culturally (Akua, 2020; Banks, 2010; Delpit, 2006; Gay, 2018; Grant, 2014; Ladson-Billings, 1995; Paris & Alim, 2017; Sleeter & Grant, 1987; Wiggan et al., 2014; Wiggan & Watson-Vandiver, 2019a; Wiggan et al., 2020). CRP incorporates multicultural curriculum development and teacher pedagogy (Banks, 2010; Sleeter & Grant, 1987). It further positions students as participants in the creation of their own educational experiences (Delpit, 2006; Gay, 2018; Ladson-Billings, 1995; Paris & Alim, 2017). By using multicultural resources and content, CRP promotes transformative learning that positions students at the center, rather than the margins of their education (Acosta et al., 2018; Chapman, 2008; Delpit, 2019; Gay, 2018; Grant, 2014; King et al., 2013; Ladson-Billings, 2009; Paris & Alim, 2017; Sleeter & Grant, 1987; Wiggan & Watson-Vandiver, 2019a, Wiggan et al., 2020).

While several research studies have addressed applying the C3 framework to Social Studies lesson planning (Herczog, 2013a; Ingold, 2018; Long, 2017; Neel & Palmeri, 2017; Risinger, 2016; Zevin, 2015), no previous investigation has applied the C3 inquiry method to the oldest book in the world, *The Teachings of PtahHotep*. This case study begins with a literature review addressing the revised National Curriculum Standards for Social Studies and the C3 Framework, then identifies ways in which *The Teachings of PtahHotep* can be incorporated in Social Studies discourse through the application of the C3 inquiry method. Thus, the guiding

research question is: What are the implications of *The Teachings of PtahHotep* and culturally responsive pedagogy and lesson planning for the revised Social Studies standards and urban education? Findings indicate that by broadening Social Studies curriculum development to appeal to diverse learners, this research has the potential to better prepare preservice teachers. Ultimately, while employing critical race theory, the application of the C3 Framework to *The Teachings of PtahHotep* enables educators to incorporate this important work in the Social Studies classroom, teacher preparation, and urban education.

Theoretical Framework

Critical Race Theory (CRT) is a theoretical framework that agitates against racial and ethnic oppression and mitigates and liberates against racism. It advocates for racial and social justice, as well as to mobilize marginalized groups to create racial equity, and social and political change (Alexander, 2012; Bell, 2017; Caldwell, 1996; Crenshaw et al., 1995; Dei & Lordan, 2016; Kozol, 2005; Lorde, 1984; Low, 2011; Martinez, 2014; Matsuda, 1991; Mertens, 2014; Ladson-Billings & Tate, 1995). CRT was coined by Derrick Bell, a constitutional law scholar, who developed the framework to analyze and explain society and culture as they relate to race, power, and the law (Bell, 1980; Crenshaw, 2001; Ladson-Billings & Tate, 1995). Bell (1995) notes five tenets of (CRT): 1) counter-storytelling, 2) the permanence of racism, 3) Whiteness as property, 4) interest convergence, and 5) the critique of liberalism. CRT has been used as a framework to discuss a variety of educational issues, including the Whiteness of the dominant educational curriculum; the deficit orientation in instruction for Black and Brown children; and the racism inherent in standardized assessment, school funding, and desegregation efforts (Ladson-Billings, 1998).

Per CRT, racism is also embedded in the legal system and every institution, including the educational institutions and the state-mandated high-stakes testing (Crenshaw et al., 1995; Dei & Lordan, 2016; King & Swartz, 2014; Ladson-Billings & Tate, 1995; Martinez, 2014; Matsuda, 1991). In this sense, race and racism have been central aspects of the U.S. social, economic, and political landscape, and as such, CRT provides a lens to analyze these processes and to create change. Bell's concept of interest convergence is a crucial tenet of CRT (Bell, 1980), which explains dominant institutional systems and structures. They support racial progress or justice only in the sense that they will also benefit from legitimizing the oppressed or minority populations and cultures (Bell, 1980; Crenshaw, 2001; Delgado & Stefancic, 2017). Thus, a transformative praxis of CRT is the tenet of the counter-narrative against racism. As such, CRT agitates against and deconstructs Eurocentrism, Whiteness, and hegemonic indoctrination (King & Swartz, 2014; Wiggan, 2011). It helps to liberate against hegemony, or cultural dominance of one group over all others, and racialization in schools and society (DeMarrais, & LeCompte, 1998; Gramsci, 1971). It aims to create equity and justice for those who have been oppressed based on racialization, social stratification, and cultural domination by the ruling class (Alexander, 2012; Bell, 2017; Caldwell, 1996; Crenshaw et al., 1995; Dei & Lordan, 2016; Kozol, 2005; Lorde, 1984; Low, 2011; Martinez, 2014; Matsuda, 1991; Mertens, 2014).

While CRT was not originally created as a framework to specifically examine education, it has evolved to become a transformative paradigm with a social justice lens through which social and racial disparities in schools are framed (Bell, 2004; Caldwell, 1996; Crenshaw et al., 1995; Delgado & Stefancic, 2017; Donner & Ladson-Billings, 2005; Ladson-Billings & Tate, 1995; Lemert, 2004; Lynn & Dixon, 2013; Martinez, 2014; Matsuda, 1991; Mertens, 2014; Patton et al., 2016). CRT's utility as a framework to discuss a variety of educational issues,

including the Whiteness of the dominant educational curriculum; the deficit orientation in instruction for Black and Brown children and the racism inherent in standardized assessment, school funding, and desegregation efforts is evident in the literature (King et al., 2013; Ladson-Billings, 1998, 2003; Ladson-Billings & Tate, 1995; Lynn & Dixon, 2013; Patton et al., 2016).

C3 and Implications of PtahHotep

NCSS revised the National Standards for the Preparation of Social Studies Teachers in March 2016 and it became available in January 2018 (NCSS, 2018). The *College, Career and Civic Life (C3) Framework for Social Studies States Standards* (NCSS, 2017) incorporated purpose, preparation, and teacher practice with several key principles. First, Social Studies knowledge acquisition and application prepares youth for college, careers, and civic life. Secondly, at the heart of Social Studies is an inquiry of interwoven NCSS standards and teacher lesson planning that speak to the intersection of content and pedagogy (Herczog, 2013c; NCSS, 2017). Social Studies also involve interdisciplinary applications. Also, Social Studies emphasizes skills and practices for democratic participation and decision-making, which has implications for students in urban spaces (NCSS, 2018).

A missing element of the revisions of both the NCSS standards and the C3 framework is a focus on creating equity and social justice in education for marginalized groups whose histories are omitted from the curriculum (Alexander, 2012; Bell, 2017; Caldwell, 1996; Crenshaw et al., 1995; Dei & Lordan, 2016; King & Swartz, 2014; Kozol, 2005; Lorde, 1984; Low, 2011; Martinez, 2014; Matsuda, 1991; Wiggan, 2011). From a CRT perspective, the inclusion of works such as *The Teachings of PtahHotep*, the oldest book in the world, is crucial for all students, as it is one of the early works that begins the human written record.

C3 frames the NCSS revised curriculum standards to enhance the rigor of Social Studies education by building the critical thinking, problem-solving, and participatory skills that enable students to become informed citizens (Herczog, 2013c; NCSS, 2017; NCSS, 2018). By offering innovative approaches to engage students, it also supports student learning (Bell, 1980; King & Swartz, 2014; Wiggan, 2011). Herczog (2013c) argues:

Abundant research bears out the sad reality that fewer and fewer young people, particularly students of color and students in poverty, are receiving a high-quality social studies education, despite the central role of social studies in preparing students for the responsibility of citizenship...Implementing the C3 Framework to teach students to be able to act in these ways—as citizens—significantly enhances their preparation for college and career. (p. 219)

The four dimensions of the C3 Framework promote inquiry and literacy in English Language Arts and History/Social Studies by 1) developing questions and planning inquiries; 2) applying disciplinary tools and concepts; 3) evaluating sources and using evidence; 4) communicating conclusions and taking informed action (NCSS, 2017).

Upon close evaluation of the five standards, ten themes, and twenty-one elements in the revised *National Curriculum Standards for Social Studies*, the revisions do not adequately reflect a completely accurate representation of world knowledge. They also do not fully reflect a multicultural perspective that effectively serves students of color and students in poverty (Banks, 2010; Grant, 2014; Herczog 2013c; NCSS, 2018; Sleeter & Grant, 1987). Thus, curriculum development is necessary. CRT contends that racism and hegemony are deterrents to civic education, and urban education in particular (Bell, 1980; Love, 2019; Ladson-Billings, 1998; Milner, 2012). Specifically, the Social Studies themes of 1) *culture*, 2) *global connection*, and 3)

time, continuity, and change should include *The Teachings of PtahHotep*, because they directly align with the key components of this text and offer insights for educators.

Literature Review

Curriculum is the fabric of schooling and an essential component of the school environment (Apple 2004, Dreeben, 1968/2002; Johnston, 2002; Ladson-Billings, 2016). While the curriculum is about the essence of knowledge, the question is whose knowledge is worth considering (Apple, 2004; Byford & Russell, 2007).

Table 4 NCSS Core Competencies for Social Studies Teacher Education

Standard 1	Content Knowledge	Candidates demonstrate knowledge of Social Studies disciplines. Candidates are knowledgeable of disciplinary concepts, facts, and tools; structures of inquiry and forms of representation.
Standard 2	Application of Content through Planning	Candidates plan learning sequences that leverage Social Studies knowledge and literacies, technology and theory, and research to support the civic competence of learners.
Standard 3	Design and Implementation of Instruction and Assessment	Candidates design and implement instruction and authentic assessments, informed by data literacy and learner self-assessment, that promote civic competence.
Standard 4	Social Studies Learners and Learning	Candidates use knowledge of learners to plan and implement relevant and responsive pedagogy, create collaborative and interdisciplinary learning environments, and prepare learners to be informed advocates for an inclusive and equitable society.
Standard 5	Professional Responsibility and Informed Action	Candidates reflect and expand upon their Social Studies knowledge, inquiry skills, and civic dispositions to advance social justice and promote human rights through informed action in schools and/or communities.

(Source: NCSS, 2018)

The NCSS publishes standards (see Table 4) for the preparation of Social Studies teachers that outline the Social Studies content, pedagogical knowledge, skills, and dispositions needed (NCSS, 2018). Competent use and mastery of all five standards are essential for effective Social Studies instruction. The C3 Framework facilitates alignment with the Social Studies standards and promotes inquiry-based instruction.

Several studies address the use of the C3 Framework to guide Social Studies instruction (Herczog, 2013a; Risinger, 2016), however, more research is needed to apply its use to primary documents such as the oldest book in the world (Ingold, 2018; Neel & Palmeri, 2017). Herczog (2013b) offers an introduction to C3 by explaining its primary objectives and its applications to the Social Studies curriculum standards. Revisions to C3 in 2017 align with this initial review however, the central emphasis is on improving rigor, literacy skills, and Common Core State Standards (NCSS, 2017). According to Burns et al., (2019), providing equitable access to deeper learning opportunities for historically underrepresented students is a major challenge of 21st century U.S. education. Deeper learning emphasizes critical thinking, problem-solving, collaboration, and communication competencies. Similarly, Burns et al., (2019) find that California school districts that utilize systemic, comprehensive strategies yield higher than predicted student outcomes. Two common themes among the high achieving school districts include support for collaborative, inquiry-based instruction, and better teacher preparation.

Neel and Palmeri (2017) offer five recommendations for supporting preservice teachers and reforming teaching practices to employ the C3 Framework. In “Hacking the Middle School Social Studies Code,” Ingold (2018) masterfully applies the C3 Framework by offering a reference table for enduring issues in Social Studies that combines formulaic and scientific approaches to Social Studies concepts while also promoting literacy. Step by step, Ingold (2018)

explains how the reference table opens up new ways of knowing for middle school students by making learning sequential, inquiry-based, and fun. C3 strategies can be used to teach informational texts in Social Studies and urban education classrooms at any grade level by utilizing close reading, visual inventory, chunking, exploration of multiple sources, and similar techniques in combination to develop meaningful inquiry (Herczog, 2013a; Risinger, 2016).

As the literature suggests, additional research is needed to fill the void that exists relative to culturally relevant pedagogy and inclusion of *The Teachings of PtahHotep* in Social Studies discourse (Clabough et al., 2015; Dover, Henning, & Agarwal-Rangnath, 2016). Through CRT, this case study provides lesson planning strategies for incorporation of the C3 Framework with this text in secondary Social Studies instruction in urban education. Furthermore, it contributes to curriculum development by adding content that supports three NCSS themes: 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change*. Using the C3 Framework and original documents from *The Teachings of PtahHotep*, this research examines the role of culturally responsive pedagogy and lesson planning in Social Studies discourse and urban education settings. It connects to the origins of human civilization (Carruthers, 1995; Clarke, 1979, 1991; Diop, 1974; Hilliard et al., 1987).

Method

Considerable research confirms the primacy of Africa as the cradle of civilization and *The Teachings of PtahHotep* as the oldest book in the world (Clarke, 1977, 1995; Diop, 1974; Hilliard et al., 1987; Ladson-Billings, 2009; Myer, 1900/2010). Therefore, the inclusion in Social Studies discourse aligns with the themes of 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change* in the revised NCSS Standards and supports CRT's emphasis on social

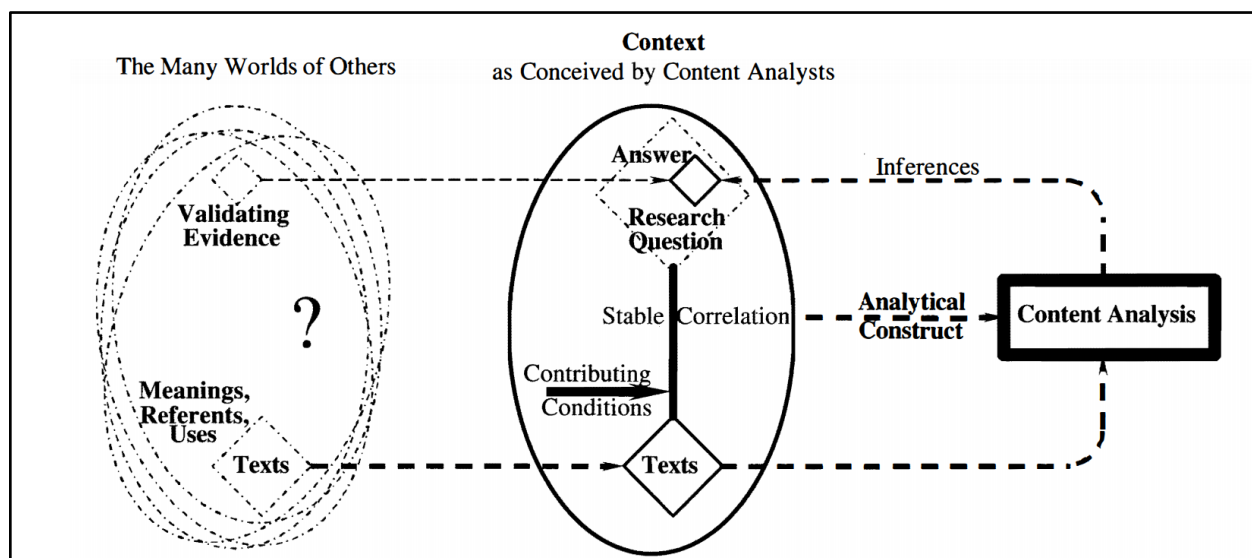
justice in education (Bell, 2017; Crenshaw et al., 1995; Ladson-Billings, & Tate, 1995; NCSS, 2018).

Case study provides a means for determining the educational implications of *The Teachings of PtahHotep* for Social Studies curriculum development and culturally responsive pedagogy. According to Merriam and Tisdell (2016), case study is “an in-depth description and analysis of a bounded system” (p. 37). Using *The Teachings of PtahHotep*, the world’s oldest book, as a bounded case, this qualitative study helps guide curriculum development and application of the C3 Framework in Social Studies and urban education (Creswell & Poth, 2018). Critical content analysis is used as a qualitative research tool to analyze the manuscript while making connections to Social Studies Standards to determine the presence and meaning of concepts, terms, or words in written communication (Mayring, 2014). This systematic and replicable technique allows researchers to make inferences about the author, the audience, and the culture, and the time period (Mayring, 2014). From a CRT lens, and as reflected in PtahHotep’s writing, this paper examines the themes of 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change* within the Social Studies Standards.

Due to its effectiveness in determining the themes and concepts of texts to infer meaning and messages, content analysis is also used in this study (Krippendorff, 2018; Mayring, 2014). This research methodology is used to review texts and other data forms to facilitate a thorough review of artifact(s) (Krippendorff, 2018; Leavy, 2007; Nelli, 2014). Content analysis is an interpretive research technique for making replicable and valid inferences from texts to the contexts of their use (Krippendorff, 2018). It can be traced back to the beginnings of language and symbols. It is the classification, tabulation, and evaluation of key symbols and themes in a body of communicated material. Krippendorff (2018) identifies three distinguishing

characteristics of content analysis. First, as an empirically grounded method that is exploratory in process, and predictive or inferential in intent, it can be used to examine data, printed matter, images, sounds, texts to understand what they mean to people. It also transcends traditional notions of symbols, contents, and intents. Contemporary content analysis has a methodology that enables researchers to plan, execute, communicate, reproduce, and critically evaluate. According to Hsieh and Shannon (2005), the three distinct types of content analysis are conventional content analysis (to describe a phenomenon), directed content analysis (to identify key concepts through using existing theory or prior research); and summative content analysis.

Figure 9 Content Analysis Framework



(Source: Krippendorff, 2018)

The content analysis framework (Krippendorff, 2018) presented in Figure 9 demonstrates the main components. The researcher begins with a body of text which is the raw data that is the source of the analytical effort. Guided by the research question(s) used to examine the body of text, the content analysis is situated in the context of the analyst's choice for sense making of the body of text. Subsequently, an analytical construct that operationalizes what the analyst knows about the context is an end result. Then, inferences that are intended to answer the research

question constitute the basic accomplishment of the content analysis. Finally, validating evidence is the ultimate justification of the content analysis.

Qualitative historical detection is a methodological approach that employs qualitative measurement and the use of primary historical documents (Thies, 2002). This research utilizes the process of historical detection to analyze the oldest book in the work, the oldest civilization in America, and the oldest mathematical document in the world. To delimit investigator bias, the historical documents were chosen based on the oldest primary artifacts and their primacy in Social Studies standards and urban education.

Following the tenets of conventional content analysis and historical detection, the artifacts are evaluated systematically. This replicable technique allows inferences about the culture and time period (Krippendorff, 2018; Mayring, 2014). An analysis of primary source documents as well as the NCSS standards, yield significant findings. The authors use primary source documents reflecting the original writings of PtahHotep (Myer, 1900/2010). Content analysis of the original plates written in the MDW-NTR (meaning “the sacred writings of the Gods”) from *The Teachings of PtahHotep* provides evidence (Carruthers, 1995; Myer, 1900/2010). PtahHotep was a master teacher and vizier to the Pharaoh of the Fifth Egyptian Dynasty. As such, he was the highest-ranking official, a spiritual advisor, and priest who wrote wisdom literature in the ancient language MDW-NTR (the sacred writings or “divine words of God”). PtahHotep lived during the reign of Menkauhor (2396 B. C. E. - 2388 B. C. E.) and Assa Djed-Ka-Ra (2388 B. C. E. -2356 B. C. E.) According to Myer (1900/2010), the writings of the Ancient Kemetic philosopher PtahHotep constitute the world’s oldest book dated circa 2300 B. C. E.

The papyrus from the original manuscript is examined as presented in Myer's *Oldest books in the world: An account of the religion, wisdom, philosophy, ethics, psychology, manners, proverbs, sayings, refinement, etc., of the Ancient Egyptians: as set forth and inscribed upon, some of the oldest existing monuments, papyri, and other records of that people... together with facsimiles and translations of some of the oldest books in the world. Also a study... of the Book of the Dead* (Myer, 1900/2010). Exposing today's students and scholars to evidence from the primary source and original plates showing the ancient writings in MDW-NTR is instructive. Furthermore, it aligns with Hilliard's (1989) reminder that seeing is better than hearing. Based on critical content analysis and CRT, the documents are thematically analyzed and coded in relation to the themes of 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change* in the revised NCSS Standards.

Results

From Ancient Kemetic civilization originated the oldest known written documents (Hilliard et al., 1987; Myer, 1900/2010). These writings underscore how “through the study of culture, and cultural diversity, learners understand how human beings create, learn, share, and adapt to culture, and appreciate the role of culture in shaping their lives and society, as well as the societies of others” (NCSS, 2018, p. 3). CRT argues that race and racism significantly influence schools and society. The pervasiveness of this social construct is embedded in the master narrative to the extent that it excludes the contributions of minority groups (Bell, 1980; Crenshaw, 2001; Ladson-Billings & Tate, 1995). According to NCSS (2018), *global interdependence* is a theme that prepares students to analyze issues arising from globalization, meaning increasing interdependences and integration in the world's economic, social, and cultural systems (Monkman & Stromquist, 2000). It requires an understanding of the important

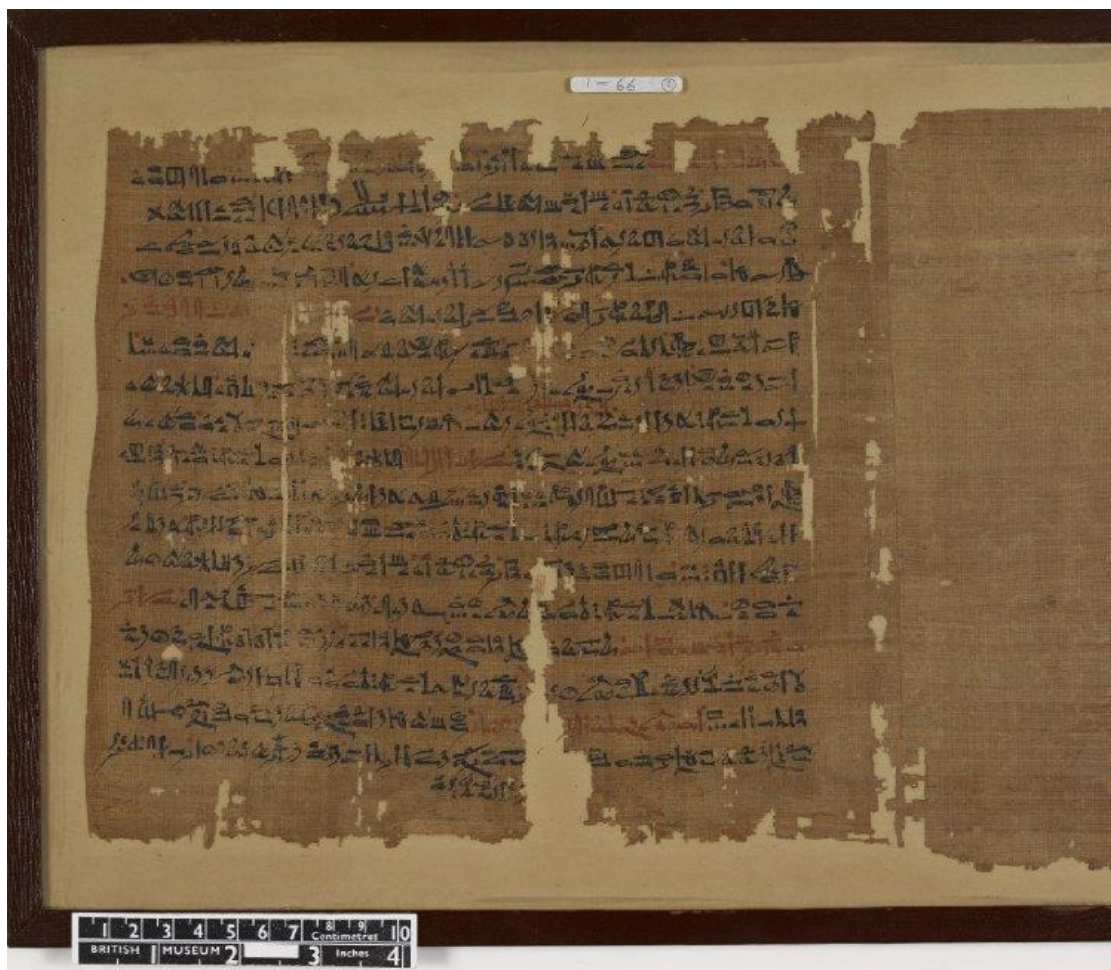
and diverse global connections among world societies. This typically appears in units or courses pertaining to geography, culture, economics, history, political science, government, and technology. In those units, *The Teachings of PtahHotep* should appear.

As shown in Figure 10, the original papyrus from *The Teachings of PtahHotep* is currently on display in the British Museum. Revillout (in Myer 1900/2010) noted, "...among the monuments of the Valley of the Nile, established for eternity, none had more solid foundations than Egyptian wisdom" (p. 50). According to Myer (1900/2010), 90% of Kemetic papyri focus on "victory of Good over Evil, of Right over wrong" (p. 32). Concerned with how to lead an ethical life, PtahHotep presents his knowledge and experiences in a didactic and reflective way in *The Teachings of PtahHotep* (Graness, 2016).

A close examination of the original manuscript from the world's oldest book (see Figure 10) can be connected to the NCSS Standards with particular emphasis on the stated themes 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change*. From a CRT perspective, to appropriately align C3 with *The Teachings of PtahHotep*, core expectations are used with this document and are fully explained in the lesson plan (See Appendix A).

The Teachings of PtahHotep, the oldest book in the world, provides context for building knowledge through content-rich text. Beyond the original artifact held in the British Museum, Myer (1900/2010) records the original papyrus representing the Beginning and Ending of the book of PtahHotep.

Figure 10 Papyrus; Hieratic Literary Text: The Teachings of PtahHotep Column 1

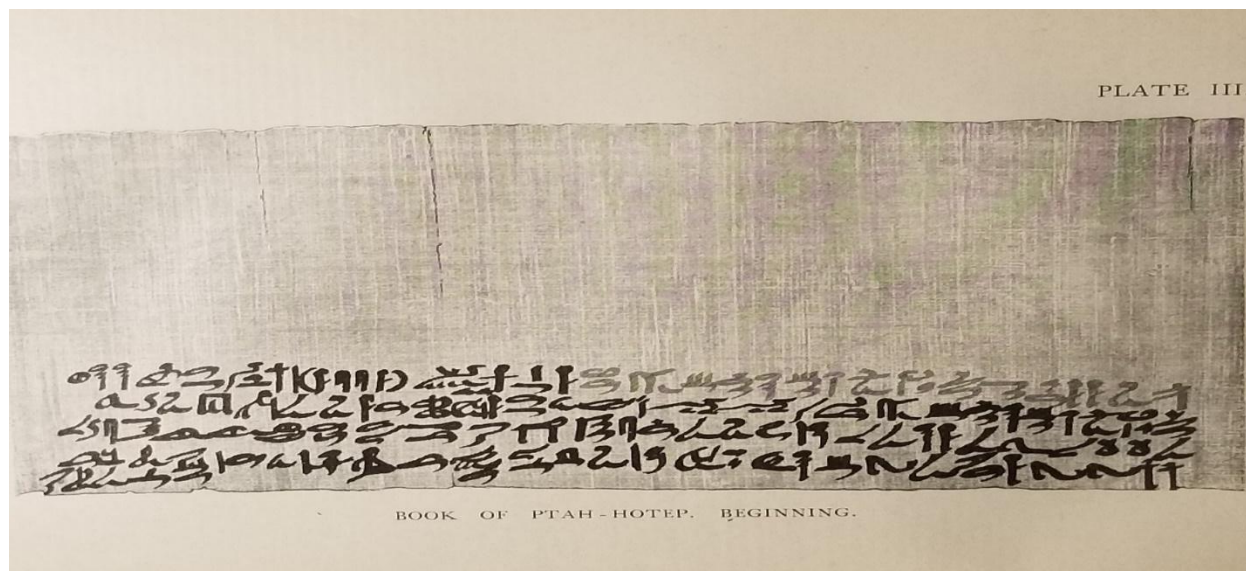


(Source: The British Museum Number EA10509)

Plate III showcases the Beginning of the Book of PtahHotep (see Figure 11). Myer (1900/2010) presents the papyri with English translation that states: “From the Precepts of the Prefect, the Feudal Lord Ptah-Hotep Living Under the Majesty of the King of the South and the North, DAD-KA-RA or ASSA of the FIFTH EGYPTIAN DYNASTY” (Circa 3580-3536 B. C. E.). *The Teachings of PtahHotep* includes maxims further detailed in Myer (1900/2010) from the original papyri. Overall, they present foundational principles for human behavior that together represent one of the highest codes of conduct. This moral code connects to NCSS themes of 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change* wherein learners:

Examine the institutions, values, and beliefs of people in the past, acquire skills in historical inquiry and interpretation, and gain an understanding of how important historical events and developments have shaped the modern world. (NCSS, 2018, p. 3)

Figure 11 Plate III A Facsimile of the Beginning of the Book of PtahHotep



(SOURCE: Myer, (1900/2010), p. 69).

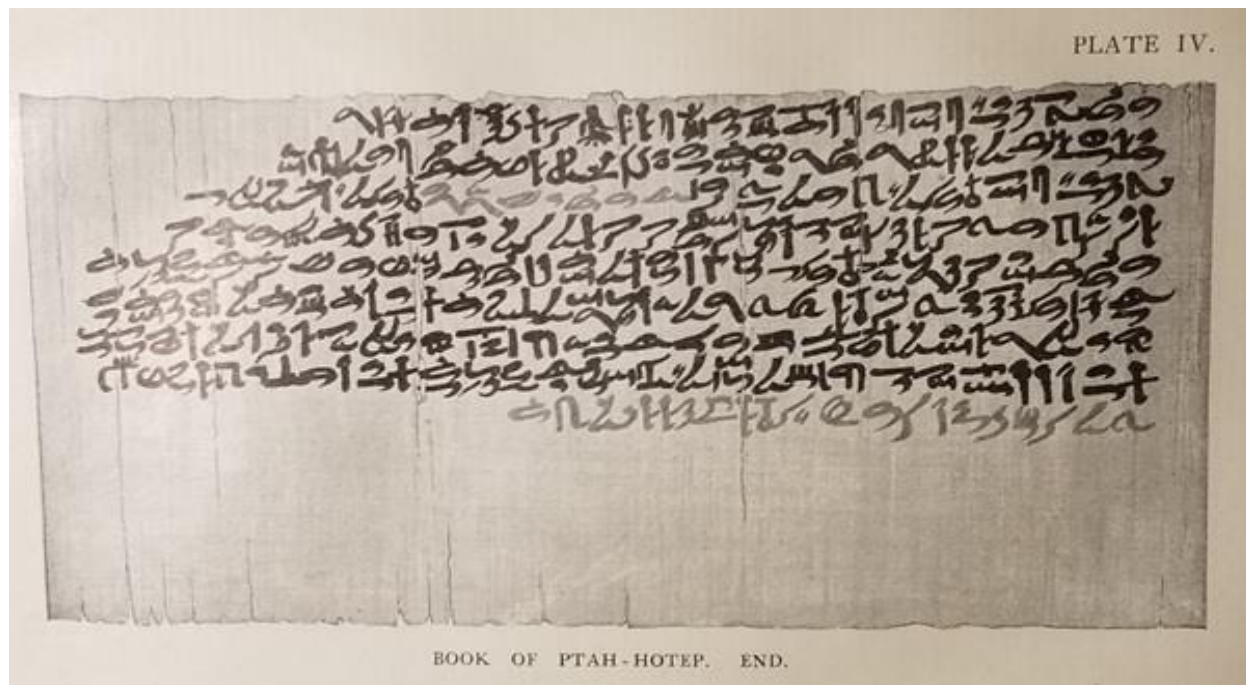
In the ending of *The Teachings of PtahHotep* (See Figure 12), the MDW-NTR is very detailed, which Egyptologists attribute to the age of the text. In it, PtahHotep acknowledged that doing the work as vizier:

has caused me to acquire upon the earth one hundred and ten years
of life with the gift of the favor of the king among the first (or,
ancients,) of those that their works have made noble doing the
pleasure of the king in an honored place (i.e., a place of dignity?).

It is finished... (Myer, 1900/2010, p. 96)

PtahHotep explains the code of conduct of the Ancient Kemites (Hilliard et al., 1987). This explanation connects with all three NCSS themes: 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change*.

Figure 12 Plate IV of the end of the Book of Ptah-Hotep



(SOURCE: Myer, (1900/2010), p. 69).

Discussion

Using a CRT perspective, this research applied the C3 Framework in an examination of the role of culturally responsive pedagogy, lesson planning, and *The Teachings of PtahHotep* in Social Studies discourse and urban education. Through content analysis of primary source documents, findings indicate that the oldest book in the world has significant implications for Social Studies discourse and curriculum development particularly as it relates to the C3 Framework. By broadening Social Studies curriculum development to appeal to diverse learners, this research has the potential to better prepare preservice teachers. CRT in education suggests that counternarratives are important because they underscore the contributions of omitted works

like *The Teachings of PtahHotep* (Bell, 1980; Crenshaw, 2001; Ladson-Billings, 2003; Ladson-Billings & Tate, 1995). If the aim of Social Studies is civic engagement, then providing students with accurate historical accounts is imperative. From a CRT perspective, civic competence requires the ability to use knowledge about one's community, nation, and world; apply inquiry processes; and employ skills of data collection and analysis, collaboration, decision-making, and problem-solving (NCSS, 2018). If access to accurate historical records that include contributions of all of the world's people is minimized, then not only is civic engagement less of a reality, but real education becomes impossible.

Knowledge and understanding of the past enable us to analyze the causes and consequences of events and developments and to place these in the context of the institutions, values, and beliefs of the periods in which they took place (NCSS, 2018). Graness (2016) identifies Ancient Egypt as a powerful generator of ideas for Africa and the world and asserts, "it is time to revise the canon of philosophy and to work on a World History of Knowledge and Philosophy, where Ancient Egypt will surely have to play an important role" (p. 14). PtahHotep's book presents old, but new insights for education and Social Studies curriculum development and urban education. As CRT suggests, it raises questions about power and privilege in education, as well as what counts as knowledge and who is worth studying. In this sense, the Social Studies curriculum is an effective starting place for curricular change and CRT offers a guiding lens. As Carter G. Woodson argues in *The Miseducation of the Negro*, failure to teach accurate accounts of human contributions through the reprehensive practice of miseducation and curricular violence is harmful for all learners (Woodson, 1903/2006; Ighodaro & Wiggan, 2011). Curriculum violence occurs when students experience curricular distortions and omissions and when they see tokenized or distorted representations of themselves, their

communities, and their ancestors in the curriculum, which is harmful to both teachers and students (Ighodaro & Wiggan, 2011). Additionally, students become disengaged when they cannot see themselves in the curriculum (King & Swartz, 2014; Ladson-Billings, 2009; Obenga & Saakana, 1991). They begin to believe an oppressive master narrative which suggests they are irrelevant (Akbar, 1998; Bell, 1995). Given that schools are sites where students experience injurious practices such as curriculum violence, additional research that addresses curriculum development and improved pedagogy is necessary.

Conclusion

Applying CRT, the C3 framework, and original documents from *The Teaching of PtahHotep*, this case study examined the role of culturally responsive pedagogy and lesson planning on Social Studies discourse. Findings indicate that this research has the potential to broaden Social Studies curriculum development to appeal to diverse learners through lesson planning that promotes inquiry and contributes to civic education. The application of the C3 Framework to *The Teachings of PtahHotep* enables educators to examine how this work can be readily incorporated in the Social Studies classroom. The Social Studies standards themes of 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change* should reflect and include content from the oldest book in the world (Myer, 1900/2010). *The Teachings of PtahHotep* is still available thousands of years after it was recorded which makes the recommendation to include its maxims in the Social Studies curriculum and teach about its significance even more important.

Per CRT, all students should learn about multicultural contributions to expand their knowledge of the world around them (Banks, 2010; Paris & Alim, 2017; Sleeter & Grant, 1987; Watson-Vandiver & Wiggan, 2018; Wiggan & Watson-Vandiver, 2019b). As CRT contends,

presenting a comprehensive history of the contributions of all people averts the negative effects of a society where racism is inherently embedded (Bell, 1980; Ladson-Billings & Tate, 1995; Crenshaw, 2001). Furthermore, King and Swartz (2014) advocate for a revised PK – 12 curriculum that rigorously analyzes and challenges distortions, disparagements, erasures, and – acknowledges and teaches from various epistemological perspectives. There is a need for curriculum and instructional practices that affirm students and connect their cultural reality to their learning experiences (Durden, 2008). A redevelopment of curricula in American public schools to align with facts, would counter miseducation and reaffirm the contributions of Africa to world civilization. The National Council for the Social Studies would benefit even more from bringing educators from diverse backgrounds to the table to develop curricula that are centered and culturally inclusive.

Thus, the significance of this work is that it expands Social Studies discourse and provides tools educators can use to introduce *The Teachings of PtahHotep* in classroom instruction (See lesson plans in Appendix A). In applying a CRT perspective, this research aligns well with culturally responsive pedagogical practice and curriculum development in urban education. Future research should examine how *The Teachings of PtahHotep*, the oldest book in the world can inform Social Studies curriculum development and culturally responsive pedagogy to improve student outcomes.

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Appendix A

Sample Lesson Plan 1

Beginning Where It All Starts: Lessons from *The Teachings of PtahHotep: The Oldest Book in the World*

Connections to Middle/High School

Many of today's students are taught that hieroglyphics is the oldest form of writing in the world. They learn about Homer's *The Iliad* and *The Odyssey* as the oldest books. In this lesson, students will utilize the oldest book in the world, *The Teachings of PtahHotep* and learn about its author, PtahHotep to "re-member" the lasting impact of this work on world civilizations. Using the National Council of Social Studies themes of 1) *culture*, 2) *global connection*, and 3) *time, continuity, and change*, this lesson will emphasize the importance of this work in social studies discourse.

Goals of the Lesson Plan:

- To expand student understanding of the influence of African civilizations such as Ancient Kemet on the world.
- To create awareness and encourage study of the world's oldest book, *The Teachings of PtahHotep*.

Subject: World History

National Council of Social Studies Themes:

- 1) Culture
- 2) Global connections
- 3) Time, continuity, and change

National Council for the Social Studies Core Competencies for Social Studies Teacher

Education:

Standard 1	Content Knowledge	Candidates demonstrate knowledge of social studies disciplines. Candidates are knowledgeable of disciplinary concepts, facts, and tools; structures of inquiry and forms of representation.
Standard 2	Application of Content through Planning	Candidates plan learning sequences that leverage social studies knowledge and literacies, technology and theory and research to support the civic competence of learners.
Standard 3	Design and Implementation of Instruction and Assessment	Candidates design and implement instruction and authentic assessments, informed by data literacy and learner self-assessment, that promote civic competence.
Standard 4	Social Studies Learners and Learning	Candidates use knowledge of learners to plan and implement relevant and responsive pedagogy, create collaborative and interdisciplinary learning environments, and prepare learners to be informed advocates for an inclusive and equitable society.
Standard 5	Professional Responsibility and Informed Action	Candidates reflect and expand upon their social studies knowledge, inquiry skills, and civic dispositions to advance social justice and promote human rights through informed action in schools and/or communities.

Essential Standard: Analyze ancient civilizations and empires in terms of their development, growth, and lasting impact.

North Carolina Standard Course of Study Objective #: WH. H. 2.9 Evaluate the achievements of ancient civilizations in terms of their enduring cultural impact.

Materials Needed: Copies of *The Teachings of PtahHotep*, plates showing the original writings (MDW NTR), online internet access, Google Chromebooks, KWL chart, scavenger hunt document, class blogs.

Link to Prior Learning: African Origins of Civilization

Purpose/Objective of the Lesson: The student will be able to trace the origin of world civilization to Ancient Kemet: The Land of the Blacks. They will analyze the writings of *The Teachings of PtahHotep* to make connections to the 21st century. They will blog about their findings to engage with other learners via the world wide web to promote global engagement.

Lesson Input/Modeling:

The teacher will lead the students in the completion of a KWL (Know; Want to know; What you learned) chart on the ancient origins of civilization.

Key Questions:

- What is the oldest civilization in the world?
- What is the oldest book in the world?
- Who is the author of the oldest book in the world?
- What is the earliest written language?
- What can you teach others about *The Teachings of PtahHotep*?

Class Activity:

Guided Practice: The teacher will use artifacts (plates from *The Teachings of PtahHotep*) to explain the MDW NTR and its relationship to what the Greeks called hieroglyphics.

Independent Practice: Students will complete an online scavenger hunt to gather information about the oldest civilization in the world, Ancient Kemet and the oldest book in the world, *The Teachings of PtahHotep*.

Assessment:

Using the guiding question, “What can you teach others about *The Teachings of PtahHotep*?” students will create a weblog using 21st-century technology to share what they have learned with others. They will be assessed on the quality and content of their blog posts based on the class lesson and the results of their scavenger hunt. Students will maintain this live blog to connect with learners around the world to promote global engagement.

Summary:

Ancient Kemet is the oldest civilization in the world. The oldest book in the world, *The Teachings of PtahHotep*, was written by PtahHotep in the ancient language MDW NTR, which was the earliest written language. Creating and generating knowledge about this work is beneficial for all public school students.

Teacher Resources:

Timeline of Human History

Timeline of Human History Human Family Tree and Development

4 million B.C.E.

[Dinknesh and Ardi — Ethiopia 3-4 million B.C.E.]

Cradle of civilization: human family tree

First book in the world: Teaching of PTAHHOTEP (2300) B.C.E.

First Written language Mdw-Neter

First university in the world Ip Ast University in Kamet (2000) B.C.E.

First book in the world: Teaching of PTAHHOTEP (2300) B.C.E.

Book of the Coming Forth by Day and Night (2000) B.C.E.

Law of Hammurabi (1792) B.C.E.

Rig Veda (1500-1300) B.C.E.

Odyssey and the Iliad (850) B.C.E.

Torah (700-500) B.C.E.

Septuagint (270-250) B.C.E.

Aeneid (20) B.C.E.

Supplementary Classroom Texts:

Blain, K., Cameron, C., & Farmer, A. (2018). *New perspectives on the Black intellectual tradition*. Northwestern University Press.

Thombs, M. M., Gillis, M. M., & Canestrari, A. S. (2008). *Using webQuests in the social studies classroom: A culturally responsive approach*. Corwin Press.

Wiggin, G. (2015a). *In search of a canon: European history and the imperialist state*. Sense Publishers.

Web resources:

- <http://www.virtual-egypt.com/> -- A website devoted to interactive learning about Ancient Egypt.
- <https://www.plainlocal.org/userfiles/1318/Classes/57467/egypt%20scavenger%20hunt%20key.pdf?id=513297> -- Sample Ancient Egyptian Scavenger Hunt.
- <http://metadot.vigoschools.org/metadot/index.pl?id=38679&isa=Category&op=show> -- Sample Ancient Egyptian Scavenger Hunt.
- https://www.ducksters.com/history/ancient_egyptian_timeline.php -- History of Ancient Egypt Timeline.

CHAPTER III: [Article 2]**“RE-MEMBERING THE OLMEC: EDUCATIONAL IMPLICATIONS OF THE OLDEST CIVILIZATION IN AMERICA FOR CURRICULUM DEVELOPMENT AND CULTURALLY RESPONSIVE TEACHING IN URBAN EDUCATION****Abstract**

Providing a counter-narrative to the master script which positions Christopher Columbus as “discoverer” of the New World, this case study “re-members” the pre-Columbus presence of the Olmec, the oldest civilization in America. It explores the educational implications of “re-membering” the Olmec for urban education and Social Studies curriculum development. Olmec contributions to Mesoamerican history can expand the National Council for the Social Studies curriculum standards. The findings indicate the Olmec pioneered the first city in the Americas, La Venta, Mexico, also called Olmec City, and as such, they are crucial to the history of the Americas and multicultural curriculum development.

Keywords: Olmec Civilization, urban education, Social Studies standards, “re-membering”, curriculum development

“Re-membering” the Olmec: Educational Implications of the Oldest Civilization in America for Curriculum Development and Culturally Responsive Teaching in Urban Education

Providing compelling evidence that the Olmecs were the earliest people to reside in the Americas prior to Columbus’ arrival in 1492, Matthew Stirling’s 1945 National Geographic Society-Smithsonian Institution’s archaeological excavation of Olmec colossal heads with distinctly African features in San Lorenzo and Veracruz, Mexico confirms the Olmec presence dating back to circa 800 B.C.E. or earlier (Coe et al. 2019; Diehl, 2004; Gaines, 2007; Grove, 2014; Lyon, 1997; Stirling, 1955; Van Sertima, 1976/2003; Weircinski, 1972). In this article, the primary point is to explore the omission of Olmec contributions in the Social Studies standards. The inclusion of their contributions can be used to enhance culturally responsive teaching and improve student outcomes. While there is considerable debate about the race of the Olmec, the point here is not their race, but the omission of their contributions (Coe et al. 2019; Diehl, 2004; Gaines, 2007; Haslip-Viera et al., 1997; Montellano et al., 1997; Stirling, 1955; Van Sertima, 1976/2003; Wiercinski, 1972).

In 1862, a Mexican rancher found a large basalt head near Tres Zapotes (see Figure 13). Jose Maria Melgar y Serrano (1869, 1871) named it the Colossal Head of Hueyapan, sketched it, and published an article in *Seminario Ilustrado* noting: “As a work of art it is without exaggeration a magnificent sculpture as may be judged by the photograph which accompanies this. But what amazed me most was the Ethiopian type which it represented” (Melgar quoted in Stirling, 1943, p. 17). Lyon (1997) reports “These sketches initially stirred controversy over the ‘Ethiopian’ features of the colossal head and wonder about its origin” (p. 5). Per Melgar y Serrano’s (1869) suggestion, the Ethiopian, which is a Greek word meaning burnt of skin or Black, features he noted with a broad nose and full lips, are Black profile features.

Figure 13 Colossal Head of Hueyapan



Source: (Stirling, 1943)

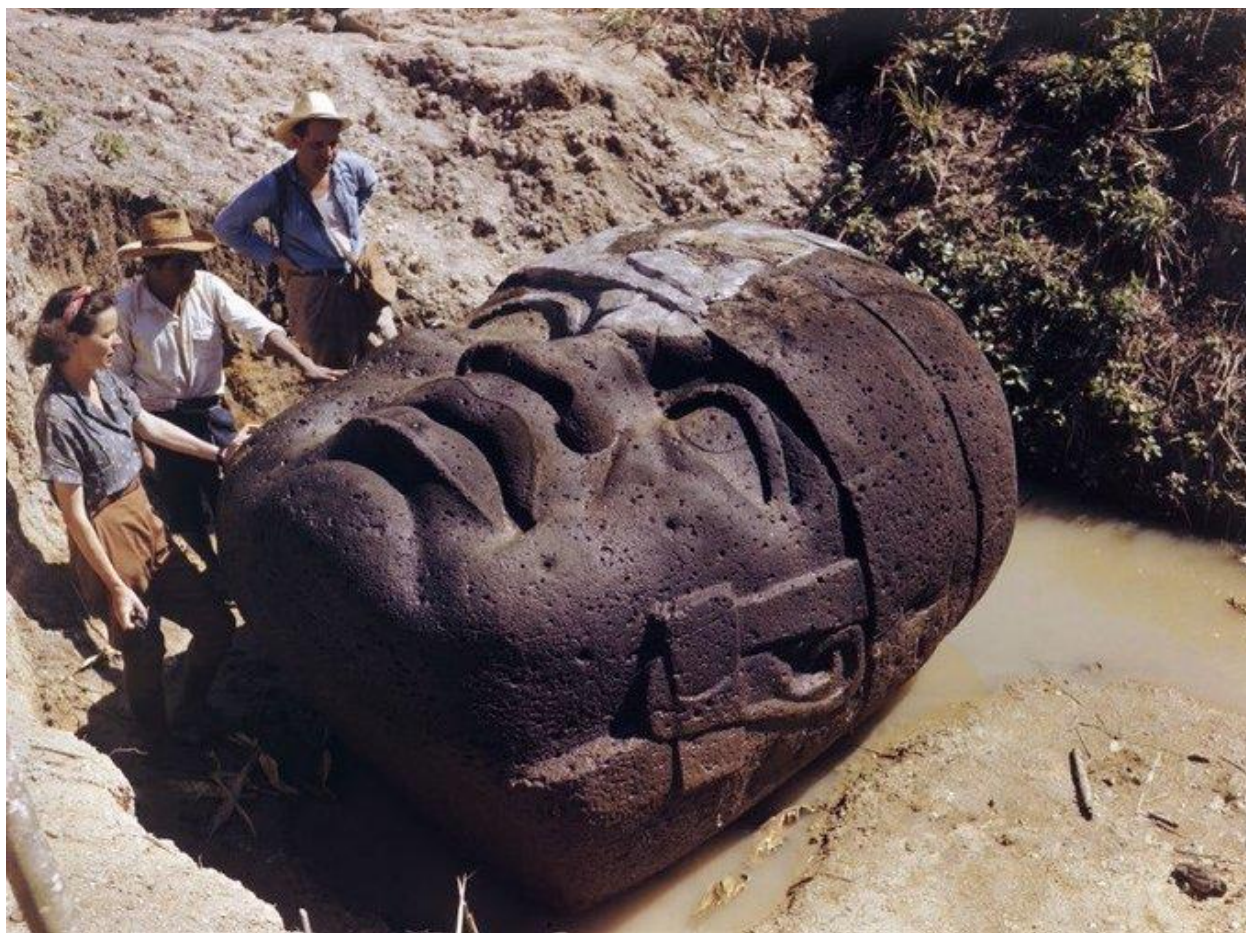
Stirling (1943) notes that Melgar y Serrano (1871) attempted to “prove the former existence of a Negro population in Middle America” (Stirling, 1943, p. 17). As indicated in Figure 13, the first Olmec colossal head at Hueyapan and the sixteen other Olmec colossal heads’ profiles appear to be phenotypically Black (Melgar y Serrano, 1869, 1871; Stirling, 1943, 1957; Van Sertima, 1976/2003; Wicke, 1965). Figure 14 shows Matthew Stirling and the 1945 National Geographic Society-Smithsonian Institution’s archaeological team’s excavation of “El Rey.” Called the King because of its enormous size and stature, this Olmec head was carved from Basalt. The scale of the members of the expedition standing next to El Rey further demonstrate its massiveness (Stirling, 1955).

Figure 14 Excavation of El Rey San Lorenzo, Mexico



(Source: Stirling, 1955)

Figure 15 Olmec Colossal Head Discovery at San Lorenzo Monument 1



(Source: Stirling, 1955)

Archaeological findings reveal over 17 colossal heads and several step pyramids resembling those found in Ethiopia, Kush (Sudan), Ancient Kemet (Egypt), and Niger, as well as developed hieroglyphic writing systems, including a calendar (Barton, 2001; Coe et al. 2019; Diehl, 2004; Stirling, 1955; Van Sertima, 1976/2003; Weircinski, 1972). Yet, in the 2018 revision of the National Council for the Social Studies' (NCSS) *National Curriculum Standards for Social Studies*, the contributions of the Olmec, the oldest civilization in Mesoamerica (the region from Central Mexico to Central America), are suppressed (Talley-Matthews & Wiggan, 2018; Van Sertima, 1976/2003; NCSS, 2018; Wiggan et al., 2020).

While considerable research addresses the pre-Columbus presence of the Olmec in Mexico (Barton, 2001; Coe et al. 2019; Diehl, 2004; Van Sertima, 1976/2003; Weircinski, 1972), few studies explore these findings relative to their implications for expanding Social Studies discourse and curriculum development to promote culturally responsive pedagogical practices in U.S. schools (Kamugisha, 2001; King & Swartz, 2014; Ladson-Billings, 2003; M'Bantu, 2019; Talley-Matthews & Wiggan, 2018; Wiggan et al., 2020; Woodson, 1933/2006). This study is significant in that it is one of the few to connect the Olmec and their pioneering work in the Americas to urban education and Social Studies curriculum development. It also establishes the Olmec as developers of the first writing system and builders of the first step pyramids in the Americas. The primary point of this research study is to explore the inclusion of Olmec contributions in the Social Studies standards. The race of the Olmec is not the salient point, but the omission of their contributions as the oldest civilization in the Americas is the focus of this investigation. Considerable research debates the race of the Olmec, but this research addresses the omission of their contributions (Haslip-Viera et al., 1997; Montellano et al., 1997; Van Sertima, 1976/2003; Wiercinski, 1972).

“Re-membering” and reconnecting through the Afrocentric culturally informed praxis of historical recovery helps counter master narratives in Social Studies curricula (King & Swartz, 2014, 2015). The danger of a single story—starting somewhere in the story at a point other than the beginning is to do harm to the people (Adichie, 2009). Power dynamics determine how stories are told, who tells them, and when they are told; the single story definitively shows a people as only one thing over and over again. By exploring how the Olmec provide a counternarrative to the master script which positions Columbus, who was actually an enslaver (Clarke, 1995; Columbus, 1847/2004), as a “discoverer” of the New World, and relegates the

beginning of African history in the Americas to the enslavement period, this research contributes to the literature on multicultural curriculum development (Banks, 2010; Clarke, 1995; Grant, 2014; Milner, 2013; Sleeter & Grant, 1999).

The purpose of this case study is to “re-member” the contributions of Olmec Civilization and to broaden the contours and content related to teaching about their development. This research also explores Olmec presence and influence and the educational implications for teacher practitioners, scholars, and parents in U.S. schools. According to King and Swartz (2014), “re-membering” is defined as a conscious inquiry designed to reconnect multiple and shared knowledge bases and experiences. Relatedly, culturally responsive pedagogy (CRP) is an asset-based approach that centers the unique cultural strengths of students in all aspects of instruction to improve critical thinking and learning outcomes (Delpit, 2019; Gay, 2018; Ladson-Billings, 2009; Ohito, 2019; Paris & Alim, 2017; Roofe, 2017; Sleeter, 2012). Thus, the research question is: What are the educational implications of “re-membering” the Olmec, the oldest civilization in America, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?

First, the study explains Afrocentric theory, its origins, and unique perspective as a framework to center African experiences (Asante, 1991, 2008; King & Swartz, 2015; Patton et al., 2016; Wiggan, 2010). Then, a review of the literature follows relative to “re-membering” Olmec Civilization, countering miseducation, and expanding the Social Studies standards. Finally, a description of the method, the analysis, and the findings are provided along with recommendations and conclusions for future research. Ultimately, this research aims to reconnect the Olmec past to urban education, multicultural education, and Social Studies curriculum.

Theoretical Framework

As a human-centric theory of representation with the potential to disrupt the distortions embedded in school knowledge related to Africans or Black people, as well as all other groups of people, Afrocentric theory provides a vital lens to explore the contribution of Olmec Civilization (Asante, 2008, 1998, 1991; King & Swartz, 2015; Wiggan, 2010). Afrocentric theory places Africa and African people at the center of sociopolitical, economic, and cultural phenomena, instead of relegating them to the periphery to be described and defined by others (Asante, 2003, 1998, 1991; Dei, 1994). Located within the discipline of Africology, Afrocentricity examines knowledge in all other academic disciplines and fields through an African worldview and analytical stance. Afrocentric theory represents a human centered approach that acknowledges and honors the contributions of all people. All humans are of African descent since 99.9% of the 7.7 billion people in the world share the same mitochondrial DNA (Shared DNA, 2005). Africans started the human family tree and were the earliest inhabitants on the first supercontinent called Pangea, and the subsequent continental drifts (Clarke, 1977; 1979; Diop, 1974; Rashidi, 2016; Wiggan, 2015a). Thus, Afrocentricity is inclusive of all people and encompasses the entire human family tree (Asante, 1998).

It is an important guiding framework for countering miseducation and facilitating culturally responsive pedagogical practices (Asante, 2008; Delpit, 2006; Gay, 2018; Kersahw, 1992; King & Swartz, 2014, 2015; Ladson-Billings, 1995; Paris & Alim, 2017). Miseducation is defined as the indoctrination and the influence of European thinking on minority groups under the guise of education (Woodson, 1933/2006). Thus, more studies are needed to address the omission of key contributions of marginalized groups, such as the Olmec in the Social Studies

standards (Banks, 2010; King et al. 2013; NCSS, 2018; Talley-Matthews & Wiggan, 2018; Watson-Vandiver & Wiggan, 2018; Wiggan et al., 2020).

More specifically, in *The Afrocentric Praxis of Teaching for Freedom*, King and Swartz (2015) use Afrocentric theory and the principles of culturally informed curricular practice to underscore the process of “re-membering” that reconnects the knowledge base and experiences of oppressed groups. According to King and Swartz (2014, 2015), “re-membering” history is conscious inquiry designed to reconnect multiple and shared knowledge bases and experiences that shapes the past and connects to the future through three primary components: (1) Afrocentric theory, (2) principles of culturally informed curricular practices, and, (3) practitioner inquiry. “Re-membering” the Olmec is appropriate for historical recovery because of the need to broaden the contours and content related to teaching about this civilization. Accessing and incorporating the ideas and actions of those whose presence and influence are well documented, expands curricula knowledge, urban education, and advances CRP (Asante, 1991; Gay, 2018; King & Swartz, 2014, 2015; Ladson-Billings, 1995).

In *Culturally Responsive Teaching: Theory, Research, and Practice*, Geneva Gay defines CRP as “using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them” (Gay, 2018, p. 31). Building on Ladson-Billings’ (2009) emphasis on culturally relevant pedagogy that empowers students, Gay (2018) proposes that culturally responsive practitioners examine how and what they are teaching to build relationships and to establish a classroom climate that promotes student self-awareness and improved learning outcomes. Taking an asset-based approach to teaching and learning ensures deeper learning (Gay, 2018). When students see themselves and their culture reflected and valued in the curriculum, the likelihood of

academic excellence increases (Delpit, 2019; Gay, 2018; Ladson-Billings, 2009; Watson-Vandiver & Wiggan, 2020). Using the Afrocentric practice of “re-membering” history and CRP as a pedagogical tool, this research explores the contributions of Olmec civilization, and its potential role in expanding Social Studies curriculum.

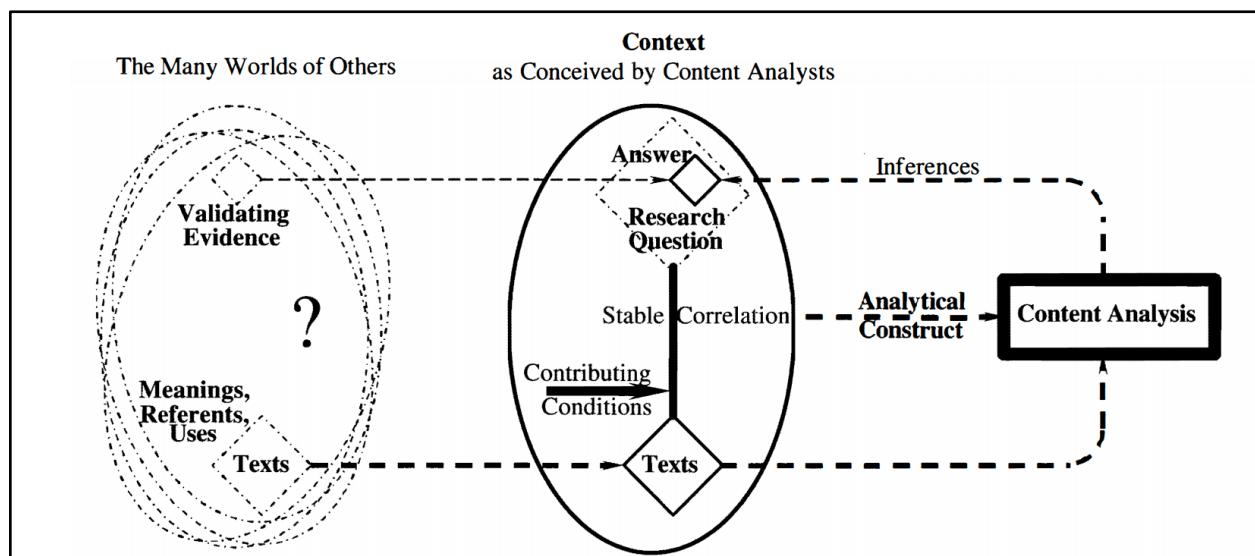
Method

Case study, content analysis, and historical detection comprise a tripartite research method that triangulates which adds to the rigor and quality of the findings in this study (Krippendorff, 2018; Rhineberger et al., 2005; Yazan, 2015). Yazan (2015) acknowledges that case study is one of the most widely used qualitative approaches in education. Because of its viability for focusing on the single issue of concern—determining the educational implications of Olmec Civilization and its contributions as the oldest in the Americas, for Social Studies standards curriculum development, urban education, and culturally responsive pedagogy—case study is utilized as an in-depth method in this research study (Merriam, 1998; Merriam & Tisdell, 2016; Stake, 1995; Yazan, 2015; Yin, 2002). Through historical detection and content analysis of primary source documents, this case study explores the educational implications of the Olmec to guide curriculum development in Social Studies education (Creswell & Poth, 2018; Krippendorff, 2018; Merriam, 1998; Rhineberger et al., 2005; Yazan, 2015).

Due to its effectiveness in determining the themes and concepts of texts to infer meaning and messages, content analysis is also used in this study (Krippendorff, 2018; Mayring, 2014). This research methodology is used to review texts and other data forms to facilitate a thorough review of artifact(s) (Krippendorff, 2018; Leavy, 2007; Nelli, 2014). Content analysis is an interpretive research technique for making replicable and valid inferences from texts to the contexts of their use (Krippendorff, 2018). It can be traced back to the beginnings of language

and symbols. It is the classification, tabulation, and evaluation of key symbols and themes in a body of communicated material. Krippendorff (2018) identifies three distinguishing characteristics of content analysis. First, as an empirically grounded method that is exploratory in process, and predictive or inferential in intent, it can be used to examine data, printed matter, images, sounds, texts to understand what they mean to people. It also transcends traditional notions of symbols, contents, and intents. Contemporary content analysis has a methodology that enables researchers to plan, execute, communicate, reproduce, and critically evaluate. According to Hsieh and Shannon (2005), the three distinct types of content analysis are conventional content analysis (to describe a phenomenon), directed content analysis (to identify key concepts through using existing theory or prior research); and summative content analysis.

Figure 16 Content Analysis Framework



(Source: Krippendorff, 2018)

This case study uses primary source documents and content analysis to address the following research question: What are the educational implications of “re-membering” the Olmec, the oldest civilization in America, for Social Studies curriculum development, urban education, and culturally responsive pedagogy? Using the Afrocentric practice of “re-

membering” history and CRP, this study highlights the contributions of Olmec civilizations to American and world history (Asante, 1990; Gay, 2018; King & Swartz, 2014; Ladson-Billings, 1995; NCSS, 2018).

The content analysis framework (Krippendorff, 2018) presented in Figure 16 demonstrates the main components. The researcher begins with a body of text which is the raw data that is the source of the analytical effort. Guided by the research question, the content analysis is situated in the context of the analyst's choice for sense making of the body of text. Subsequently, an analytical construct that operationalizes what the analyst knows about the context is an end result. Then, inferences that are intended to answer the research question constitute the basic accomplishment of the content analysis. Finally, validating evidence is the ultimate justification of the content analysis.

Qualitative historical detection is a methodological approach that employs qualitative measurement and the use of primary historical documents (Thies, 2002). This research utilizes the process of historical detection to analyze the oldest civilization in Mesoamerica. To delimit investigator bias, the historical documents were chosen based on the oldest primary artifacts and their primacy in Social Studies standards and urban education.

Following the tenets of conventional content analysis and historical detection, the artifacts in this case study are evaluated systematically. This replicable technique allows inferences about the culture and time period (Krippendorff, 2018; Mayring, 2014). An analysis of primary source documents such as Olmec glyphs (picture signs), archaeological, and anthropological sources, as well as the NCSS standards, yield significant findings. A tripartite methodology involving case study, content analysis, and historical detection are used to analyze primary source documents to address more specifically this research question: How can the

Olmec civilization and its contributions expand multicultural education and urban education to improve student outcomes?

Literature Review

“Re-membering” Olmec Civilization

The possibility of an African influence on Olmec civilization has been previously investigated (Barton, 2001; Coe et al. 2019; Diehl, 2004; Gaines, 2007; M'Bantu, 2019; Rashidi, 2016; Van Sertima, 1976/2003; Weircinski, 1972). In *They Came Before Columbus*, Van Sertima (1976/2003) theorized that Africans made voyages to—and inhabited the New World before Christopher Columbus (Columbus, 1847/2004; Kamugisha, 2001; Van Sertima, 1976/2003; Vaughn, 1998). As a trained linguist and anthropologist, Van Sertima researched the significant contributions of the Olmec receiving numerous accolades and international recognition for his work including the Clarence L. Holte Literary Prize in 1981 for outstanding research (New York Public Library Archives and Manuscripts, 2020). Coe et al. (2019), in *Mexico: From the Olmecs to the Aztecs*, notes that the dates for Olmec civilization vary according to the location with the site of San Lorenzo in the Early Formative period [1800-1000 B.C.E] and the site of La Venta in the Middle Formative period [1200-400 B.C.E.], with 800 B.C.E. being the beginning of the most influential period. Based on radioactive carbon dating and archaeological findings, the preponderance of the evidence confirms that Olmec civilization is the oldest in Mesoamerica (Coe et al. 2019; Diehl, 2004; Van Sertima, 1976/2003). According to Diehl (2004), Olmec civilization's creation of grand architectural complexes, nucleated towns and cities, and exquisite stonework reflect their sophisticated political, economic, and religious systems. Van Sertima (1976/2003) challenges the master narrative that only European explorers traveled the world

(Coe et al. 2019; M'Bantu, 2019; Stirling, 1943; Van Sertima, 1976/2003; Vaughn, 1998; Weircinski, 1972).

According to Kamugisha (2001), European explorers and Christopher Columbus received reports from Native Americans that “black-skinned people came from the south trading in gold-tipped spears” which were found to be similar to those from Guinea (p. 234). African trade routes also support the Black presence before Columbus (Coe et al. 2019; Kamugisha, 2001; Van Sertima, 1976/2003). Archaeologist Clarence Weiant, who was a member of Matthew Stirling’s National Geographic Society-Smithsonian Institution Expedition team (Kamugisha, 2001; Lyon, 1997), supports Van Sertima’s findings noting:

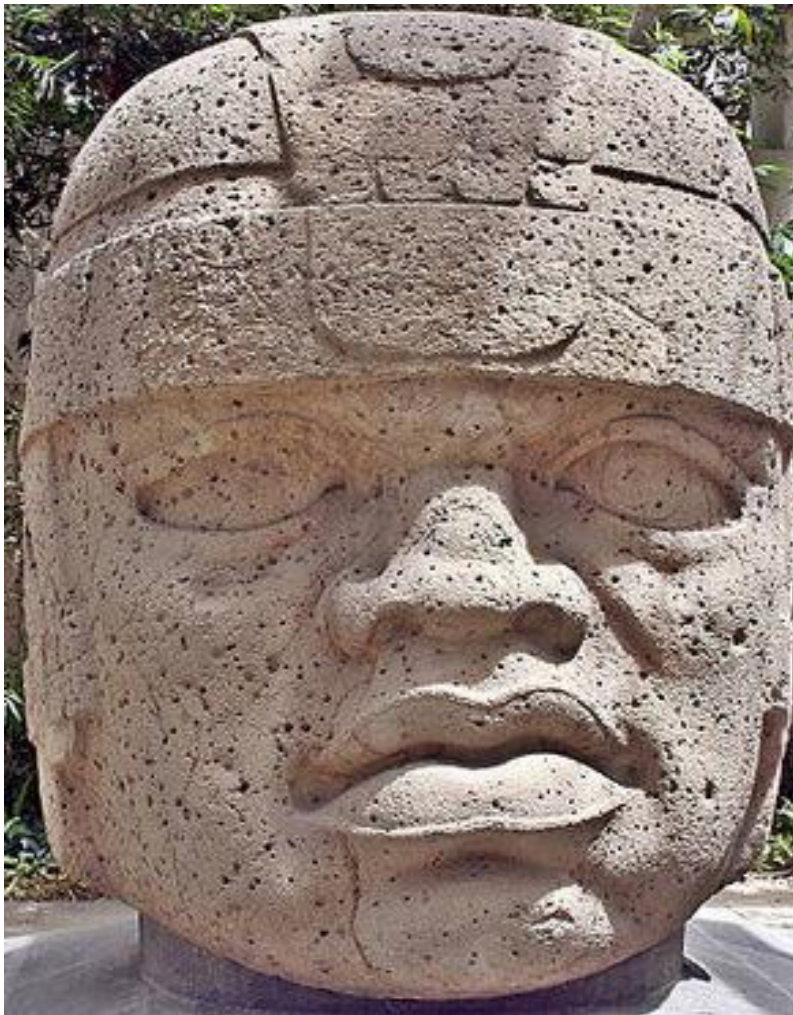
Van Sertima’s work is a summary of six or seven years of meticulous research based upon archaeology, Egyptology, African history, oceanography, geology, astronomy, botany, rare Arabic and Chinese manuscripts, the letters and journals of early American explorers and the observations of physical anthropologists . . . as one who has been immersed in Mexican archaeology for some 40 years and who participated in the excavation of the first of the giant heads, I must confess I am thoroughly convinced of the soundness of van Sertima's conclusions. (Weiant, 1977, p. 2)

Similarly, in “Ancient Nubian Blacks in the Western World,” Vaughn (1998) concurs with Van Sertima’s report that Africans made technological advancements such as the art of mummification, the art of pyramid building, and the skills needed to transport massive blocks of stone long distances are clearly present in Olmec civilization (Vaughn, 1998; Van Sertima, 1976/2003). According to Vaughn (1998), when Mexicans discovered the first stone heads (see Figure 13):

These colossal heads were over eight feet in height and weighed over 10 tons each. The colossal heads were carbon dated to 800 B.C. and all have typical Nubian features including full lips, fleshy noses, and Africoid facial contours. The ancient Egyptian harbor at Tanis is the only other place in the world with colossal heads of Nubian blacks. (p. A8)

As further proof of Vaughn (1998), figure 17 shows an example of a colossal head found in Mexico which is currently on display at the Xalapa Museum of Anthropology.

Figure 17 Olmec Colossal Head



(Source: Ixba, 2014, Xalapa Museum of Anthropology, Veracruz, Mexico)

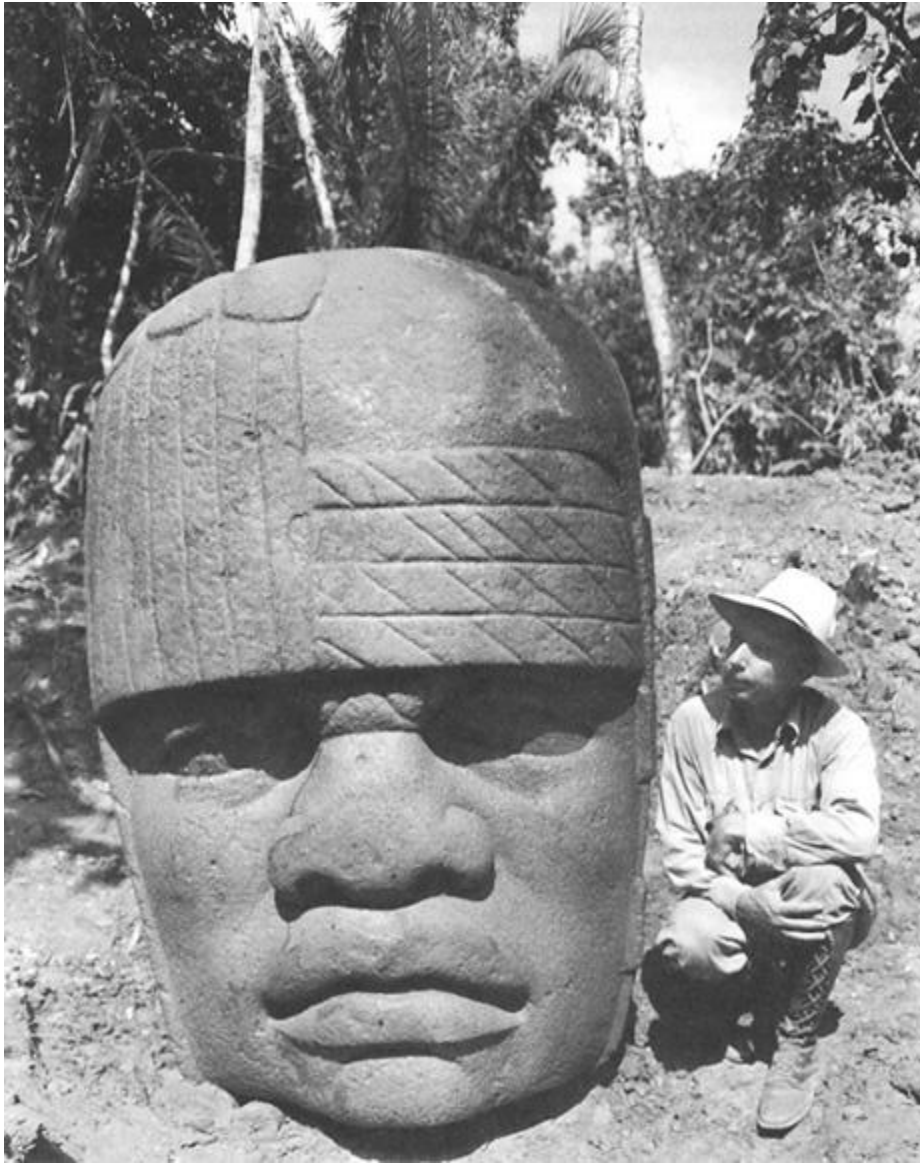
The similarities between this colossal head and the image of Egyptian Pharaoh Narmer (also called Menes) suggest African continuity. He was the pharaoh of the first dynasty circa 3100-2850 B.C.E., who unified lower and upper Egypt (Budge, 1908; Hoffman, 1984). Figure 18 shows Narmer's notable features.

Figure 18 Egyptian Pharaoh Narmer



(Source: Kwesi & Kwesi, 1995)

Figure 19 Matthew Stirling and San Lorenzo Monument 4 Olmec Colossal Head Excavation



(Source: Stirling, 1955)

Like Figures 15 and 17, Figure 19 shows an Olmec bust with clear Black features. While some researchers contest the validity of the African origins of Olmec civilization (Anderson, 2016; Diehl, 2001; Haslip-Viera et al., 1997; Montellano et al., 1997), the historical record reveals that there is a direct connection (Clarke, 1977; 1979; Diop, 1974; Melgar y Serrano, 1869; 1871; Van Sertima, 1997). The preponderance of the evidence over the last 30 years

confirms most of Van Sertima's findings, that indeed, these are the people who pioneered the first civilization in the Americas. While some debate their phenotypical features (Haslip-Viera et al., 1997; Montellano et al., 1997), as shown in Figure 19, the profile of their lips, nose, and head are clearly non-White, and would be considered Black in America. Similarly, with the building of the pyramids in ancient Egypt or Kemet, which means land of the Black, one school of thought suggests that racist European explorers would deliberately deface the lips and nose from the monuments and sphinx (See Figures 20 and 33) to suppress that these people were Black Africans (Brand, 2000, 2010; Monfort, 2011; Zivie-Coche, 2004). For example, similarly, Figure 21, shows the bottom lip of the Olmec head removed. Stirling (1943) notes "The tip of the nose and the left eye have been mutilated" (p. 17)

Figure 20 Defacing of the Great Sphinx



(Source: World Book, 2021)

Figure 21 Olmec Colossal Head San Lorenzo



(Source: Ixba, 2014, Xalapa Museum of Anthropology, Veracruz, Mexico)

Just like on the continent of Africa, the same broad nose and full lips can be found on the monuments in La Venta. The racism that seeks to suppress non-White contributions requires purposeful anti-racism work (Kendi, 2019, 2017), as the same measures that were used to deface the sphinx in Egypt, as well as the Olmec African and Black features, is also being used to deface and omit them from the curriculum (Brand, 2000, 2010; Ighodaro & Wiggan, 2011; Monfort, 2011; Zivie-Coche, 2004). While Haslip et al. (1997) contest the validity of Van Sertima (1997), the archaeological and anthropological evidence are compelling. Sifford (2019) contends that the earliest recordings of the African presence in Mesoamerica are visually recorded in artifacts crafted by indigenous artists-scribes, thus rendering their ethnographic complexity. Key findings such as the presence of art forms and evidence of cultural artifacts, as well as organized sport, were found in several archaeological expeditions in San Lorenzo, La

Venta, Tres Zapotes, and other parts of Olmec territory (Barton, 2001; Coe et al. 2019; Cooper, 2014; Grove, 2014; Vaughn, 1998). Lyon (1997) reported that:

By 1946, archaeologists with the National Geographic-Smithsonian expeditions clearly were in agreement that a cultural complex with shared characteristics, which we now call "Olmec," existed in antiquity in the Gulf Coastal states of Veracruz and Tabasco, and to some extent elsewhere in Mexico. (p. 102)

This highlights the importance of "re-membering" the Olmec civilization and providing an accurate account of their contributions to the history of the Americas and the world (King & Swartz, 2014, 2015; Talley-Matthews & Wiggan, 2018; Watson-Vandiver & Wiggan, 2018).

While artifacts including the colossal heads and jadeite sculptures were discovered in Mexico, further evidence of the Olmec presence is found in Honduras, Costa Rica, Guatemala, and El Salvador (Diehl, 2004; Inomata et al. 2013; Joyce & Henderson, 2010). In his field study *Stone Monuments of Southern Mexico*, Stirling (1943) reports the following:

The practice of carving and erecting large stone monuments was one of the conspicuous achievements of the aborigines of tropical America, from northwestern South America to and including a considerable area of southern Mexico... Although the art styles employed and the nature of the monuments differ considerably through this rather large region, it seems evident that a certain interrelationship exists, an understanding of which should cast considerable light on the chronologies and pre-Columbian cultural exchanges between the two continents, especially since the monument-distribution area involves most of the high-culture centers of the New World. (p. 1)

Stirling (1943) supports the vast influence of Olmec civilization in the region. Furthermore, Diehl (2004) reports that pre-Columbian Honduras served as a cultural borderland between various Mesoamerican cultures. Revealing that Olmec art forms were found in Honduras dating back to the Early Formative Period [1800-1000 B.C.E] in the nineteenth century, Joyce et al. (2010) address why “Olmec” style Honduran objects were present in the country at the time and what this meant to inhabitants. According to Diehl (2004), the Olmec significantly influenced Honduras between 1,000 and 600 B.C.E.

Winged-figured and hand-paw wing pendants, and a polished spoon were among fifteen Olmec artifacts discovered in Costa Rica (Diehl, 2014). As shown in Figure 22, Olmec art often merged human and animal traits. In this instance, the wings of a bat are combined with a jaguar, an animal the Olmec considered powerful and sacred.

Figure 22 Olmec Winged-figure Pendant Found in Costa Rica



(Source: Brooklyn Museum, Brooklyn, New York)

La Venta produced over 90 Olmec stone monuments including colossal heads, thrones, and other royal objects. Many of La Venta's jadeite artworks have recently been traced to Guatemala (Diehl, 2004). In Guatemala, archaeologists have discovered four Olmec sculptures including what appeared to be a colossal head transformed into a throne. In El Salvador, an Olmec pyramid similar to La Venta's Great Pyramid is still present along with Olmec-style pottery, sculptures, figurines, and celts (Diehl, 2004).

Countering Miseducation Through CRP

The historical record includes anthropological and archaeological artifacts along with considerable research that support the African influence of Olmec civilization in Mesoamerica (Coe et al. 2019; Diehl, 2004; Grove, 2014; Lyon, 1997; Stirling, 1955; Van Sertima, 1976/2003; Weircinski, 1972). Yet, efforts to suppress, withhold, and omit this information from the Social Studies standards is indicative of a phenomenon of mis-education Carter G. Woodson warned against in his seminal work, *The Mis-education of the Negro* (Woodson, 1933/2006). By miseducation, Woodson (1933/2006) referred to the indoctrination and the influence of European thinking under the guise of education and its detrimental effects on all learners. An ensuing result is curriculum violence, which Ighodaro and Wiggan (2011) describe as the deliberate manipulation of academic programming in a manner that ignores or compromises the intellectual and psychological well-being of learners. Failure to teach accurate accounts of human contributions sharply diverges from the premise of "re-membering" the history of the Olmec and advancing CRP (Ighodaro & Wiggan, 2011; King & Swartz, 2015; Woodson, 1933/2006). Whereas "re-membering" history is conscious inquiry designed to reconnect multiple and shared knowledge bases and experiences that shape the past, CRP promotes an asset-based approach to teaching and learning that centers the students' cultural background to promote academic

achievement (Gay, 2018; King & Swartz, 2018). Together, these approaches provide a lens for incorporating missing elements in Social Studies discourse—the contributions of the oldest Mesoamerican civilization. Van Sertima (1976/2003) repositions commonly held ideas regarding the teaching of Black history in America stating:

[The] African presence in the Olmec world demonstrated that the African first entered the Western Hemisphere not as chattels, not as property, not as merchandise, not as enslaved people, but as masters in control of their own destinies. (p. 365)

CRP can expand the conceptualization of early African history beyond Transatlantic Slavery; including Olmec contributions in the Social Studies curriculum and urban education can facilitate this. Similarly, Evans (2017) contends:

The thought that Africans may have preceded Europeans such as Columbus to what is now America upends all conventional thinking on how, when and in what status Africans first arrived on these shores. The thesis that those who were among the first to discover the Southwest may have been African or of African descent is a revelation that changes, for some, the entire paradigm of prehistoric life in the part of the world that is now Mexico and Texas. (p. 1)

In this sense, all students, not just African Americans, should understand the pre-colonial history and the influence of Olmec civilization (Asante, 1990; Banks, 2010; Gay, 2018; Sleeter & Grant, 1999). Without this reconceptualization and expansion of curricula, practitioners fail to provide students with a factual account of American history that expands beyond commonly taught narratives regarding slavery as the starting point of the African experience in the Americas (Adichie, 2009; Akbar, 1998; Wiggan, 2015). This is psychologically damaging for all students

because of its historical inaccuracy (Akbar, 1998; Ighodaro & Wiggan, 2011; Loewen, 2008; Woodson, 1933/2006).

The omission of Olmec civilization in the Social Studies standards leaves a void in the historical record that archaeological records refute (Coe et al. 2019; Diehl, 2004; Grove, 2014; Lyon, 1997; Van Sertima, 1976/2003; Weircinski, 1972). Furthermore, Kamugisha (2001) reports:

Ivan van Sertima's thesis represents a mobilization of the ancient past to critique the contemporary "mis-education" of Africana people, and its articulation of Africans as historical agents has tremendous value for popular understandings of the ancient history of the people of the Americas. (p. 237)

Offering learners a curriculum that critically “(re)members” African heritage knowledge, is culturally responsive (Gay, 2018; Ladson-Billings, 2009), and provides accurate and critical information is essential for students’ growth and development (King, 2018; King & Swartz, 2015). The minimization and marginalization of the contributions of Olmec civilization is a pressing concern because these omissions from the National Council for Social Studies (NCSS) curriculum standards represent harmful practice for students and educators alike (Crocco & Costigan, 2007; Ighodaro & Wiggan, 2011; King & Swartz, 2014, 2015; NCSS, 2018; Woodson, 1933/2006).

Expanding the Social Studies Standards

The National Curriculum Standards for Social Studies: A Framework for Teaching, Learning, and Assessment addresses the content, pedagogical knowledge, skills, and dispositions needed to prepare Social Studies teachers (NCSS, 2018). However, upon closer examination, these standards do not adequately reflect a culturally inclusive perspective on world civilizations,

particularly historically marginalized groups like the Olmec. According to NCSS curriculum standards (2018):

The civic mission of Social Studies demands the inclusion of all students—addressing cultural, linguistic, and learning diversity that includes similarities and differences based on race, ethnicity, language, religion, gender, sexual orientation, exceptional learning needs, and other educationally and personally significant characteristics of learners. Diversity among learners embodies the democratic goal of embracing pluralism to make Social Studies classrooms laboratories of democracy. (p. 9)

The findings on the Olmec help support multicultural education, culturally responsive teaching practices, and help inform the NCSS national standards (Coe et al. 2019; Grove, 2014; Kamugisha, 2001; NCSS, 2018; Van Sertima, 1976/2003; Vaughn, 1998). Without CRP and an inclusive account of history that accurately reflects the contributions of all people, particularly those traditionally left on the margins, Social Studies education contributes to miseducation (Ighodaro & Wiggan, 2011; King & Swartz, 2015; Rickford, 2016; Woodson, 1933/2006). To broaden the contours and content related to teaching about Olmec Civilization, the current study “re-members” their contributions.

Findings

The findings hold significant implications for urban education and multicultural curriculum development. Data analysis of primary sources reveals that the Olmec Civilization is the oldest in the Americas, and artifacts that document this rich history—colossal stone heads, step pyramids, writing systems, and art forms—are on display today in museums in Mexico and around the world (Barton, 2001; Coe et al. 2019; Diehl, 2004; Grove, 2014; M’Bantu, 2019;

Rashidi, 2016). While the first Olmec head was discovered by a Mexican farmer in 1862, much of the credit for uncovering their artifacts are attributed to Matthew Stirling who headed the National Geographic Society-Smithsonian Institution expeditions at Tres Zapotes, La Venta, and San Lorenzo during the 1930s and 1940s (Coe et al. 2019; Lyon, 1997). Figure 23, a map of the Olmec heartland depicts the vastness of the area with the red dots indicating archaeological finds and the yellow dots representing Olmec settlements (Khan Academy, 2019).

Figure 23 Map of Olmec Heartland



(Source: Khan Academy, 2019)

During its heyday, San Lorenzo had over 10,000 inhabitants and had far-reaching influence in the area. In *Mexico: From the Olmecs to the Aztecs*, Coe et al. (2019) report:

San Lorenzo had first been settled by 1800 BCE, perhaps by the Mixe-Zoqueans from Soconusco, but by 1500 BCE had become thoroughly Olmec. For the next 500 years San Lorenzo was several times larger than any other settlement in Mesoamerica; there was in fact nothing quite like it before or during its apogee...

San Lorenzo, therefore, was Mesoamerica's first urban civilization, and probably the very first one in all of the Americas. (p. 66-67)

Among the numerous Early Formative [1800-1000 B.C.E] sculptures found in San Lorenzo, ten colossal heads "are up to 9 ft 4 in. (2.85 m) in height and weigh up to 25 tons; it seems likely that they are all portraits of mighty Olmec rulers, with flat-faced, thick lipped features" (Coe et al. 2019, p. 69).

Evidence of San Lorenzo's colossal heads is presented in Figure 24.

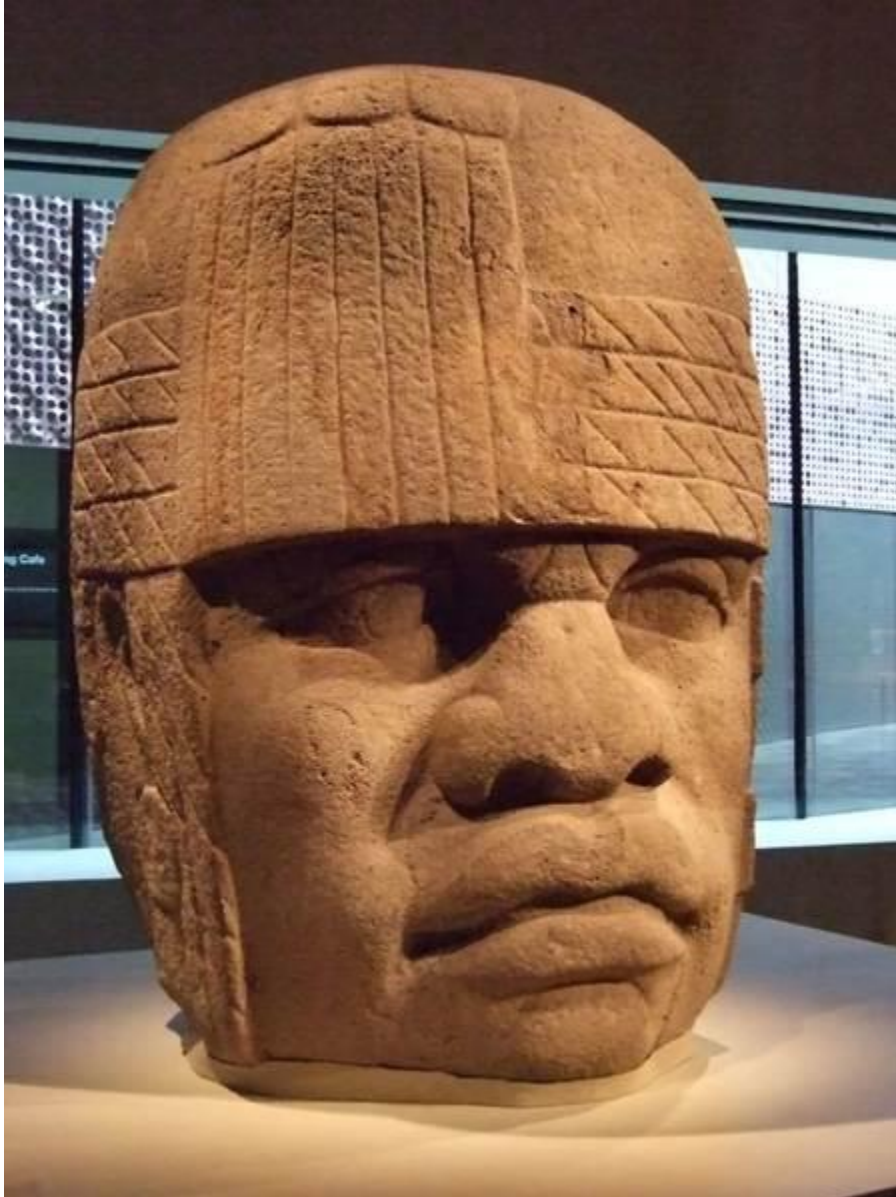
Figure 24 Olmec Colossal Head #4 San Lorenzo



(Source: Smithsonian National Museum of Natural History)

Figure 24 features colossal head number four found at San Lorenzo which is on display at the Smithsonian National Museum of Natural History in Washington, D.C. As Figures 25-27 indicate, multiple Colossal heads are displayed at museums and sites throughout Mexico and the world (Stirling, 1955).

Figure 25 Olmec Colossal Head at Tres Zapotes

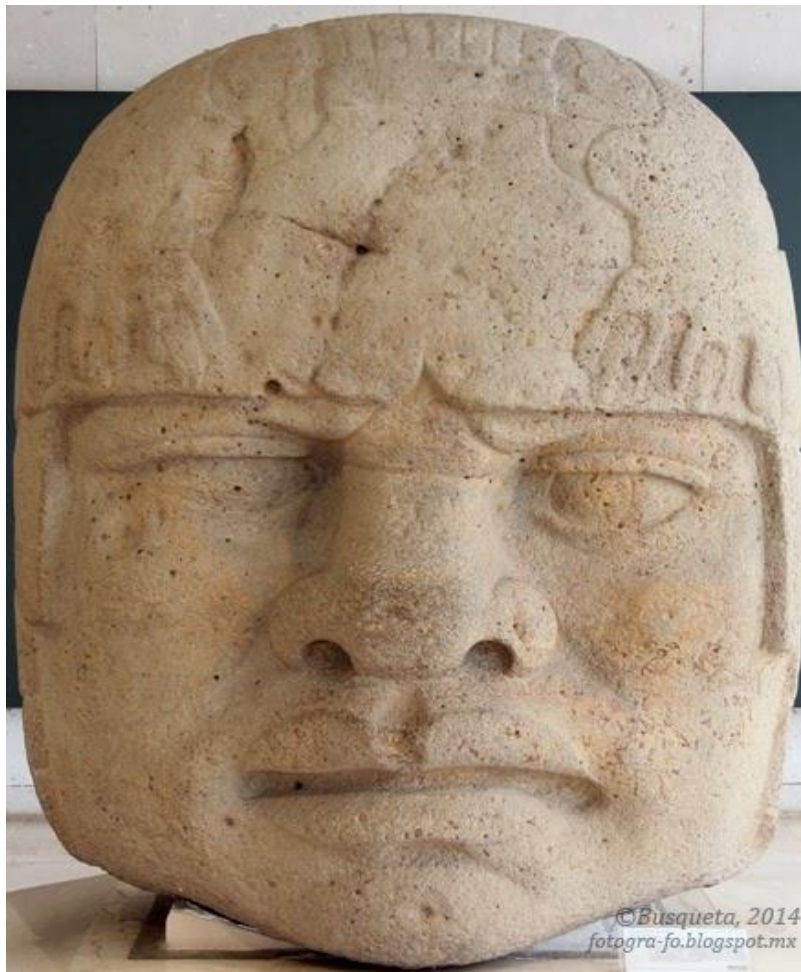


(Source: Ancient History Encyclopedia)

The Olmec Head at Tres Zapote is just one of many found in this area (Coe et al. 2019; Diehl, 2004; Rashidi, 2016). Stirling (1943) reports:

The most striking single object at Tres Zapotes is the Colossal Head... This remarkable sculpture is one of the major art objects of the New World. It is carved from a block of gray basalt and is exceptional for the realism of its treatment. At first impression, the features seem quite negroid in appearance, but in general the head may be considered to represent an unusually fine example of the broad-nosed, short-faced figures, evidently an early type, that are found over a considerable area in Middle America. The ears are conventional in treatment, in contrast to the face. The back of the head is flat and marked with a number of vertical striations which may indicate hair. A band is shown around the forehead and the figure appears to be wearing a close-fitting headdress. The objects projecting on either cheek apparently represent ear ornaments worn through the lobes of the ears. (p. 16)

Figure 26 Colossal Head #5 at Xalapa, Veracruz



Source (Busqueta, 2014) Museum of Anthropology of Xalapa, Veracruz

Colossal head five was discovered in 1946 by Matthew W. Stirling; in the headdress of his helmet are several motifs related to animals such as the skin of the big cats and the claws of raptors. It also features distinctive earmuffs that, like the motifs of the helmets, are unique in each colossal head (Coe et al. 2019; Diehl, 2004; Stirling, 1955).

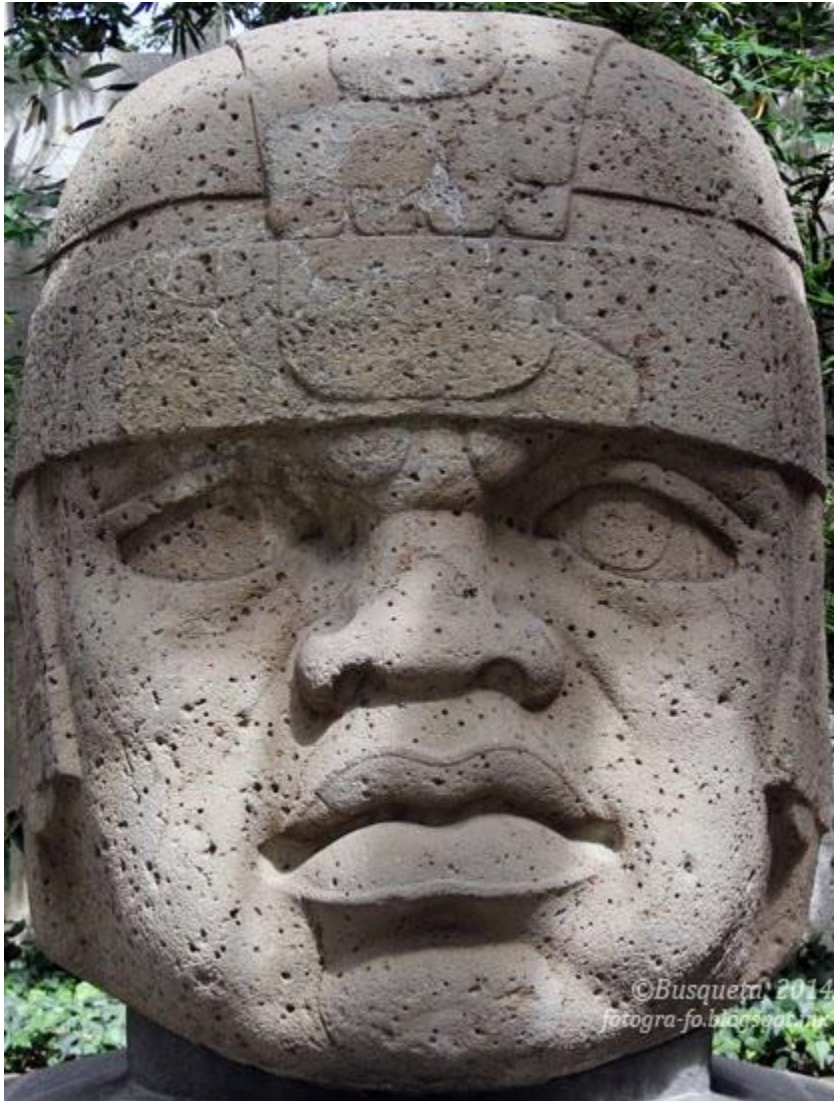
Figure 27 Veracruz Colossal Head



Source: (Busqueta, 2014) Museum of Anthropology of Xalapa, Veracruz

Figure 27 is on display at the Museum of Anthropology. Discovered by Stirling in 1946, this is the smallest of the ten colossal heads at San Lorenzo. A helmet or helmet knotted by ropes topped by a tuft of hair that falls on his forehead.

Figure 28 El Rey Colossal Head

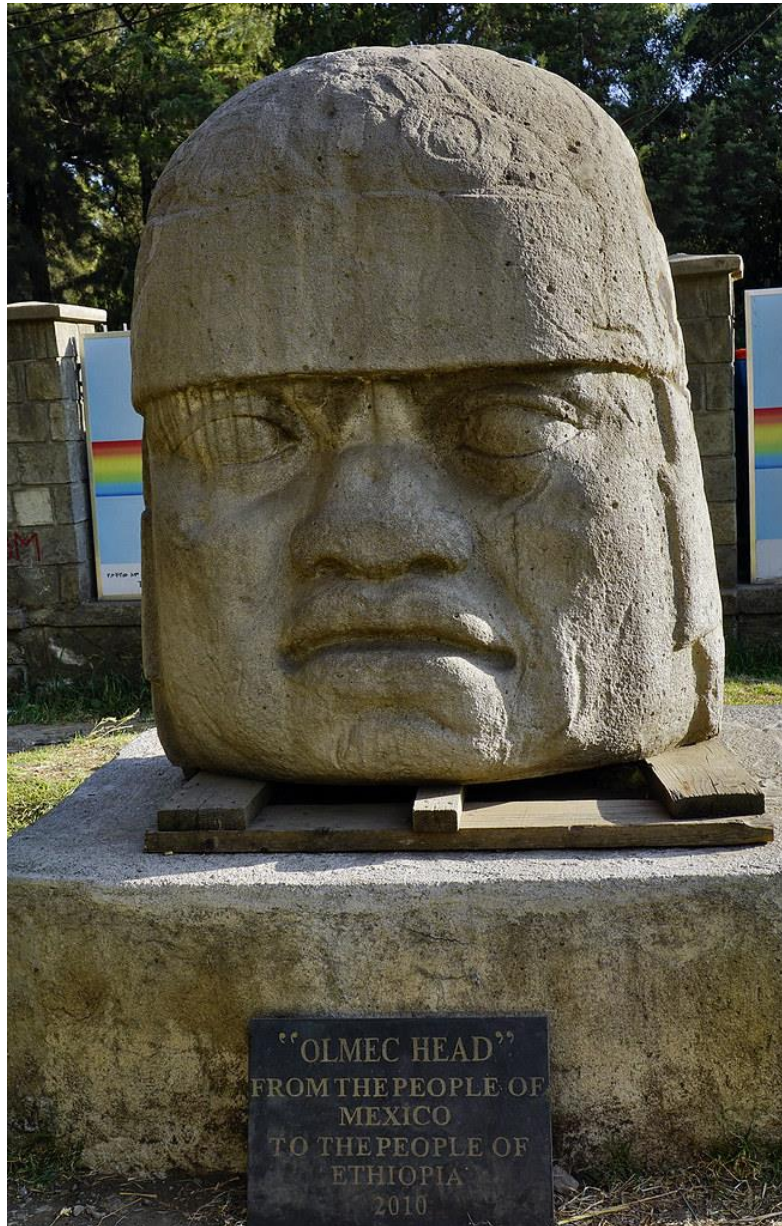


Source: (Busqueta, 2014) Museum of Anthropology of Xalapa, Veracruz

El Rey, discovered by Stirling in 1946, is also known as "The King" by virtue of his majestic appearance (Stirling, 1955). Mesoamerican ethnic traits are also observed such as the broad nose, thick lips, and slanted eyes. Each of the 17 Olmec heads that have been discovered has distinctive similarities that connect them to Africa (M'Bantu, 2019; Melgar y Serrano, 1869; Rashidi, 2016; Stirling, 1955). From an Afrocentric perspective, this emphasizes cultural continuity with Ethiopia, the birthplace of humanity. "Re-membering" these historical

contributions can enhance classroom instruction through CRP. As such, in 2010, Mexico donated a replica of an Olmec colossal head to Ethiopia (see Figure 29) which is on display at the National Museum of Ethiopia. In effect, this represents Mexico's acknowledgment of the influence of Africa on Olmec civilization.

Figure 29 Replica of Olmec Colossal Head Mexico Donated to Ethiopia



(Source: National Museum of Ethiopia)

After San Lorenzo's fall, during the Middle Formative period [1200-400 B.C.E.], La Venta, Tabasco was an active Olmec site where Stirling and others discovered a clay pyramid (see Figure 30) that was 110 feet tall (Coe et al. 2019; Stirling, 1943, 1955).

Figure 30 The Olmec Great Pyramid at La Venta (394 B.C.E.)

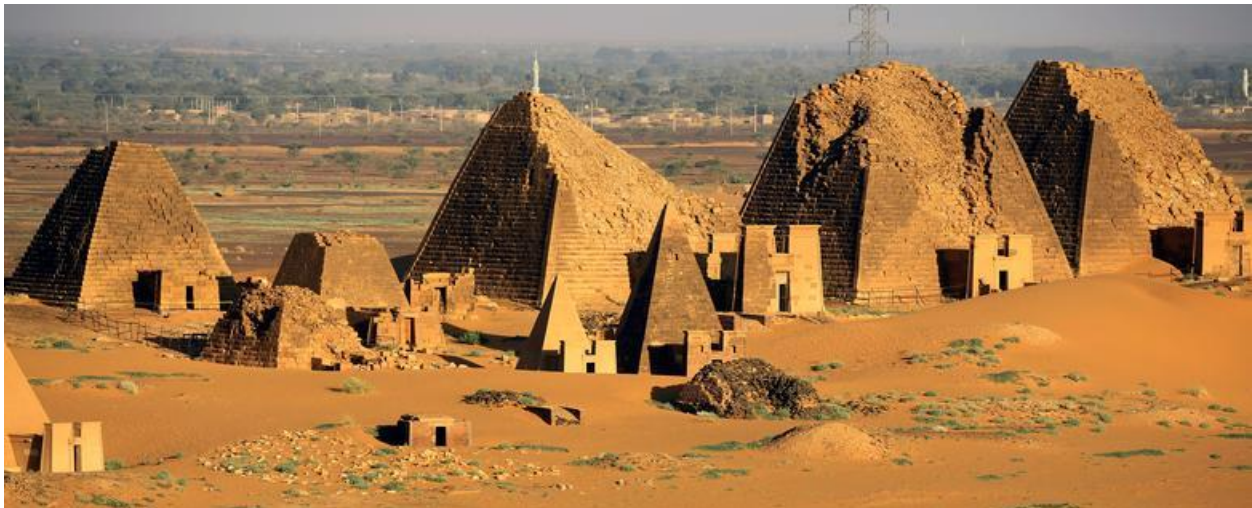


(SOURCE: The Met Museum, 2019)

Dating circa 400 B. C. E., the Great Olmec Pyramid at La Venta, one of the earliest known in Mesoamerica, is 110 feet high and made of clay. Gonzalez Lauk (1988) theorizes that originally this was a rectangular step pyramid, however, its shape today is largely a result of 2,500 years of erosion and overgrowth of forestry. Similarly, Diehl (2004) indicates a mound pyramid bearing similarities to other Olmec structures is present in El Salvador.

As Africans who migrated to the Americas, the Olmec demonstrated their knowledge of pyramid building which is evidenced across the African continent and specifically at Sudan (formerly known as Kush or Nubia meaning Black), which has the most pyramids in the world (Coe, 1968; Grove, 2014; Liberator, 2006). The pyramids in Kemet (Egypt), and Niger in West Africa are part of this continuum which is present in La Venta, Mexico today (Van Sertima, 1976/2003). Figures 31-34 highlight the variation in pyramid building across countries compared to those found in Olmec civilization.

Figure 31 Sudanese Pyramids



(Source: Reuters, 2019)

Figure 32 Niger Pyramids



(Source: Jaide, 2013)

In Egypt, which is perhaps the largest and wealthiest civilization of the ancient world, Africans built the most illustrious and grand pyramids along the Nile River (see figure 33) (Liberato, 2006; Van Sertima, 1976/2003).

Figure 33 Pyramids and the Sphinx at Giza, Egypt



(Source: World Book, 2021)

The longstanding influence of Kemet [Egypt] is interconnected with surrounding Black civilizations throughout world history. In this case study, the existence of the pyramids in the East, and later, West Africa provides physical evidence to the advanced mathematics and engineering expertise found among the ancient Africans, which are present in the Olmec pyramids in Mesoamerica (Coe, et al. 2019; Rashidi, 2016).

Figure 34 Pyramids of Menkaure, Khafre, and Khufu at Giza, Egypt



(Source, Getty Images)

As noted in Figures 31-34, these pyramids are primarily located in Sudan (Figures 31), Niger (Figure 32), and modern-day Egypt (Figures 33-34). Initial construction of the Sudanese pyramids began in 2550 B.C.E and 2500 B.C.E., respectively (Liberato, 2006; Rashidi, 2016). Africans also built pyramids across West Africa in Niger (See Figure 32). Similarly, as Africans moved across the Atlantic Ocean, the Olmec built the first pyramids in the Tabasco, Veracruz, and La Venta (see figures 35-37).

Figure 35 Pyramids at Tabasco, Mexico



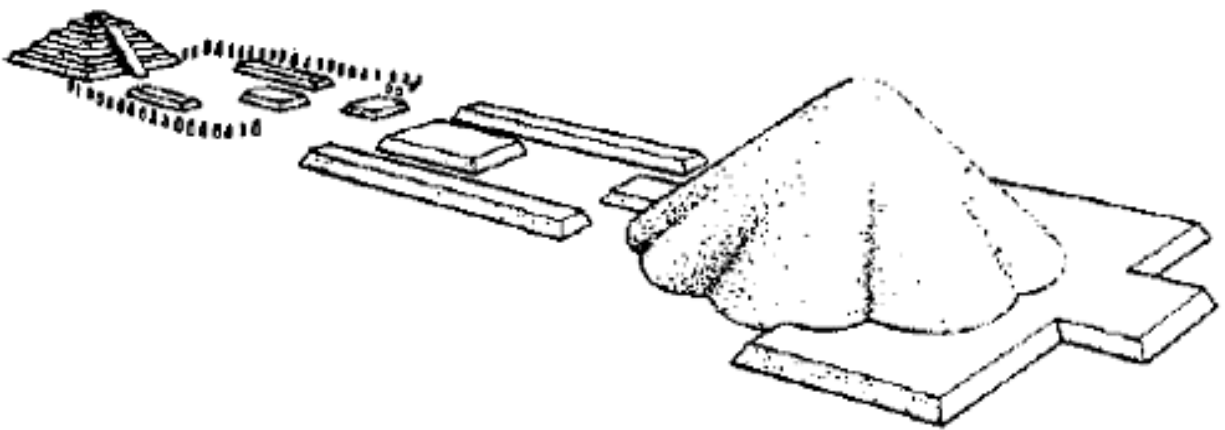
Source: (Busqueta, 2008)

Figure 36 Olmec Pyramid at Veracruz, Mexico



Source: (Busqueta, 2008) Veracruz, Mexico

Figure 37 La Venta Pyramid Complex



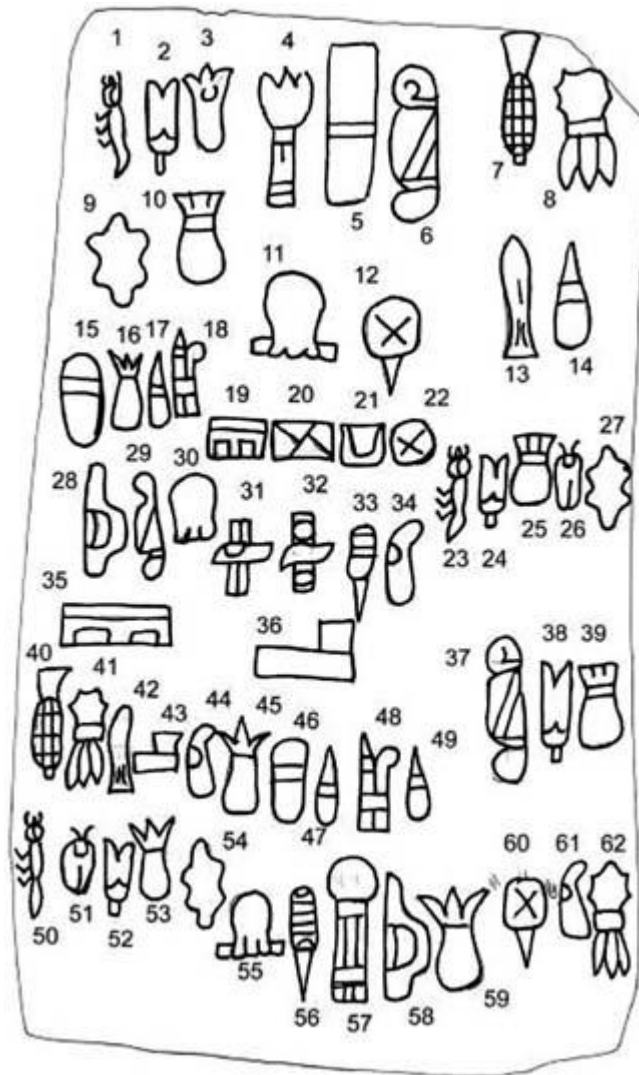
(Source: Ancient History)

La Venta was powerful and sacred because of its inaccessibility, however, Tres Zapotes comprises another area of Olmec civilization that flourished during the Late Formative period [300 B.C.E. to 100 B.C.E.] (Coe et al. 2019). Olmec writing such as the Cascajal block (see Figure 38) and Stela C, a fragmented basalt monument discovered in Tres Zapotes including a long count calendar and hieroglyphic texts are found in this area (Coe et al. 2019). Pohl et al. (2002) report evidence of Olmec writing near La Venta which includes a “cylinder seal and a greenstone plaque with glyphs dating back to ~650 B.C. indicating that writing and the calendar originated in the Mexican Gulf Coast region together with other elements central to Mesoamerican civilization” (p. 1984). Pohl et al. (2002) further explain that:

Later Mesoamerican groups borrowed heavily from Middle Formative Olmec traditions. Writings and calendrics spread from this central Isthmian region to Western and Eastern Mesoamerica along with new systems of kingship based, in part, on military conquests...In Eastern Mesoamerica, the Maya developed the Olmec prototype into the New World’s most elaborate glyphic writing and calendrical system. (p. 1986)

Similar to Pohl et al. (2002), Maugh (2006) argues that “archeologists working on the gulf coast of Mexico have uncovered a 3,000 year old stone tablet that bears the oldest writing in the Western Hemisphere and first unambiguously linked to the Olmec empire—the enigmatic civilization believed to be the progenitor of the Aztecs and Maya” (p. 1).

Figure 38 The Cascajal Block



(Source: Strauss, (2018).

The Tuxtla Statuette (figure 39) is believed to be the oldest example of the Olmec writing system with glyphs that represent the Mesoamerican long count calendar (Coe et al. 2019; Diehl, 2004; Justeson & Kaufman, 2001; Pool, 2007). It is currently on display at the Smithsonian Institution's National Museum of Natural History.

Figure 39 The Tuxtla Statuette

































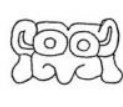


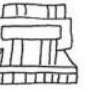







(Source: Coe et al. 2019)

Additional support for the development of Olmec writing and the long count calendar is presented in Figure 40, which compares the cave paintings of Oxtotitlán. Lambert (2013) reports a set of six cave paintings from Oxtotitlán in Guerrero, Mexico, are re-interpreted as calendrical glyphs associated with the 260-day sacred Calendar Round. An examination of their imagery and their placement within the Oxtotitlán cave suggests that these rock paintings were used to denote the calendrical names of local rulers or their divine ancestors (Lambert, 2013).

Several artifacts confirm the contributions of the Olmec in art, culture, and written language (Barton, 2001; Coe et al. 2019; Diehl, 2004; Van Sertima, 1976/2003; Weircinski, 1972). A review of the primary sources reveals that the Olmec Civilization is the oldest in the Americas, and their artifacts such as the colossal heads, step pyramids, and writing systems are still visible in La Venta, Mexico today (Barton, 2001; Coe, 1968; Diehl, 2004; Grove, 2014;

M'Bantu, 2019; Rashidi, 2016). This evidence can expand the Social Studies curriculum as it stands to guide CRP and to counter miseducation has tremendous educational implications.

Figure 40 Comparison between ‘Olmec’, Zapotec, Nuiñe and Mexica Day Names and the Cave Paintings of Oxtotitlán

Oxtotitlán Paintings	“Olmec” (Edmonson 1986)	Early Zapotec (Urcid 2001)	Classic Zapotec (Urcid 2001)	Nuiñe (Moser 1977)	Nuiñe (Rivera Guzmán 2008)	Mexica (Caso 1971)	English Translation
900-500 BC	600-200 BC	500-100 BC	AD 400-800	AD 400-900	AD 400-900	AD 1350-1550	
							Lord / Flower
							Alligator
							Serpent
							Jaguar
							Night / House
							Lightning / Wind

(Source: Lambert, 2013)

Discussion

Curriculum development combined with culturally responsive pedagogy has the potential to bring about equity and excellence in education. Thus, this research explored the educational implications of “re-membering” the Olmec for Social Studies curriculum development and CRP. Findings indicate Olmec civilization is the oldest in the Americas; archaeological and anthropological evidence indicates the Olmec predated Columbus’ arrival to the Americas as

early as 800 B.C.E. (Coe et al. 2019; Diehl, 2004; Grove, 2014; Lyon, 1997; Stirling, 1955; Van Sertima, 1976/2003; Weircinski, 1972). To broaden the contours and content related to teaching about the development of Olmec civilization from a CRP perspective, the current research “re-members” their contributions and advocates for its inclusion in the Social Studies standards. According to the historical record (albeit suppressed) from as early as the 1800s and made popular by Matthew Stirling and the National Geographic-Smithsonian expeditions between 1939 and 1946, the archaeological evidence confirms that the Olmecs were perhaps the earliest people to reside in the Americas prior to Columbus’ arrival in 1492. Archaeological excavations of Olmec colossal heads in San Lorenzo and Veracruz, Mexico confirm the Olmec presence dating back to circa 800 B.C.E. or earlier (Coe et al. 2019; Diehl, 2004; Gaines, 2007; Grove, 2014; Lyon, 1997; Stirling, 1955; Van Sertima, 1976/2003; Weircinski, 1972).

CRP places students’ cultural backgrounds at the center of their learning thereby nurturing social consciousness and critical thinking (Delpit, 2019; Gay, 2018; King & Swartz, 2018; Ladson-Billings, 2009; Lockard, 1995). “Re-membering” history is a conscious inquiry designed to reconnect multiple and shared knowledge bases and experiences that shape the past and connect to the future. More specifically, making the connection between the Olmec and the influence of African civilizations in their development is instructive. Furthermore, CRP’s asset-based approach to teaching and learning is particularly applicable for this content because it centers the students’ cultural background, expands their appreciation and understanding of cultural continuity, and promotes academic achievement (Gay, 2018; King & Swartz, 2018; Ladson-Billings, 1995). Implementing a corrective theory using an Afrocentric practice such as “re-membering” helps to reaffirm the history of African civilizations like the Olmec (Asante, 1990; Clark, 1977; King & Swartz, 2014; Talley-Matthews and Wiggan 2018). Making the

connection between the Olmec, their historic contributions as the oldest civilization in the Americas, and the African origins of this civilization is not addressed in the National Council for the Social Studies' 2018 revised standards.

For its efficacy and its potential for CRP, this vital information—the role of the Olmec in American civilization and its connection to Africa—should be included in the revised Social Studies standards (King & Swartz, 2014, 2015; NCSS, 2018). Afrocentric theory holds and this paper concurs that centering Olmec civilization provides a more accurate account of the influence of Africa on the formation of the first civilization in the Americas. Olmec civilization is the oldest in Mesoamerica and given that considerable archaeological evidence supports this, “re-membling” their contribution and expanding curricular offerings is essential (Coe et al. 2019; Diehl, 2004; King & Swartz, 2014, 2015; NCSS, 2018).

Conclusion

In this case study, content analysis of important archaeological and anthropological evidence confirmed the significance of the Olmec in Mesoamerican history before Columbus arrived in the Americas. The Olmec presence is confirmed by the presence of 17 colossal heads which are on display at museums in Mexico, the U.S., and around the world. Additional evidence of the Olmec presence includes the development of the earliest form of writing found in the Americas as well as a calendar system that predates Mayan and Aztec civilizations. Taken together, these findings provide a rich basis for the development of culturally responsive pedagogical practices that center the contributions of the Olmec within Social Studies discourse and urban education. This research makes the primary point that the omission of Olmec contributions in the Social Studies standards is harmful practice. The inclusion of their contributions can be used to enhance culturally responsive teaching and improve student

outcomes. By “re-membering” (King & Swartz, 2014) the contribution of the Olmec and incorporating primary source data in curricular content, learners will have a more accurate account of human history, and practitioners will be able to expand course content.

Ultimately, this study has implications for teachers, scholars, and parents in U.S. schools who are concerned about quality education that addresses the contributions of all people (Talley-Matthews & Wiggan, 2018; Watson-Vandiver & Wiggan, 2018). To correct miseducation in public schools, it provides perspectives on Olmec civilization as a tool for Social Studies curriculum development. A clearer understanding of the Olmec contribution to American history expands Social Studies discourse to improve teacher preparation to promote culturally responsive pedagogical practices. Additional studies are needed to address the inclusion of Olmec contributions in the Social Studies standards published by the NCSS. While this study has primarily investigated the marginalization of Olmec civilization in the NCSS Social Studies standards, future research should address other missing narratives and diverse groups’ histories whose omission contributes to miseducation. Again, the race of the Olmec is not the point of this research, but it is the omission of their contributions (Haslip-Viera et al., 1997; Montellano et al., 1997; Van Sertima, 1976/2003; Wiercinski, 1972). The inclusion of the history of the Olmec, the oldest civilization in the Americas can enhance multicultural education and expand all students’ learning.

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CHAPTER IV: [Article 3]**IT'S ALL IN THE NUMBERS: "RE-MEMBERING" THE AHMES MANUSCRIPT FOR CULTURALLY RESPONSIVE PEDAGOGY, AND CURRICULUM REFORM IN URBAN EDUCATION****Abstract**

Egypt's primacy in the development of world knowledge is well documented. However, the unique history of the Ahmes Papyrus, the oldest mathematical document in the world, is misrepresented and largely omitted from school curriculum (Chace, 1979; Gillings, 1972; Peet, 1929; Spalinger, 1990). Often erroneously called the Rhind Manuscript due to its purchase and subsequent renaming, the Ahmes Papyrus, dated circa 1575 B.C.E., provides a foundation for the development of mathematics. From the lens of critical race theory and Afrocentricity, this work explores the Ahmes Papyrus and its inclusion in the curriculum and provides lesson plans to promote culturally responsive pedagogy (Gillings, 1972; Peet, 1929; Spalinger, 1990). Findings show that including critical information such as the Ahmes Papyrus in the curriculum can improve student outcomes for marginalized youth especially as it pertains to participation in Science, Technology, Engineering, and Math (STEM) careers. Ultimately, this paper expands multicultural content and curriculum development which has implications for practitioners and scholars in U.S. schools.

Keywords: Culturally responsive pedagogy, the Ahmes Papyrus, curriculum development, urban education, high-achieving African American student achievement

It's All in the Numbers: “Re-membering” The Ahmes Papyrus and Implications for Culturally Responsive Pedagogy, and Curriculum Development in Urban Education

Egypt's primacy in the development of world knowledge is well documented (Budge, 1920; Hilliard, 1989; Shaw, 2003; Van de Mieroop, 2021). However, the unique history of the Ahmes Papyrus, the oldest mathematical document in the world, is misrepresented and largely omitted from school curriculum (Akbar, 1998; Clarke, 1977, Diop, 1974; Hilliard et al., 1987). In this papyrus, Ahmes (sometimes spelled Ahmose) I [circa 1550-1525 B.C.E.] provides the first evidence of advanced mathematics and analytics. When Scottish archaeologist and antiquarian Alexander Henry Rhind purchased the papyrus in 1858, he renamed it for himself in addition to several other artifacts such as the Rhind Tomb at Sheikh Abd el-Qurna, Thebes, (Chace, 1979; Rhind, 1862). Thus, the Ahmes Papyrus is often erroneously called the Rhind Manuscript even though it was written by Ahmes/Ahmose I around 1550 B.C.E. (see Figure 41).

Figure 41 Head of Ahmose I, ca. 1550–1525 B.C.E.



(SOURCE: The Metropolitan Museum of Art (Met) Museum, 2006)

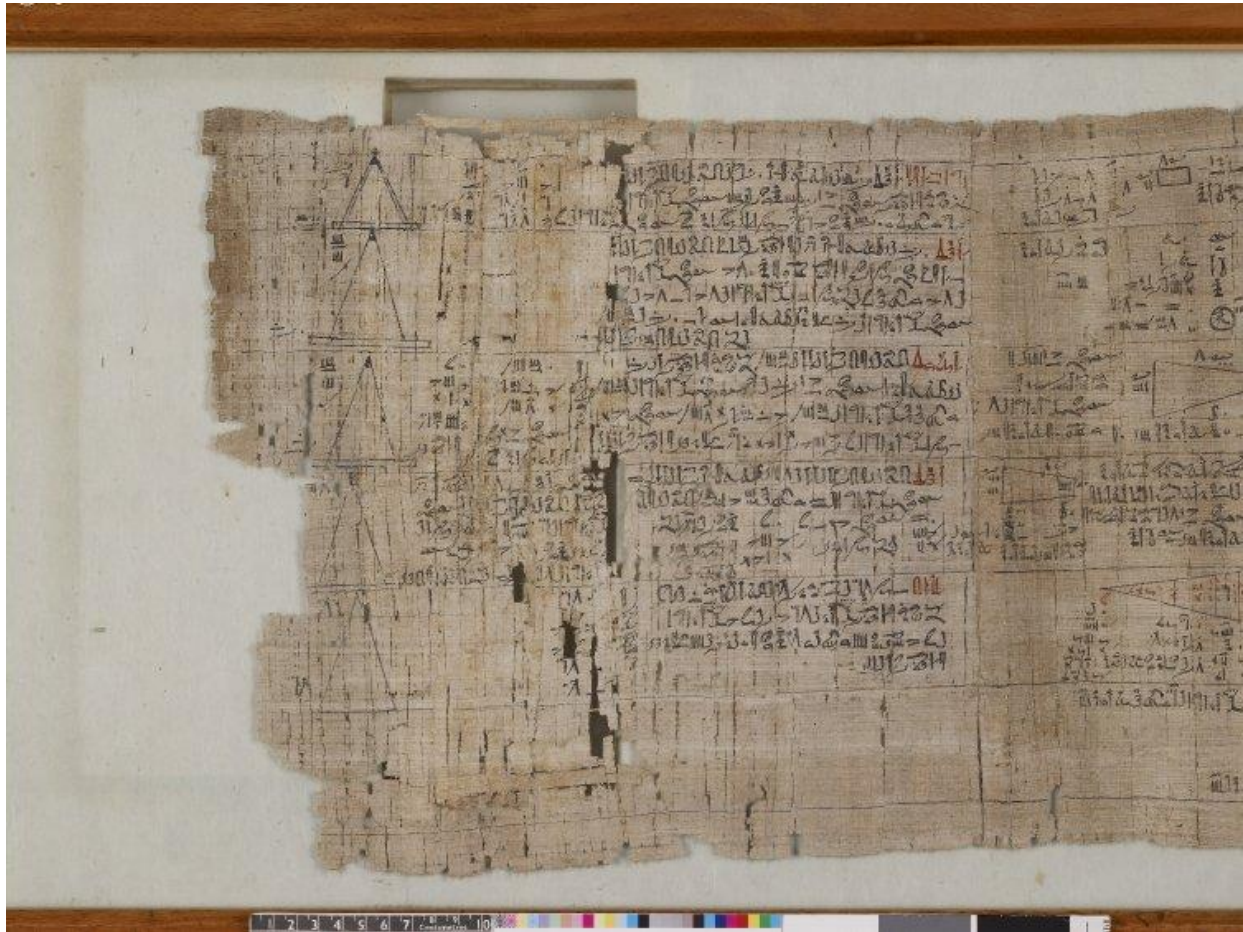
For the purposes of this work and to maintain historical continuity, the Ahmes mathematical papyrus will be referred to by its original title. At the very least, renaming artifacts detracts from their historical significance. In addition, defacing artifacts by removal of the nose and lips (see Figure 41) can be perceived as efforts to suppress their Black/African origins (Brand, 2000, 2010; Monfort, 2011; Zivie-Coche, 2004). These two practices—renaming and defacing—show how the distortion of history can lead to miseducation (meaning indoctrination and the influence of European thinking under the guise of education) and curriculum violence (meaning the deliberate manipulation or misrepresentation of academic programming that compromises the well-being of learners) (Ighodaro & Wiggan, 2011; Woodson, 1933/2006). Dated circa 1575 B.C.E., the Ahmes Papyrus provides a foundation for the development of mathematics, yet, despite its historical significance, it is generally omitted from the curriculum in U.S. schools (Chace, 1979; Newman, 1952; Sedgwick & Tyler, 1917). This represents harmful practice for learners and practitioners.

As such, this study explores the Ahmes Papyrus (see figure 42) to determine how culturally responsive pedagogy (CRP) and curriculum development can improve student outcomes. The description of the papyrus which is currently held in the British Museum (n.d.), notes:

Papyrus; Hieratic text verso and recto: the "Rhind Mathematical Papyrus". The papyrus is probably a mathematics textbook, used by scribes to learn to solve particular mathematical problems by writing down appropriate examples. The text includes eighty-four problems with tables of divisions, multiplications, and handling of fractions; and geometry, including volumes and areas. The scribe, Ahmose, dated the papyrus in year 33 of Apophis, the penultimate king of the Hyksos 15th Dynasty. The other side of the

papyrus mentions 'year 11' without a king's name, but with a reference to the capture of the city of Heliopolis. (British Museum)

Figure 42 The Ahmes (Rhind) Papyrus EA10057



(Source: The British Museum)

The British Museum (which acquired it in 1865) also notes that the Ahmes Papyrus was found in Thebes (Upper Egypt) and is dated circa 1550 B.C.E. Figure 42 shows a magnified view of the Ahmes Papyrus EA10057 which is also shown in its full length in Figure 43 below measuring 319 by 34.30 centimeters.

Figure 43 The Ahmes (Rhind) Papyrus EA10057 Full Length



(Source: The British Museum)

Figure 44 shows the Ahmes Papyrus EA10058 Full Length. Framed, it is 216 x 43 centimeters.

Figure 44 The Ahmes Papyrus EA10058 Full Length



(Source: The British Museum)

This research addresses the historical significance of these artifacts. While exploring the educational implications for teacher practitioners and scholars in U.S. schools, this study also provides a sample lesson plan to facilitate its inclusion in the curriculum. Applying critical race theory and Afrocentricity, and using case study methodology, content analysis, and historical detection, this qualitative research expands multicultural education discourse. Findings show that including critical information such as the Ahmes Papyrus in the curriculum can improve student outcomes for marginalized youth especially as it pertains to participation in Science, Technology, Engineering, and Math (STEM) careers. Ultimately, this paper explores

multicultural content and curriculum development which has implications for teacher practitioners and scholars in U.S. schools. The guiding research question is: *What are the educational implications of "re-membering" the Ahmes Papyrus, the oldest mathematical papyrus in the world, for STEM and Social Studies curriculum development, urban education, and culturally responsive pedagogy?*

This article begins with the theoretical framework. Using critical race theory (CRT) and Afrocentricity, it presents a case study of the Ahmes Papyrus and its implications for urban education. Next, a review of the literature addresses “re-membering” history through curriculum development, African American students in STEM, and CRP, and high achievement among African American Students in urban education. Few studies have examined curricular omissions in the Social Studies curriculum, and even fewer studies have explored the experiences of high achieving historically marginalized students (Ladson-Billings, 1995; King & Swartz, 2014; Watson-Vandiver & Wiggan, 2018, 2020). Using CRP and democratized knowledge standards, this article concludes with a lesson plan that “re-members” the Ahmes Papyrus (King & Swartz, 2014). Ultimately this research explores multicultural content and curriculum development which has implications for teacher practitioners and scholars in U.S. schools.

Theoretical Framework

Afrocentric Theory

In this study, Afrocentric theory provides a vital lens through which to examine the contributions of historically marginalized groups. Furthermore, it is a human-centric theory of representation with the potential to disrupt the distortions embedded in school knowledge related to Africans as well as all other groups of people (Asante, 2008, 1998, 1991; King & Swartz, 2015; Wiggan, 2010). Afrocentricity is a response to the dislocation of African peoples caused

by European domination which determines the knowledge worth knowing in school curricula (King & Swartz, 2014, 2015). In this sense, “re-membering” reconnects multiple and shared knowledge bases and experiences that shape the past, while also promoting an asset-based approach to teaching and learning that centers the students’ cultural background to promote academic achievement (Gay, 2018; King & Swartz, 2018). “Re-membering” is grounded in Afrocentric theory, practitioner inquiry, and quality teaching. Describing Afrocentric theory and its relevance to curriculum development, Afrocentricity and the culturally informed curricular practices that support it provide a way for all human groups to be positioned as normative subjects of their own experiences, with each necessarily defining, describing, and acting upon its realities and knowledge bases as opposed to being defined, described, and acted upon by others (Diop, 1967, 1974; Karenga, 2006; Swartz, 2012).

Asante (1998, 2003) argues that the universalized knowledge of the hierarchical European episteme can be replaced with democratized knowledge by locating African people at the center of phenomena, not on the periphery to be described and defined by others. According to King and Swartz (2012), democratized knowledge reconnects or “re-members” the multiple and shared knowledge bases and experiences that have shaped the past. The dearth of such knowledge in instructional materials for children results in the constant recycling of grand narratives and the master scripts that convey them (Epstein, 2009; Swartz, 2009). In this way, Afrocentricity is not simply about teaching Black history or African history, but it is inclusive of all groups and subject matters. It also aligns with curriculum and pedagogical standards as mandated by federal, state, and local agencies. In this sense, as a human centric theory, Afrocentricity is not just for Black or African descended people. It is a comprehensive human-centric theory that is inclusive of the entire human family tree. Afrocentric theory is an important

guide to countering miseducation and facilitating culturally informed pedagogical practices (Asante, 2008; Delpit, 2019; Gay, 2002; King & Swartz, 2014, 2015; Paris & Alim, 2017).

Figure 45 Afrocentric Framework



(Source: Asante, 1990)

While located within the discipline of Africology that examines knowledge in all other academic disciplines and fields through an African worldview and analytical stance, Afrocentricity is a theory (see Figure 45) that places Africa and African people at the center of sociopolitical, economic, and cultural phenomena, not on the periphery to be described and defined by others (Asante, 2003, 1998, 1991). A fundamental part of Afrocentric theory is the understanding that all humans are of African descent given that 99.9% of the 7.7 billion people in the world share

the same DNA. Therefore, all are part of the human family tree that started in Africa (Shared DNA, 2005). Similarly, Dei (1994) cautions that Afrocentricity is not the opposite of Eurocentricity, but rather:

When a teacher gives voice and space to multicentric perspectives and other legitimate interpretations of human experiences, every student in the class, African and non-African, gains from knowing the complete account of events that have shaped human history (Dei, 1994, p. 20).

Afrocentricity, as a theoretical paradigm, has origins dating back to the father of Black history, Carter G. Woodson, W. E. B. DuBois, Martin R. Delaney, and Alexander Crummell (Wiggan, 2010). More recently popularized by Molefi Kete Asante, Afrocentricity is a social, economic, and political framework that positions Africa and African Diasporic issues at the core of its vision and work (Asante, 2017, 1990; Kershaw, 1992; King & Swartz, 2015). While working for the continued improvement of Africa, the world, and people of African descent and the broader human population/family, Afrocentricity seeks to reclaim and uncover the suppressed contributions of African people (Asante, 2017, 1998; Wiggan, 2010).

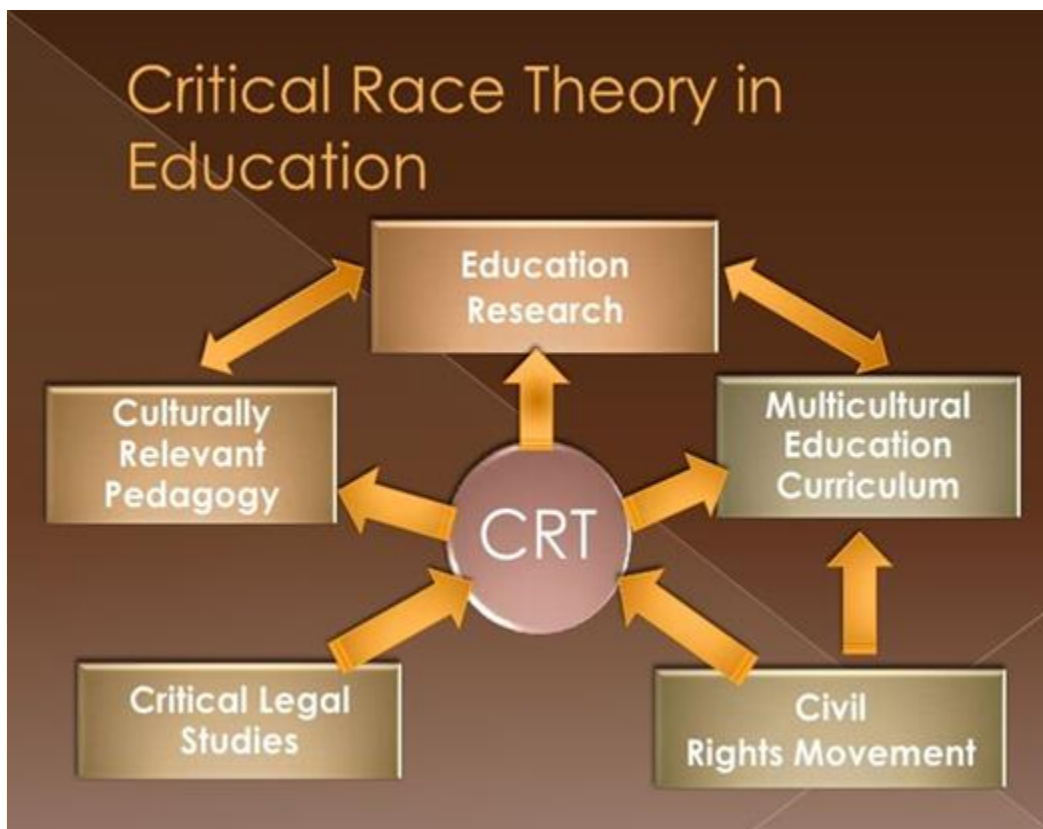
Critical Race Theory

Relatedly, critical race theory (CRT) agitates against racial and ethnic oppression and mitigates and liberates against racism. CRT evolved out of critical theory which focuses on the construction of oppression and how individuals can emancipate themselves from it. Critical theories deconstruct hidden assumptions that govern society and debunks or deconstructs their claim to authority (deMarrais & LeCompte, 1995). Thus, CRT advocates for racial and social justice, and it mobilizes marginalized groups to create racial equity, and social and political

change (Crenshaw et al., 1995; Dei & Jordan, 2016; Ladson-Billings & Tate, 1995; Lorde, 1984; Mertens, 2014; Patton et al., 2016).

Developed as a framework to analyze and explain society and culture as it relates to race, power, and the law, CRT was coined by Derrick Bell, a constitutional law scholar (Bell, 1980; Crenshaw, 2001; Ladson-Billings & Tate, 1995). Bell (1995) notes five tenets of (CRT): 1) counter-storytelling, 2) the permanence of racism, 3) Whiteness as property, 4) interest convergence, and 5) the critique of liberalism.

Figure 46 Critical Race Theory in Education



(Source: Adapted from Wong, 2010)

While Afrocentricity employs a human-centric theoretical lens and helps to uncover historical and contemporary omissions in the curriculum, CRT allows for an analysis of educational systems and institutions while focusing on race. CRT has been used as a framework

to discuss a variety of educational issues, including the Whiteness of the dominant educational curriculum; the deficit orientation in instruction for Black and Brown children; and the racism inherent in standardized assessment, school funding, and desegregation efforts (Ladson-Billings, 1998). As shown in figure 46, CRT is applicable to U.S. schools as it pertains to critical legal studies, the Civil Rights Movement, multicultural education, education research, and culturally relevant pedagogy.

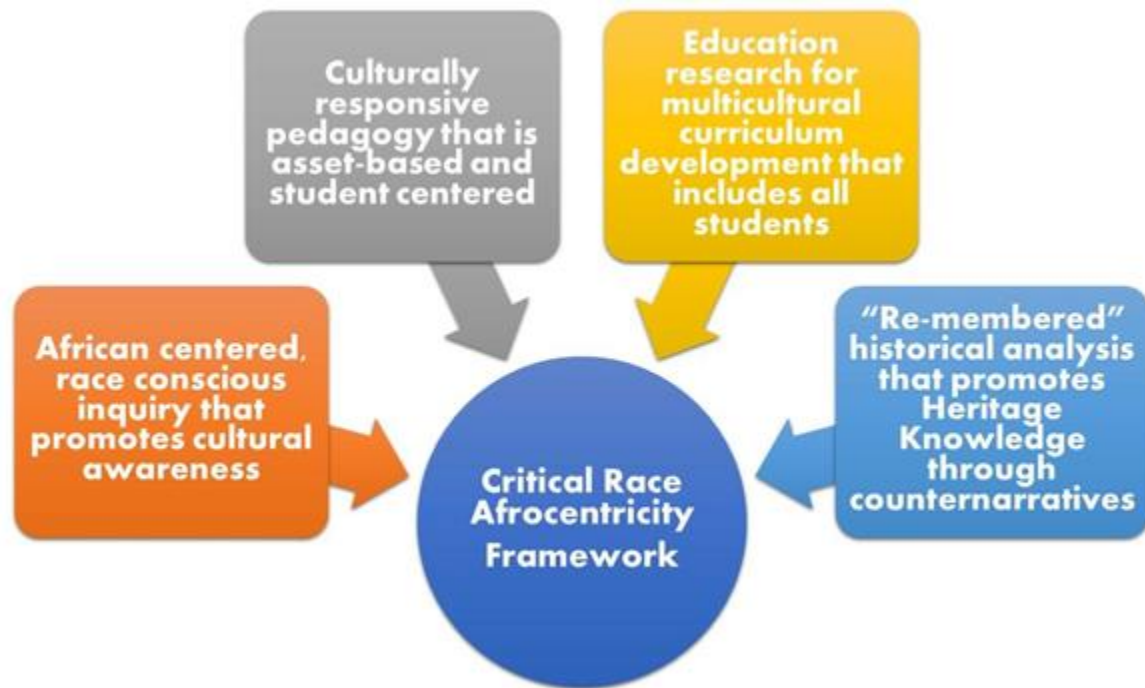
Per CRT, racism is also embedded in the legal system and every institution, including the educational institutions and the state-mandated high-stakes testing (Crenshaw et al., 1995; Dei & Lordan, 2016; King & Swartz, 2014; Ladson-Billings & Tate, 1995; Martinez, 2014; Matsuda, 1991). In this sense, race and racism have been central aspects of the U.S. social, economic, and political landscape, and as such, CRT provides a lens to analyze these processes and to create change. Bell's concept of interest convergence is a crucial tenet of CRT (Bell, 1980), which explains dominant institutional systems and structures. They support racial progress or justice only in the sense that they will also benefit from legitimizing the oppressed or minority populations and cultures (Bell, 1980; Crenshaw, 2001; Delgado & Stefancic, 2017). Thus, a transformative praxis of CRT is the tenet of the counter-narrative against racism. As such, CRT agitates against and deconstructs Eurocentrism, Whiteness, and hegemonic indoctrination (King & Swartz, 2014; Wiggan, 2011). It helps to liberate against hegemony, or cultural dominance of one group over all others, and racialization in schools and society (deMarrais, & LeCompte, 1998; Gramsci, 1971). It aims to create equity and justice for those who have been oppressed based on racialization, social stratification, and cultural domination by the ruling class (Alexander, 2012; Bell, 2017; Caldwell, 1996; Crenshaw et al., 1995; Dei & Lordan, 2016; Kozol, 2005; Lorde, 1984; Martinez, 2014; Matsuda, 1991; Mertens, 2014). While CRT was not

originally created as a framework to specifically examine education, it has evolved to become a transformative paradigm with a social justice lens through which social and racial disparities in schools are framed (Bell, 2004; Caldwell, 1996; Crenshaw et al., 1995; Delgado & Stefancic, 2017; Lemert, 2004; Martinez, 2014; Matsuda, 1991; Mertens, 2014).

Both Afrocentric theory and critical race theory are useful in exploring the challenges of curriculum development in urban education. First, Afrocentricity requires centering all inquiry and analysis from an African perspective. The continuum of social structures, culture, curricula, teaching, learning, and agency are centralizing elements. Afrocentricity permits historical accuracy for the acquisition of Heritage Knowledge (Clarke, 1995; King, 2018). Critical race theory contends that the construct of race is endemic in U.S. institutions such as schools to the extent where race is a constant element of consideration. Born out of the Civil Rights Movement and Critical Legal Studies, CRT understands the influence of race on culturally responsive pedagogy, education research, and multicultural curriculum development. To fully investigate the guiding questions of this research inquiry, both theories provide insight. Thus, this research merges tenets from Afrocentricity and Critical race theory to form a combined framework (see Figure 47) called *Critical Race Afrocentricity* (CRA).

CRA combines multiple elements of Afrocentric theory and CRT to provide an analytical framework that is 1) African centered, race-conscious inquiry that promotes cultural awareness; 2) CRP that is asset-based and student-centered; 3) education research for multicultural curriculum development that includes all students; and 4) “re-membered” historical analysis that promotes Heritage Knowledge through counternarratives.

Figure 47 Critical Race Afrocentricity Framework



With CRA as the guiding lens, the problem of curriculum development in urban education can be addressed. One curricular omission is the Ahmes (erroneously called Rhind) mathematical papyrus which is at the core of this research.

Literature Review

“Re-membering” History Through Curriculum Development

“Re-membering” history reconnects multiple and shared knowledge bases and experiences of identity groups through conscious inquiry. In the purview of CRA, this is the praxis of putting back together the fragmented pieces of any constituent whole (Christian, 1995; Swartz, 1998). As noted in Swartz, 2012:

...it is history that has been severed through a hierarchal and hegemonic recounting of the past. To recover history, Afrocentric theory, culturally informed curricular practice, and

critical reflection are combined to construct accounts based on the diverse knowledge bases that shaped any era, event, or topic. (p. 44)

Furthermore, in *The Afrocentric Praxis of Teaching for Freedom*, King and Swartz (2015) use Afrocentric theory and the principles of culturally informed curricular practice to create a process involving three primary components: (1) Afrocentric theory, (2) principles of culturally informed curricular practices, and, (3) practitioner inquiry. In the case of the Ahmes Papyrus, “re-membering” is appropriate for historical recovery. It broadens the contours and content related to teaching about this and other curricular omissions by accessing and incorporating the ideas and actions of those whose presence and influence are well documented (Asante, 1991; King & Swartz, 2014, 2015). Framed by Afrocentric theory (a human-centric theory of representation that places African ideals at the center of any analysis), “re-membered” curriculum uses culturally informed principles (King & Swartz, 2012; Swartz, 2007). In the purview of curriculum development, Swartz (2012) notes:

By being inclusive, culturally informed, comprehensive, and indigenously voiced, “re-membered” curriculum and instructional materials are able to connect the interdependent strands of history that mark the presence of all cultures and groups. Such texts eschew ethnocentric and universalistic constructions of knowledge and steer a mindful course around replacing one hegemonic narrative with another...When teachers create lesson plans based on the content of “remembered” curriculum, their teaching reflects the culturally informed principles that bind such curricula together (Swartz, 2012b). In this way, using “re-membered” curricula and instructional materials provide an opportunity to position diverse cultures and groups as subjects of their own accounts, not objects to be invisibilized or placed in the margins of dominant accounts (Asante, 1987/1998). (p. 35)

Showing how to make the connections between human agency and knowledge for human freedom, “Removing the Master Script: Benjamin Banneker ‘Re-membered,’” provides an example of how to apply this concept (Swartz, 2013). “Re-membering” curriculum helps to correct master-scripted versions of knowledge that erroneously record the past thus perpetuating hegemonic constructions (Swartz, 2013). Similarly, in *Revolutionary Pedagogy: Primer for Teachers of Black Children*, Asante (2017) supports a revolutionary pedagogy that acknowledges that 1) human beings originated in Africa; 2) all humans migrated to other parts of the world from Africa; and 3) the originators of geometry, sculpture, medicine, philosophy, and astronomy were Africans. A curriculum that is not representative of these elements can contribute to harmful learning environments.

Creating counternarratives that are accurate reflections of the human timeline disrupts curriculum violence and miseducation (Ighodaro & Wiggan, 2011; Woodson, 1933). Clarke (1994) explains that heritage knowledge (meaning liberation from ideological domination) is a cultural birthright of every human being. Heritage knowledge permits learners to develop an awareness and pride in themselves to overcome the constraining effects of racism on collective memories, historical consciousness, and knowledge (Clarke, 1994). Furthermore, from a CRA perspective, heritage knowledge analyzes how cultural divisions are institutionalized and constructed historically through intersecting oppressions such as race, gender, class, ethnicity, and sexuality. Teaching students about the contributions of Ahmes Papyrus to the field of mathematics is a clear example of how “re-membering” history through curriculum can create heritage knowledge. In the context of urban education and CRA, this is particularly important relative to the number of students who pursue careers in science, technology, engineering, and math (STEM).

African American Students in Science, Technology, Engineering, and Mathematics

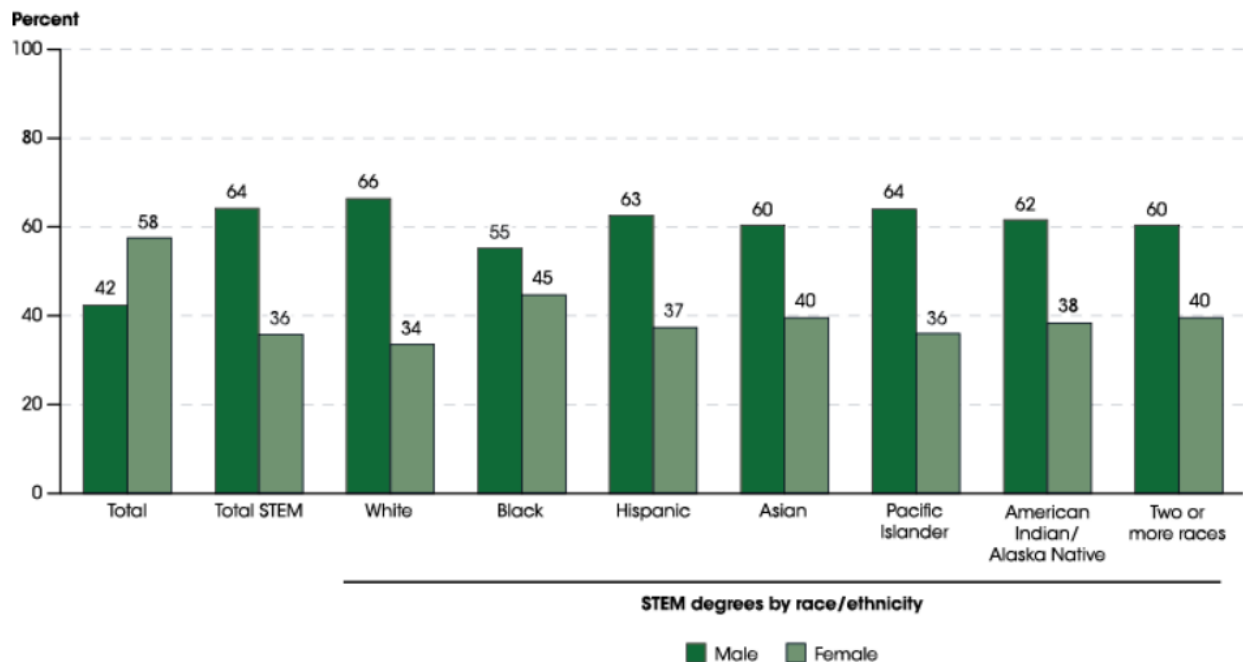
A historically accurate curriculum and CRP can help prepare marginalized student populations to pursue STEM careers. Over the next 20 years, jobs in STEM will outpace all other fields (NSF, 2020). In the U.S., the teacher workforce is 80.1% White and majority female, but the student body is 53% minority (NCES, 2018a, 2018b; 2019). According to Ash et al., (2020), in STEM education, 84% of the teachers are White. To advance the U.S. as a global leader in STEM, federal strategic goals aim to expand access to STEM education (The National Science and Technology Council, 2018). As such, the U.S. will rely heavily on individuals around the world and from a variety of different racial, ethnic, and cultural backgrounds to help meet the STEM demands in the country. By extension, this places an enormous responsibility on teacher education and the field of science education in particular. Due to the demand in STEM and the need for STEM educators, a growing body of science education research has emerged (Allen & Eisenhart, 2017; Hurtado et al., 2008), with the aim of raising STEM achievement and supporting the entry and persistence of underrepresented minorities in the field (Hurtado et al., 2010; Riegle-Crumb et al., 2011).

Historically, to support racist beliefs about the intellectual capacity and low achievement of racially minoritized groups, pseudoscience has been positioned as science (Ash & Wiggan, 2018; Wiggan, 2007). Science refers to “the scholarly and practical discipline concerned with the teaching, learning and assessment of science content, science processes and the nature of science” (McComas, 2013, p. 86). Given the predicted growth of careers in STEM over the next 20 years, a concerted effort to prepare teachers in these areas requires proactive initiatives and a curriculum that is reflective of all humanity (NSF, 2020).

Given the effects of COVID-19, STEM research has become even more crucial (Aredy, 2020). The novel coronavirus (SARS-CoV-2) spread quickly, and by March 11th, 2020, the World Health Organization (WHO) declared COVID-19 a pandemic (CDC, 2020a, b; WHO, 2020). The subsequent transmission of COVID-19 through global travel and migration has proven to have devastating effects on the global community. Exceeding their capacity and ability to treat overwhelming numbers of patients, health care systems around the world are stretched beyond their limits. Furthermore, the emergence of this global health crisis has left scientists working around the clock to find a cure. As the demand for scientists grows, there are concerns about the preparation of science education candidates, and an overall gap in the supply of teachers in general, and STEM teachers in particular (Wiggin et al., 2020).

According to the National Center for Education Statistics' [NCES] (2018) *Condition of Education*, 40% of U.S. twelfth graders scored below basic proficiency in science, while only 60% demonstrated basic proficiency and 22% were above proficient. With high school preparation being a direct indicator for the STEM labor workforce (Israel, 2017), and the emergence of a global pandemic, these statistics provide a glaring look into the status of science education and advancement in the U.S. Additionally, based on the number of conferred bachelor's degrees (see Figure 48), providing students with the skills they need to be competitive in STEM fields may require culturally responsive pedagogy (CRP) combined with a curriculum that reflects the contributions of humanity such as the Ahmes mathematical papyrus.

Figure 48 Percentage of Total and STEM Bachelor's Degrees Conferred by Postsecondary Institutions by Race/Ethnicity and Sex: Academic Year 2015-2016



(SOURCE: U.S. Department of Education, National Center for Education Statistics, Integrated Postsecondary Education Data System (IPEDS), Fall 2016, Completions component.)

The data show that 34% of females are earning STEM bachelor's degrees while males comprise 64%. While underrepresented minorities constitute 28.1% of the U.S. adult population, they represent only 13.3% of the science and engineering occupations. Similarly, Blacks and Latinx constitute 11.9% and 15.6% of the total population respectively, while they represent only 5.6% and 7.5% of science and engineering occupations (National Science Foundation, 2020b). In this light, the *National Association for Multicultural Education* contends the intersections of scientific literacy and diversity and equity are inseparable. In fact, many multicultural educators suggest that science education must connect to social justice issues and must be culturally responsive to the nation's diverse learners (National Association for Multicultural Education, 2019).

CRP and High Achievement Among African American Students in Urban Education

In light of STEM, multicultural educational (ME), CRP, and their connections, more seamless and meaningful integration is needed. Following the historic 1954 *Brown v. Board of Education Decision* and the Civil Rights Movement of the 1960s, concepts of multiculturalism and cultural diversity became more commonplace in public and educational discourse, and would later provide a curricular basis for ME (Banks, 1993a, 1993b; Banks & Banks, 2010; May, 1999). As such, throughout its development, ME came to include critical CRP methods.

To improve critical thinking and learning outcomes, CRP is an asset-based teaching approach that centers the unique cultural strengths of students in all aspects of instruction (Delpit, 2019; Gay, 2018; Ladson-Billings, 2009; Paris & Alim, 2017). Multiple studies have addressed the benefits of CRP as a tool to improve student outcomes (Gay, 2018; Ladson-Billings, 2009; Watson-Vandiver & Wiggan, 2018, 2020). For example, Acosta et al., (2018) conducted research on African American pedagogical excellence, explored its history, and provided recommendations for its inclusion in teacher preparation programs. Similar to ME, and while focusing on effective teaching practices, CRP emerged as a major contribution and paradigm shift in the field of education. Per CRP, culture is part of an indispensable epistemological and ontological understanding of self and others. Culturally responsive (or, relevant) pedagogy (CRP) suggests that classroom instruction influences cognition, and should be especially considered when teaching students from diverse ethnic, racial, cultural, and linguistic traditions. Culturally responsive [relevant] pedagogy was popularized by Ladson-Billings (1995a, 1995b, 2009) based on her experiences of the exemplary practices of educators who by centering instruction on their cultural identities, were able to promote high levels of minority achievement (Gay, 2018).

Culturally responsive teachers understand that classroom content and skills are more interesting and meaningful when pedagogy is situated within students' "cultural and experiential filters" or lived experiences. In other words, culturally responsive teachers understand the "dynamic or synergistic relationship between home/community culture and school culture," (Ladson-Billings, 1995b, p. 467) and empower them by facilitating a critical consciousness of human agency (Gay, 2002). From a CRA perspective, providing equitable access to education, in general, requires teachers who are both aware and receptive to the various nuances of culture in diverse classrooms. Furthermore, to do so, they must also understand the value of inclusion in the classroom, as well as the importance of culture in how information is transmitted and received. Therefore, teachers must first attend to the beliefs and mis/conceptions they may hold about different races, ethnicities, and cultures. While integrating students' cultures in the classroom can be challenging, Lee (2001) and Lee and Fradd (1998) contend that teachers with firm scientific knowledge, with respect to their depth of understanding of general science content and specific subject matter, as well as an understanding of language and culture often promote student success in the science classroom as well.

Since U.S. school curricula often overlooks or downplays multicultural history, research on high achieving African American students is necessary. Watson-Vandiver and Wiggan (2018) in "The Genius of Imhotep: An Exploration of African-centered Curricula and Teaching in a High Achieving US Urban School," found that teachers and students find empowerment through diverse curriculum and pedagogy. This case study at Barbara Sizemore Academy (BSA), a high performing African-centered school (pseudonym), determined the perspectives and experiences of students and teachers given the approach to curriculum and teaching. While decentering European hegemony and focusing on the primacy of Africa, BSA used an Afrocentric curriculum

rooted in historical and chronological fact to deconstruct systems of hierarchy in school curriculum (Watson-Vandiver & Wiggan, 2018). Findings show that students and teachers at BSA found their African-centered curriculum focused on historical accuracy and was inclusive of all cultures. Additionally, BSA students performed 30% higher than the national average which could be attributed to their alternative educational framework. BSA students saw themselves in the curriculum and as a result, visualized their significance in world history. Furthermore, BSA students benefited from culturally responsive pedagogical practices that promoted educational freedom. Relatedly, using the School District of Philadelphia as a case study, Giddings (2001) reports that infusion of Afrocentric content into the school curriculum cannot simply replace Eurocentric hegemony in the education of African Americans. Dei (1994) cautions that Afrocentricity is not the opposite of Eurocentricity, but rather:

When a teacher gives voice and space to multicentric perspectives and other legitimate interpretations of human experiences, every student in the class, African and non-African, gains from knowing the complete account of events that have shaped human history (Dei, 1994, p. 20).

In this way, from a CRA perspective, the curriculum should reflect a comprehensive view of world history from a human centric perspective.

More research is needed to address the gaps in the literature relative to “re-membering” history through curriculum development, increasing the number of African American students in STEM, and promoting high achievement among African American students in urban education. In this study, Afrocentricity and critical race theory inform CRA which guides the analysis of the Ahmes Papyrus and its potential to expand multicultural education discourse through CRP and curriculum development. The guiding research question is: *What are the educational*

implications of "re-membering" the Ahmes Papyrus, the oldest mathematical papyrus in the world, for STEM and Social Studies curriculum development, urban education, and culturally responsive pedagogy?

Method

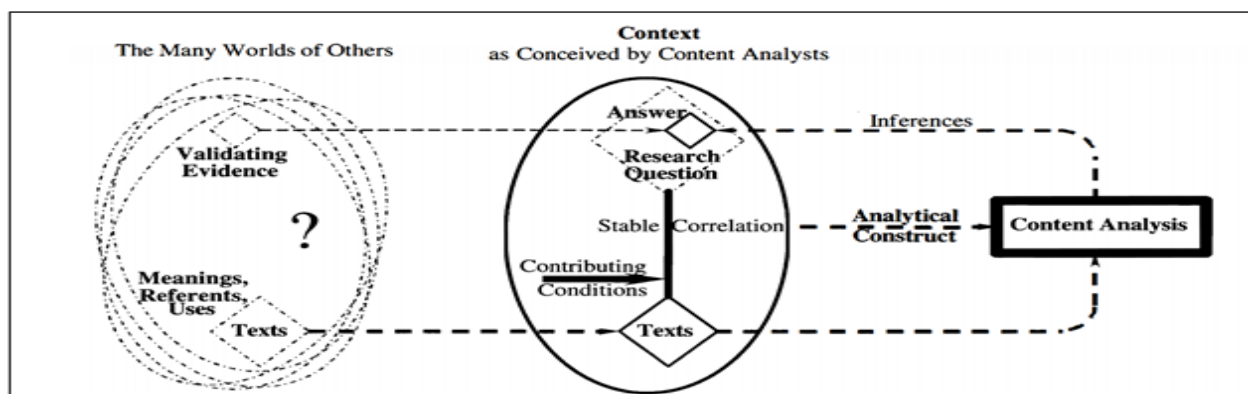
Research Design

This multiple article dissertation applies a CRA theory to promote human rights and increase social justice in urban education. Three qualitative case studies use an inductive, constant comparative method that focuses on process, understanding, and meaning. Case study, content analysis, and historical detection comprise a tripartite research approach that triangulates which adds to the rigor and quality of the findings (Krippendorff, 2018; Rhineberger et al., 2005; Yazan, 2015). Methodological triangulation increases the validity of the research. Flick (2002) states: “triangulation is less a strategy for validating results and procedures than an alternative to validation which increases scope, depth, and consistency in methodological proceedings” (p. 227).

Yazan (2015) acknowledges that case study is one of the most widely used qualitative approaches in education. According to Merriam and Tisdell (2016), a case study is “an in-depth description and analysis of a bounded system” (p. 37). Because of its viability for focusing on the single issue of concern, case study is utilized as an in-depth method in this research study along with content analysis and historical detection (Krippendorff, 2018; Mayring, 2014; Merriam, 1998; Stake, 1995; Yazan, 2015; Yin, 2002). In each of the three bounded cases, this heuristic qualitative study helps provide an understanding of *The Teachings of PtahHotep*, the Olmec, and the Ahmes Papyrus to guide curriculum development and culturally responsive pedagogy (Creswell & Poth, 2018; Merriam, 1998; Yazan, 2015).

Due to its effectiveness in determining the themes and concepts of texts to infer meaning and messages, content analysis is also used in this study (Krippendorff, 2018; Mayring, 2014). This research methodology is used to review texts and other data forms to facilitate a thorough review of artifact(s) (Krippendorff, 2018; Leavy, 2007; Nelli, 2014). Content analysis is an interpretive research technique for making replicable and valid inferences from texts to the contexts of their use (Krippendorff, 2018). It can be traced back to the beginnings of language and symbols. It is the classification, tabulation, and evaluation of key symbols and themes in a body of communicated material. Krippendorff (2018) identifies three distinguishing characteristics of content analysis. First, as an empirically grounded method that is exploratory in process, and predictive or inferential in intent, it can be used to examine data, printed matter, images, sounds, texts to understand what they mean to people. It also transcends traditional notions of symbols, contents, and intents. Contemporary content analysis has a methodology that enables researchers to plan, execute, communicate, reproduce, and critically evaluate. According to Hsieh and Shannon (2005), the three distinct types of content analysis are conventional content analysis (to describe a phenomenon), directed content analysis (to identify key concepts through using existing theory or prior research); and summative content analysis.

Figure 49 Content Analysis Framework



(Source: Krippendorff, 2018)

The content analysis framework (Krippendorff, 2018) presented in Figure 49 demonstrates the main components. The researcher begins with a body of text which is the raw data that is the source of the analytical effort. Guided by the research question(s) used to examine the body of text, the content analysis is situated in the context of the analyst's choice for sense-making of the body of text. Subsequently, an analytical construct that operationalizes what the analyst knows about the context is a result. Then, inferences that are intended to answer the research question constitute the basic accomplishment of the content analysis. Finally, validating evidence is the ultimate justification of the content analysis.

Qualitative historical detection is a methodological approach that employs qualitative measurement and the use of primary historical documents (Thies, 2002). This research utilizes the process of historical detection to analyze the oldest book in the work, the oldest civilization in America, and the oldest mathematical document in the world. To delimit investigator bias, the historical documents were chosen based on the oldest primary artifacts and their primacy in Social Studies standards and urban education.

Following the tenets of conventional content analysis and historical detection, the artifacts in each of the three cases are evaluated systematically. This replicable technique allows inferences about the culture and time period (Krippendorff, 2018; Mayring, 2014). An analysis of primary source documents such as manuscripts, Olmec glyphs (picture signs), archaeological, and anthropological sources, as well as the NCSS standards, yield significant findings.

Data Collection and Analysis

A tripartite methodology involving case study, content analysis, and historical detection are used to analyze primary source documents to address more specifically this research question: How can the Ahmes Papyrus (the oldest mathematical document in the world)—

expand multicultural education to improve student outcomes? Using the Afrocentric practice of “re-membering” history and CRP, this study highlights the contributions of the Ahmes Papyrus, the oldest mathematical document (Asante, 1990; Banks, 2010; Gay, 2018; King & Swartz, 2014; Ladson-Billings, 1995; NCSS, 2018).

The Ahmes Papyrus is the primary sample. As Krippendorff (2018) reveals, content analysis is an empirical research method that promotes reliability, validity, and trustworthiness. This research is strengthened by three triangulated methods—case study, content analysis, and historical detection. Used conjunctively, these add rigor and quality to the study.

Findings

As noted above, “re-membering” curriculum helps to correct master-scripted versions of knowledge that perpetuate hegemonic constructions by erroneously recording the past (Swartz, 2013). In the parlance of CRA, these grand narratives or agreed upon versions of knowledge are sometimes framed through a lens that marginalizes the contributions of Black and Brown people (Loewen, 2008; Swartz, 2013). Swartz (2013) notes:

Countering the grand narratives that support master scripts can be accomplished by identifying sets of knowledge based on scholarship that locates historically marginalized peoples as subjects and historical agents who speak for and name themselves. (p. 34)

In this way, Table 5 shows the central features of the “re-membered” curriculum as opposed to the master-scripted curriculum. The process of “re-membering” the Ahmes Papyrus, per CRA, takes into account these features and offers recommendations for practitioners.

Table 5 Central Features in Master-Scripted and “Re-membered” Curriculum

“Re-membered” Curriculum	Master-scripted Curriculum
Emphasis on common humanity—all are part of one human family tree	Collective humanity is replaced with a hierarchy of human worth
Interpretation of primary source documents is aligned with the voice of its author and the cultural knowledge base	Deculturalization and devaluation of members of oppressed cultures and groups
Maintained connections between people and their cultural contexts	Primary source documents are selectively used to support grand narratives
Social, political, and economic contexts frame accounts	Misrepresentation/omission of African cultural productions (such as renaming)
Perpetrators of inhumane acts of violence are named and their privilege explained.	Accomplished Africans are presented as the exception rather than the rule
Individuals are subjects with agency situated in their cultural contexts	The prevailing narrative is objectified and caters to the dominant group
Comprehensive portrayals of members of all groups	Telling the story at some point other than the beginning
Cultural knowledge is present	Exclusion of diverse cultural narratives in favor of the dominant group.

(Source: Adapted from Swartz, 2012)

When the curriculum is “re-membered,” cultural knowledge is present without the exclusion of diverse cultural narratives that favor the dominant group. Additionally, comprehensive portrayals of members of all groups prevail over the tendency to begin the story at someplace other than the beginning. Chimamanda Ngozi Adichie (2009) calls this “The Danger of the Single Story” meaning starting at a point in the story other than the beginning thus telling a partial truth that could potentially do harm. Applying the lens of CRA, “re-membering” curriculum requires an emphasis on common humanity since all are part of one human family tree (Diop, 1967, 1974; Shared DNA, 2005). Master-scripted curriculum obfuscates this collective humanity and replaces it with a hierarchy of human worth wherein the dominant group

is relegated to the center. A deculturation and devaluation of members of oppressed cultures and groups take precedence over maintained connections between people and their cultural contexts.

On the other hand, in a “re-membered” curriculum, the interpretation of primary source documents is aligned with the voice of its author and the right cultural knowledge base as opposed to primary source documents being selectively used to support grand narratives. In master-scripting, instead of social, political, and economic contexts framing accounts, there is a misrepresentation/omission of African cultural productions (such as renaming noted in this study of the Ahmes Papyrus). To do justice, a “re-membered” curriculum must name perpetrators of inhumane acts of violence and explain their privileged positions. Furthermore, accomplished Africans such as Ahmes, should not be presented as the exception rather than the rule. In an appropriate historical context, individuals are subjects with agency situated in their cultural contexts. The master-scripted curriculum often presents a prevailing narrative that objectifies and caters to the interests of the dominant group. In applying a CRA perspective and these concepts, the analysis of the Ahmes Papyrus yields several interesting results.

Within the master-scripted curriculum, there is no mention of the Ahmes Papyrus as it is only referenced as the Rhind Papyrus. After its purchase in 1858 by Arthur Rhind, the Ahmes Papyrus was renamed and its’ African origins underrepresented. According to Peet (1923), the Ahmes (now called Rhind) Mathematical Papyrus is housed in the British Museum in two sheets: Papyrus 10057 (319 centimeters length by 33 centimeters height) and Papyrus 10058 (206 centimeters length by 33 centimeters height). Peet (1923) notes:

The Rhind Papyrus dates from the Hyksos Period, though it claims to be a copy of a document prepared in the XIIth Dynasty, in the reign of Amenemhet III... There is a very definite tendency among Egyptologists to put this period down as the Golden Age of

Egyptian knowledge and wisdom. There can be little doubt that some of the literary papyri have their roots in this era, as for example the Proverbs of Ptahhotep, and the antiquated constructions of the medical papyri make it possible that the science of medicine, such as it was, had its spring in the Old Kingdom. (p. 17)

This connection to the Old Kingdom is also shown in Peet's (1923) interpretation of the use of the parts of the hekat or bushel (see figure 50) which can be arranged to form the sacred eye (Figure 51).

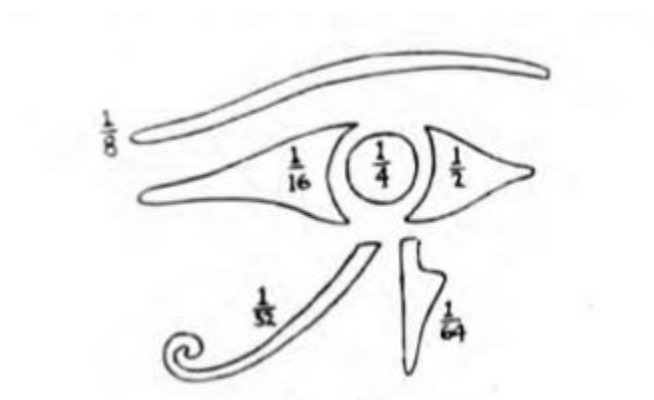
Figure 50 Parts of the Hekat and the Corresponding Hieroglyphic (MDW-NTR) Symbol

$\frac{1}{2}$ hekat	◁ ⁴		$\frac{1}{16}$ hekat	▷ ⁴
$\frac{1}{4}$ „	○ [•]		$\frac{1}{32}$ „	↪
$\frac{1}{8}$ „	—		$\frac{1}{64}$ „	⌋

(Source: Peet (1929), p. 33)

While these accompanying symbols are often called Hieroglyphics, they are actually written in MDW-NTR (pronounced “meh-doo neh-ter”) which is the world's oldest writing system. When assembled, the measurements of the Hekat, create the sacred eye shown in Figure 51.

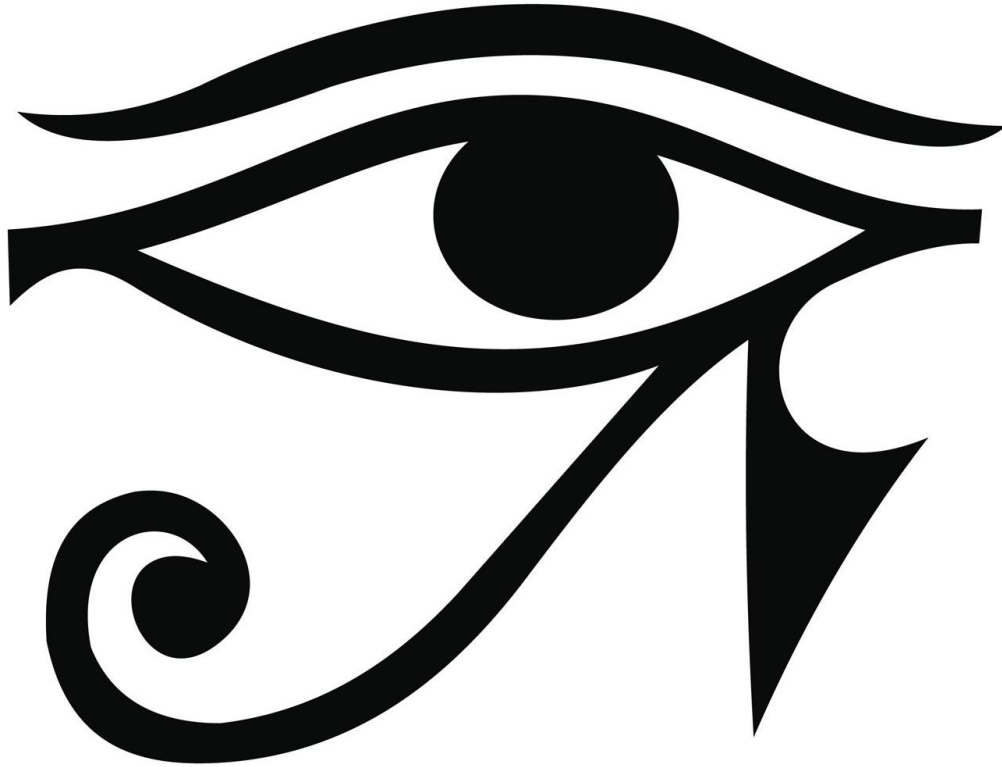
Figure 51 The Sacred Eye



(Source: Peet, 1929, p. 33)

The Sacred Eye of Figure 51 and the Eye of Wedjat bear striking similarities.

Figure 52 The Eye of Wedjat also called The Egyptian Eye or The Eye of Horus (Udjat)



(Source: Britannica Encyclopaedia (2020, February 28).

Known by many names, this ancient Egyptian symbol represents protection, health, restoration and is also called the Eye of Udjat or The Eye of Horus (Britannica, 2020). The fractions that constitute the six parts of the Eye of Horus all have powers of two in the denominator. The connection to the senses is noteworthy. Sight is represented by the iris and the fraction $\frac{1}{4}$. The brow represents thought and the fraction $\frac{1}{8}$. Hearing is associated with the outer part of the eye and represents the fraction $\frac{1}{16}$. Taste correlates with the curl beneath the eye and the fraction $\frac{1}{32}$. The teardrop represents touch and the fraction $\frac{1}{64}$ (Levinson, n.d.).

To extend Peet's (1923) analysis, Spalinger (1990) provides a detailed description of the Ahmes Papyrus. However, there is little attribution to its Egyptian origins and more emphasis on the Rhind and the Moscow Papyrus. Spalinger (1990) notes:

Although the purpose of this study is to present a careful examination of the development of the text—for example, the interrelationships among and between the various problems and their precise position within the text—one healthy by-product of this presentation may be to reawaken an interest in similar papyri, too often ignored in the bulk of Egyptological research. (p. 296)

It is not so much this ignorance of similar papyri but the method in which this research is presented that is noteworthy. In short, these master-scripted accounts (Chace et al., 1927/1929; Peet, 1929; Spalinger, 1990; Robins & Shute, 1987) provide little insight into the significance of the Ahmes Papyrus and its Egyptian origins. The importance of mathematical calculations was a factor in constructing the Great Sphinx and the Pyramids at Giza (see Figure 53) (Gillings, 1972).

Figure 53 The Great Sphinx and the Pyramid of Khafre at Giza, Egypt



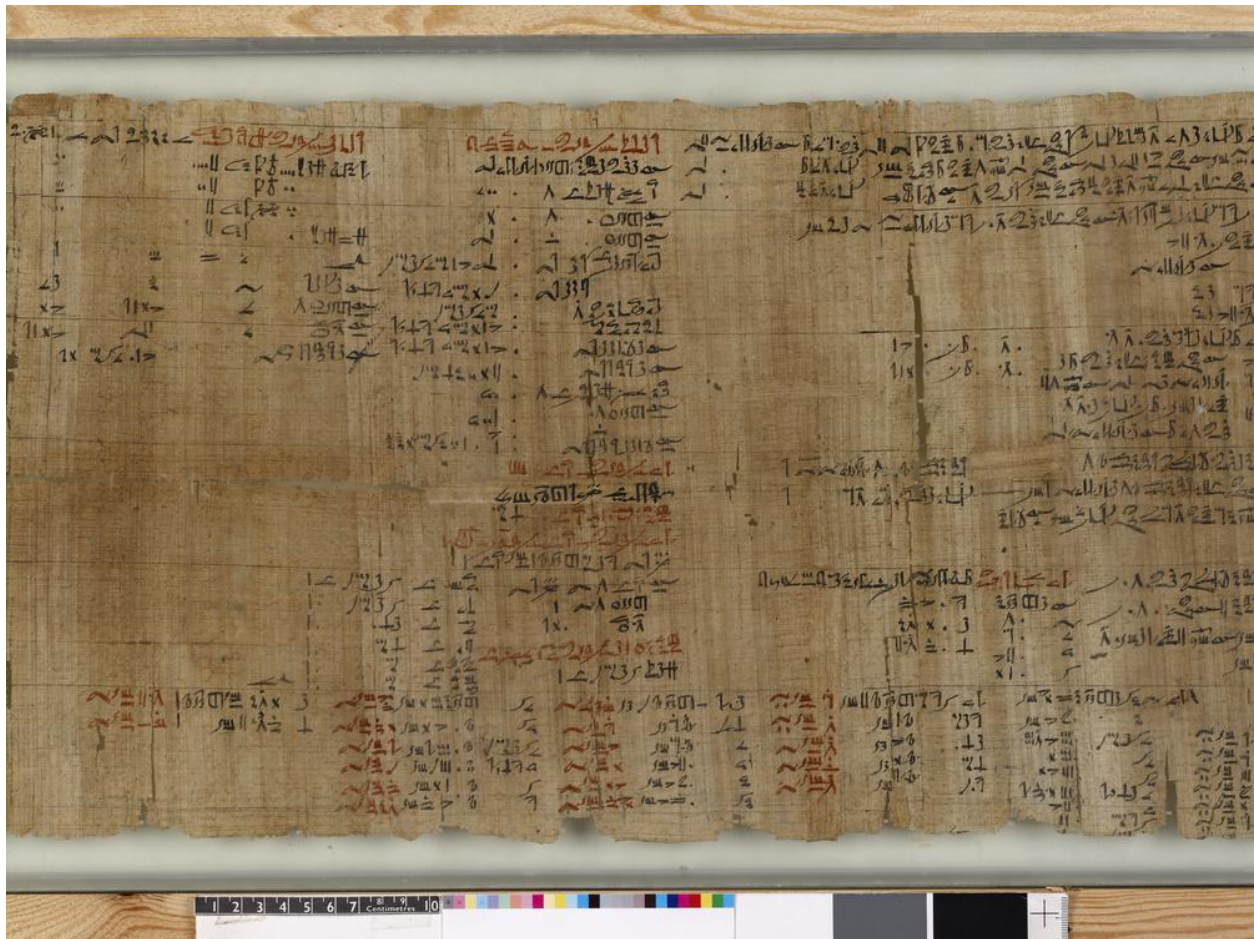
(Source: Britannica, 2020)

The mysteries of the mathematical calculations needed to construct the Great Sphinx and The Pyramid at Giza are perhaps recorded in the Ahmes Papyrus. The Ahmes Papyrus contains tables for the calculation of area, the conversion of fractions, the structure of elementary sequences, and extensive information about measurement including division (Danesi, n.d.; Peet, 1929; Spalinger, 1990). According to Gillings (1972), the Ahmes Papyrus contains the earliest known symbols for addition, subtraction, and equality.

Figures 54 and 55 illustrate the importance of these two historical documents as part of the historical record. They provide insight into the Ancient Egyptians' mathematical genius. From a CRA perspective, in a “re-membered” curriculum, the Ahmes Papyrus can take center stage as an example of African contributions to world history. Instead of beginning the story in

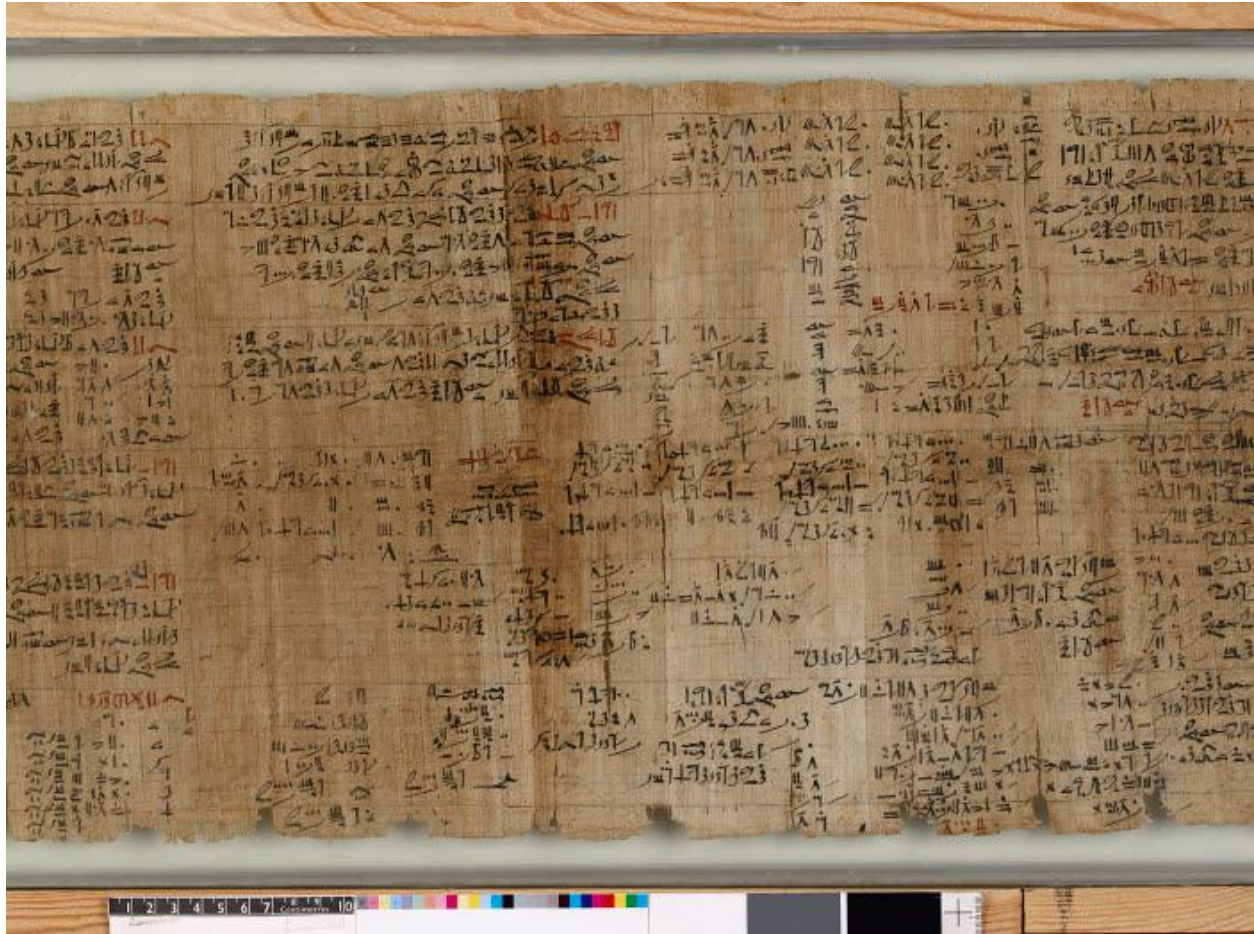
the middle, rather than at its onset, historians have relegated this important history and largely omitted it (Adichie, 2009). Spalinger (1990) traces the documentation of the Ahmes (Rhind) Papyrus to three primary sources all named *The Rhind Mathematical Papyrus*: Peet (1923), Chace et al., (1927/1929), and Robins-Shute (1987). None of these mention the true Egyptian origins of the document in detail nor do they reference Ahmes I as much more than a “copyist.”

Figure 54 Rhind (Ahmes) Mathematical Papyrus



(Source: British Museum)

Figure 55 Rhind (Ahmes) Mathematical Papyrus



(Source: British Museum)

In *The Rhind Mathematical Papyrus as a Historical Document*, Spalinger (1990) notes:

The internal history of the treatise, including the later additions, sheds a small yet significant light upon Rhind's development, and its final resting place in Thebes, miles away from its original location, provides an even more intriguing reason why I felt this analysis was necessary. Oddly enough, Rhind does not figure in the worthwhile survey of Cerny, and Caminos' important recent evaluation of reused papyri is ancillary to this study. In essence, Rhind reveals a well-worked development on the part of the copyist, whose careful spacing and beautiful hand provide us today with an excellent exemplar of

a first class hieratic document, the value of which augmented by its excellent state of preservation. Complete as well, the work has been employed as a basis of paleography, a study of Egyptian mathematics, and an analysis of Middle Kingdom papyri. In fact, although dating to the later Hyksos period, and—useful to remember—from lower Egypt, this papyrus reveals its close connection to the Middle Kingdom, as its dimensions overtly testify. But for the purposes of this study, I have deferred any detailed analysis of this aspect of the text, preferring instead to present Rhind as a composite text, and thereby viewing it from a vantage point often considered to be mundane. As a historical document, and just by itself, this mathematical work can stand on its own. Despite or owing to the complicated internal make-up, Rhind is one of the most important hieratic works of Pharaonic Egypt, and it looks back to the days of Dynasty 12 rather than prefiguring those of the next great phase of Egyptian civilization. (p. 43)

As noted here, there is no mention of Ahmes and the connection to the Papyrus. This misinformation compromises the curriculum and leaves learners with the impression that the Ahmes Papyrus did not exist prior to its renaming. Thus, per CRA, a “re-membered” account of this important mathematical document should begin with acknowledging who Ahmes is and how this contributes to world history.

Discussion

There are several educational implications of "re-membering" the Ahmes Papyrus, the oldest mathematical papyrus in the world, for STEM, Social Studies curriculum development, urban education, and culturally responsive pedagogy. The 2018 revision of the National Council for the Social Studies (NCSS) *National Curriculum Standards for Social Studies: A Framework for Teaching, Learning, and Assessment* leaves a noticeable void in the historical record which

could potentially contribute to miseducation (Akbar, 1998; NCSS, 2018; Woodson, 1903/2006). Social Studies is supposed to provide coordinated, systematic study drawing upon such disciplines as philosophy, religion, sociology, anthropology, archaeology, economics, geography, history, law, political science, psychology, as well as appropriate content from the humanities, mathematics, and natural sciences (NCSS, 2018). In the U.S., Social Studies curriculum currently does not include information about the Ahmes Papyrus. Revisions to the curriculum can address the invisibility of the Ahmes Papyrus in historical documentation and education discourse. It further suggests that more work is needed to shift from a master-scripted to a re-membered curriculum. Revising the Social Studies curriculum to include the contributions of the Ahmes manuscript has the potential to broaden multicultural education to appeal to diverse learners. Swartz (2013) notes:

Asking students to consider how people have acted on the world as individuals and members of the human collective makes the past relevant to the present and the present relevant to understanding the past. Although much has changed, not the least of which is technology, much remains the same. Using “re-membered” Social Studies texts makes it possible to link the past and present, thereby producing a unified vision of history, one that connects a shared past to a shared present. (p. 42)

In this way and from a CRA perspective, when history is “re-membered” with broader and more voiceful Social Studies knowledge, the presentation of the past is connected to our own possibilities for action in the present (Swartz, 2013). Including critical information such as the Ahmes Papyrus in the curriculum can improve student outcomes for marginalized youth especially as it pertains to participation in Science, Technology, Engineering, and Math (STEM) careers.

In the purview of CRA, a hegemonic curriculum represents harmful practice because it devalues students' identity by omitting or including tokenized representations. Educators, therefore, can counteract alienating ideology that obstructs critical heritage literacy and denies cultural citizenship (King, 2018). In the purview of urban education, when students are the beneficiaries of a curriculum that is accurate, relevant, and appropriate, then their likelihood of academic success increases. Multiple studies show that high achievement is more likely when the curriculum is inclusive. For students who have been historically marginalized, this becomes even more imperative. (Ladson-Billings, 2009) showed a strong correlation between pedagogy, content knowledge, cultural understanding, and heightened student achievement. Good teaching that is culturally responsive and whose processes are humane can yield improved student outcomes. Access to a quality education is the foundation of a democratic society and characteristic of a productive nation. Future research should investigate the missing elements of the historical record through curriculum development and the promotion of culturally responsive pedagogy within urban education.

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CHAPTER V: [Conclusion]

“RE-MEMBERING” HISTORY TO COUNTER MISEDUCATION: EXPLORATIONS OF CURRICULUM DEVELOPMENT AND CULTURALLY RESPONSIVE PEDAGOGY IN URBAN EDUCATION

My first class in Temple University’s inaugural Doctoral program in African American Studies changed my life. I sat in a glass-encased seminar room on the eighth floor of Gladfelter Hall surrounded by colleagues from far away lands—Algeria, Morocco, Nigeria, Cameroon, Ghana, Jamaica—as well as familiar places—Newark, Richmond, Trenton, Philadelphia. As a native South Carolinian, I felt like I had come the farthest for my small town roots left me feeling inadequate and underprepared for graduate school with these world travelers and amazing thinkers. Then, my entire view of the world changed. Draped in an Agbada and dripping African wisdom, Molefi Kete Asante entered the room. He greeted members of our class and immediately connected with each one of us. When he got to me, I was amazed by what he shared. He extemporaneously spoke about South Carolina’s rich African and African American heritage. He told me about the Stono Rebellion of 1739 and how South Carolina’s Black majority refused to contend with the atrocities of chattel slavery and led one of the largest insurrections in South Carolina history (Wood, 1996). As a result, laws banning teaching enslaved Africans to read and write, and laws that forbade the use of the talking drum were immediately instituted. Asante told me about Mary McLeod Bethune and her rise from Mayesville, South Carolina to the White House to the Association for the Study of Negro Life and History (now the Association for the Study of African American Life and History) and Bethune-Cookman University.

In this brief exchange, he made me feel proud of a history that I had never been taught in my schooling in the South. I was born and raised in a small town just 30 minutes away from the

site of the Stono Rebellion, yet my history teachers never included it in their lesson plans. I had heard of Mary McLeod Bethune before but had never been to Mayesville just 90 miles north of my hometown. On October 3, 1904, with bravery, fortitude, faith in God, and \$1.50, she established the Daytona Literary and Industrial School for the Training of Negro Girls which is now Bethune-Cookman University (see Figure 56). Driven by the goal of full equality for Black people, she was actively involved in the National Association of Colored Women's Clubs, the National Council of Negro Women, the Mary McLeod Bethune Foundation, and numerous other efforts.

Figure 56 Mary McLeod Bethune and Students of Daytona Literary and Industrial School for the Training of Negro Girls



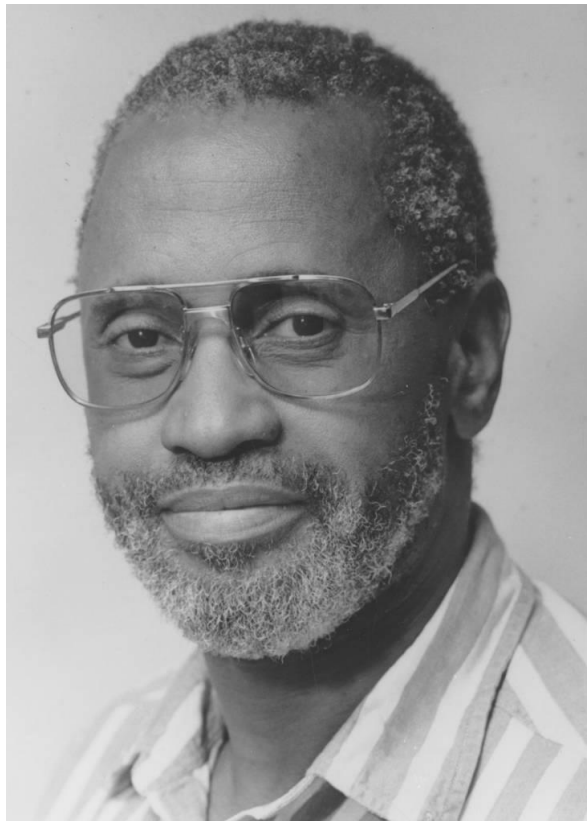
(Source: Bethune-Cookman)

Mary McLeod Bethune's Last Will and Testament (see Appendix A) inspired me to want to do more to improve the conditions that still oppress Black people in rural South Carolina communities (Bethune-Cookman, n.d.). Inspired by McLeod Bethune who said "The whole

world opened to me when I learned to read,” I voraciously read everything I could about African American history, and my world began to change.

On that day, as I listened to Asante speak of his humble beginnings in Valdosta, Georgia to becoming a national and international scholar who founded the first doctoral program in African American Studies at Temple University, I began to think about how and why I had come to be at Temple at that time. I was captivated by his commitment to continuing the work of Carter G. Woodson and W. E. B. Du Bois in championing and advancing the Afrocentric idea as a theory of knowledge. Asante not only introduced me to a history that had been hidden from me in the textbooks and curricular materials, but he planted the seed that led me to this dissertation: “Knowledge is power.”

Figure 57 C. Tsehloane Keto Temple University Professor of African American Studies



(Source: Temple University History in Photographs)

Similarly, C. Tsehloane Keto, another great thinker and professor at Temple University, led me to this work (see Figure 57). A reserved and regal man, Dr. Keto's lectures always resonated with me. He often asked, "What does it mean to be civilized?" He taught about how African civilizations are often portrayed as barbaric and uncivilized. However, human civilization begins in Africa. After undoing this miseducation regarding the influence of Africa in world history, Keto awakened in me a desire to learn more and to take an African-centered perspective of history (Keto, 1989, 1999). He insisted that as graduate students in the first Ph. D. program in African American Studies, that we cease from being mere partakers of knowledge to becoming creators of knowledge which changed my entire worldview. Temple University professors Sonja Peterson-Lewis, Daudi Ajani ya Azibo, Kariamuwelsh-Asante, and Abu Abarry helped me to make the shift from being a latent learner to becoming an active creator of knowledge through engaged research, critical thinking, and scholarship. Asante invited great thinkers such as John Henrik Clarke and Marimba Ani to have intimate conversations with us about the world and the work ahead. I benefited from lectures by John Henrik Clarke, Sonia Sanchez, Bobby Seale, Avery Brooks, Amiri Baraka, Leonard Jeffries, James Stewart, and countless others who inspired a spirit of resilience and tenacity and issued a charge to us to be our best selves and work to transform our communities as social justice change agents.

In effect, the Temple University Department of African American Studies (now the Department of Africology and African American Studies) shaped my commitment to this work *"Re-membering" History to Counter Miseducation: Explorations of Curriculum Development and Culturally Responsive Pedagogy in Urban Education*. My goal is to educate others about the common curricular omissions that leave students like me wondering "how come we never learned about this stuff in school?" Also, I understand that just like these great teachers set me on

this path, I have an obligation to provide tools and resources to train other great teachers to inspire future generations.

At the University of North Carolina at Charlotte (UNCC), two people are instructive in this work. Bertha Maxwell-Roddey, a native of Seneca, South Carolina, was the first chair of the UNCC Black Studies Program and co-founder of the Charlotte Afro-American Cultural Center (now the Harvey Gantt Center). In 1975, she also established the National Council for Black Studies, an organization committed to academic excellence and social responsibility (Ramsey, 2012). Her activism and scholarship are well regarded in the Africana Studies Department which she started. Also, Greg Wiggan, my mentor and professor, further encouraged me to think critically about the world around me and to seek right knowledge. Beginning with a timeline of world history so the learner can see their place in human development, his classes focus on critical thinking and global connections (Wiggan, 2011). Transformative education for human freedom can change society (Watson-Vandiver & Wiggan, 2021).

Thus, this dissertation uncovers the truth about *The Teachings of PtahHotep* the oldest book in the world, the Olmec, the oldest civilization in the Americas, and the Ahmes Papyrus, the oldest mathematical document in the world. These and other truths that are omitted from the curriculum can lead to indoctrination and the influence of European thinking under the guise of education, as well as the deliberate misrepresentation of academic programming that compromises the well-being of learners (Ighodaro & Wiggan, 2011; Woodson, 1933/2006). In this way, more research is needed to address this critical issue in urban education.

Collectively, this multiple article dissertation, *“Re-membering” History to Counter Miseducation: Explorations of Curriculum Development and Culturally Responsive Pedagogy in Urban Education* explored three curricular omissions, culturally responsive pedagogy, and the

effects on the outcomes of historically marginalized youth in urban education settings. Culturally responsive pedagogy combined with a curriculum that is accurate, relevant, and appropriate and educational processes that are humane can yield improved student outcomes. The promotion of a hidden curriculum (explicit messages used to convey appropriate values, beliefs, and behaviors to children) is a grave concern in urban education. Excluding the contributions of certain groups while advancing others is a pervasive problem in U.S. schools. It fuels hegemony (meaning claiming superiority over others) and leads to the social stratification of society. Teaching right knowledge—a curriculum that is African-centered and that starts at the beginning of the story—helps students discover the truth for themselves by tapping into the natural genius within.

Effective pedagogy can transform schools into liberating spaces (Adichie, 2009; deMarrais & LeCompte; Freire, 1970; Gay, 2018; Ladson-Billings, 2014; Ladson-Billings & Tate, 1995, 2009). An asset-based approach to teaching ensures deeper learning because when students see themselves (and their culture) reflected and valued in the curriculum, the likelihood of academic excellence increases (Gay, 2018; Ladson-Billings, 2009; Paris & Alim, 2017). Culturally responsive practitioners examine how and what they are teaching to build relationships and establish a classroom climate that promotes student self-awareness and improved learning outcomes. Using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students makes learning encounters more relevant to and effective for them (Gay, 2018). Culturally relevant pedagogy is based on academic success, cultural competence, and critical consciousness (Ladson-Billings, 1995). Fostering a socially interactive classroom environment that supports the individual in the group context encourages academic and cultural excellence. It honors the students' sense of humanity and dignity such that their personhood, self-concept, and self-worth are nurtured in an academic

community. There is a strong correlation between pedagogy, content knowledge, cultural understanding, and heightened student achievement (Gay, 2018; Ladson-Billings, 2009; Watson-Vandiver & Wiggan, 2018). Furthermore, Hilliard (1995) identified teaching as a sacred act that requires tapping into the spiritual realm in order to focus on making the community better through the positive teaching of children.

Discussion

Excellence in education is based on a curriculum that is true, relevant, and appropriate, and whose educational processes are humane and democratic (Hilliard & Sizemore, 1984; King, 2018). A pervasive problem in today's schools is a curriculum that perpetuates cultural hegemony, lacks multiple perspectives, and has been minimized to scripts to accommodate education policy (Akua, 202; Byford & Russell, 2007; Ighodaro & Wiggan, 2011; Ladson-Billings, 2003; Moore & Lewis, 2012; Watson-Vandiver & Wiggan, 2020; Wiggan, 2011). According to Swartz (2012):

Countering the grand narratives that support master scripts can be accomplished by identifying sets of knowledge based on scholarship that locates historically marginalized peoples as subjects and historical agents who speak for and name themselves. (p. 34)

In this way, “re-membering” history by producing and studying democratized knowledge can counter master narratives. While considerable research confirms the origins of civilization and the primacy of Africa as the birthplace of humanity, more studies are needed to correctly position this in the context of urban education (Akbar, 1998; Asante, 1990; Clarke, 1977; Diop, 1974; Greppo, 1830; Herodotus, 440 B.C.E., Hilliard, 1989; Hilliard et al., 1997; King & Swartz, 2014; Myer, 1900). Producing and studying democratized knowledge is one way to counter master narratives found in the curriculum. Democratized knowledge is ‘re-membered’ or reconnected

through the Afrocentric culturally informed praxis of historical recovery (King & Swartz, 2014, 2015). Thus, more research is needed to address what curriculum development can do to improve educational outcomes for marginalized youth in urban education settings.

The purpose of this study has been to explore the gap in the literature regarding the hidden curriculum and its effects on K-12 urban education students. Applying critical race Afrocentricity (CRA), a critical race theory and Afrocentricity framework, this research situates three case studies in the context of urban education to determine how culturally responsive pedagogy and curriculum development can improve student outcomes while exploring the educational implications for teacher practitioners, scholars, and parents in U.S. schools. Using case study methodology, content analysis, and historical detection, this qualitative three article dissertation explores curriculum development and culturally responsive pedagogy to determine how three curricular omissions can expand multicultural education and improve student outcomes.

Findings reveal that when students are exposed to a curriculum that is historically accurate, and inclusive, and when they are the beneficiaries of culturally responsive pedagogy, then the likelihood of academic success increases. Culturally responsive pedagogy combined with a curriculum that is accurate, relevant, and appropriate and whose educational processes are humane can yield improved student outcomes. The overarching research question was: *How can these three curricular omissions—The Teachings of PtahHotep, (the oldest book in the world), the Olmec (the oldest civilization in America), and the Ahmes Papyrus (the oldest mathematical document)—expand multicultural education to improve student outcomes?* Table 6 outlines the three articles and the corresponding research questions.

Table 6 Dissertation Articles and Research Questions

Article Title	Research Question
Article 1: <i>The Teachings of PtahHotep</i> , the Oldest Book in the World: Implications for the Revised Social Studies Standards, Urban Education, Curriculum Development, and Culturally Responsive Pedagogy	RQ: <i>What are the educational implications of “re-membering” The Teachings of PtahHotep, the oldest book in the world, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?</i>
Article 2: “Re-membering” the Olmec: Educational Implications of the Oldest Civilization in America for Curriculum Development and Culturally Responsive Teaching in Urban Education	RQ: <i>What are the educational implications of “re-membering” the Olmec, the oldest civilization in America, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?</i>
Article 3: It’s All in the Numbers: “Re-membering” the Ahmes Manuscript and Implications for Culturally Responsive Pedagogy, and Curriculum Development in Urban Education	RQ: <i>What are the educational implications of “re-membering” the Ahmes Papyrus, the oldest mathematical document in the world, for STEM and Social Studies curriculum development, urban education, and culturally responsive pedagogy?</i>

The Teachings of PtahHotep, the Oldest Book in the World: Implications for the Revised Social Studies Standards, Urban Education, Curriculum Development, and Culturally Responsive Pedagogy seeks to answer the question: *What are the educational implications of “re-membering” The Teachings of PtahHotep, the oldest book in the world, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?* Several studies have addressed applying the College, Career, and Civic Life (C3) Framework to Social Studies lessons. However, no previous investigation has utilized it in the context of the oldest book in the world, *The Teachings of PtahHotep*. Using critical race theory (CRT) and primary source documents, this case study explores the implications of *The Teachings of PtahHotep*, and

culturally responsive pedagogy, and lesson planning for the revised Social Studies standards. By focusing on three themes of the *National Curriculum Standards for Social Studies*, 1) culture, 2) global connections, and 3) time, continuity, and change, the paper specifically connects the C3 Framework with *The Teachings of PtahHotep*. This research expands Social Studies curriculum development and provides tools to enhance culturally responsive pedagogical practices for Social Studies teachers and diverse learners. Ultimately, the article brings the oldest book on the human record to the center of Social Studies curriculum development and education discourse. This study found that important multicultural content and helpful strategies for teachers and curriculum developers can yield improved student outcomes.

Similarly, “Re-membering” the Olmec: Educational Implications of the Oldest Civilization in America for Curriculum Development and Culturally Responsive Teaching in Urban Education addresses the question: *What are the educational implications of “re-membering” the Olmec, the oldest civilization in America, for Social Studies curriculum development, urban education, and culturally responsive pedagogy?* Providing a counter-narrative to the master script which positions Christopher Columbus as “discoverer” of the New World, this case study “re-members” the pre-Columbus presence of the Olmec, the oldest civilization in America. It explores the educational implications of “re-membering” the Olmec for urban education and Social Studies curriculum development. Olmec contributions to Mesoamerican history can expand the National Council for the Social Studies curriculum standards. The findings show the Olmec pioneered the first city in the Americas, La Venta, Mexico, also called Olmec City. As such, they are crucial to the history of the Americas and multicultural curriculum development.

Finally, It’s All in the Numbers: “Re-membering” the Ahmes Manuscript and

Implications for Culturally Responsive Pedagogy, and Curriculum Development in Urban Education addresses the question: *What are the educational implications of “re-membering” the Ahmes Papyrus, the oldest mathematical document in the world, for STEM and Social Studies curriculum development, urban education, and culturally responsive pedagogy?* Egypt’s primacy in the development of world knowledge is well documented. However, the unique history of the Ahmes Papyrus, the oldest in the world is misrepresented and omitted from Social Studies curriculum (Akbar, 1998; Clarke, 1977; Diop, 1974; Hilliard et al., 1987). Often erroneously called the Rhind Manuscript due to its purchase and subsequent renaming, the Ahmes Papyrus dated circa 1575 B.C.E., provides a foundation for the development of mathematics including division (Chace, 1979; Newman, 1952; Sedgwick & Tyler, 1917). From a critical race theory (CRT) and Afrocentric perspective, this paper explores the educational implications of the Ahmes Papyrus and provides lesson plans to facilitate its inclusion in the curriculum to promote culturally responsive pedagogy. Findings show that leaving this critical information out of the curriculum creates a noticeable void in the historical record. Ultimately, this paper explores multicultural content and curriculum development which has implications for teacher practitioners and scholars in U.S. schools.

Altogether, these case studies have the potential to expand curriculum development, culturally responsive pedagogy, and student outcomes in urban education. Omitting critical information from the curriculum creates a noticeable void in the historical record and perpetuates cultural hegemony. When given a fair opportunity at life, free of racist education and racist school curriculum, and in a high quality instructional environment, historically marginalized students have high achievement levels despite being poor. In sum, this research expands multicultural education discourse. Curriculum development and culturally responsive pedagogy

have the potential to improve student outcomes and teacher preparation. These cases inform current and future education reform and policy efforts, and they can be applied to urban education, teacher preparation, and student advancement.

Applications

Anderson's (1988) *The Education of Blacks in the South: 1860-1935* shows how from its beginnings, the American educational system was not designed to educate all children to their fullest potential. Since *Brown v. Board of Education* (1954) legally outlawed *de jure* segregation, the nation has been challenged with providing equal access to educational opportunities for African Americans in particular. Still today, for students of African descent in U.S. schools, access to an African-centered curriculum and culturally responsive pedagogical practices presents an ongoing challenge (Gay, 2018; Ladson-Billings, 1995; Paris & Alim, 2017; Watson-Vandiver & Wiggan, 2020). The U.S. educational system is challenged by inequities in quality schools and disparities in the treatment of students, and many teachers are entering the field underprepared to teach the nation's diverse learners (Acosta et al., 2018; Asante, 2017; Darling-Hammond, 2007; Darling-Hammond et al., 2017). Further developing the curriculum and transforming teaching practices can promote high achievement among Black students. According to the Nation's Report Card, 36% of fourth grade students are reading at or above proficiency as compared to 34% of eighth grade students (NAEP, 2018). In mathematics, the proficiency rates are 40% and 33% respectively for fourth and eighth grade (NAEP, 2018). Table 7 illustrates these trends.

Table 7 2017 National Student Achievement by Public School Type: Percent at or above proficiency

	City (Urban)	Suburban	Town	Rural
4 th grade reading	32%	42%	31%	35%
8 th grade reading	32%	42%	30%	34%
4 th grade mathematics	35%	45%	36%	40%
8 th grade mathematics	31%	39%	29%	33%

(Source: National Assessment of Education Progress 2018a, 2018b)

Racially stigmatizing contexts and instructional practices within schools result in general underperformance (Archer-Banks & Behar-Horenstein, 2012). Systems in place in American schools are modeled after the larger society and thereby complicated by biases, prejudices, and socioeconomic inequities that are woven into the fabric of American society (Artiles et al., 2016). School suspensions and expulsions plagued by discipline disproportionality are strong predictors of future incarceration (Meiners & Winn, 2010; OCR, n. d.). Additionally, prisons use third grade performance on standardized reading tests as predictors of the prison population (Davis, 2016). Minoritized students are “steered into detention centers, jails, and prisons from the hallways of school buildings” (Love, 2014, p. 12).

In light of these issues, culturally responsive pedagogy combined with a curriculum that is accurate, relevant, and appropriate has the potential to improve student outcomes. To that end, in-service and pre-service teachers can immediately implement the multicultural curriculum

presented herein which includes culturally responsive lesson plans.

For scholars, this research has the potential to broaden the knowledge base and provide insights into how cultures have contributed to civilizations over time. Hegemonic curriculum content represents harmful practice for students because it devalues their identity by omitting or including token or distorted representations of themselves, their communities, and their ancestors in the curriculum. When they cannot relate to the curriculum, students lose interest in school, become disengaged, and even worse, they begin to believe the master narrative (Woodson, 1933). Woodson's (1933) *The Mis-education of the Negro* warned about indoctrination and the influence of European thinking on Black Americans under the guise of education. Educators, therefore, have a moral obligation to counteract alienating ideological knowledge that obstructs the right to be literate in one's heritage and denies people the rights of cultural citizenship (King, 2018). Active participation in the curriculum development process to change national curriculum standards can improve educational outcomes for all learners.

High-quality education for minoritized students and their peers is premised on a human-centric, African-centered curriculum. It has the potential to counter-hegemonic ideological domination in U.S. schools. Thus, expanding the curriculum to include the contributions of diverse groups such as those addressed in this study has the potential to increase student readiness for careers such as STEM fields.

Directions for Future Research

Over a century ago, W. E. B. Du Bois in *Souls of Black Folk* (1903) cautioned that "We have no right to sit silently by while the inevitable seeds are sown for a harvest of disaster to our children Black and white" (Du Bois, 1903, p. 28). While this dissertation and its explorations of curriculum development and culturally responsive pedagogy are not exhaustive, it advocates for

an expansion of tools to make schools more humane and democratic for all learners and the curriculum more inclusive. King and Chandler (2016) suggest that Social Studies can promote anti-racist frameworks that reject institutional and structural aspects of race and racism. Future research should address revisions to the Social Studies standards that incorporate the contributions of diverse groups.

As mentioned in the introduction, recent litigation supports this effort to infuse the contributions of Black/Africans into the Social Studies curriculum. In 2002, with the passage of the Amistad Bill, New Jersey became one of the first states in the U.S. to make Black history a part of the core curriculum. In 2005, Philadelphia mandated that a Black history course be part of the graduation requirement. In April 2020, the Texas State Board of Education approved the creation of a statewide African American Studies course. As shown in Table 8, Arkansas, Florida, Illinois, Mississippi, New Jersey, New York, and Rhode Island all have Black history mandates. Illinois requires public colleges and universities to offer Black history courses. These trends represent the importance of the inclusion of Black history in the general curriculum.

Table 8 Black History Mandates and Oversight Committees

States with Black History Mandates	Oversight Committee	State Curriculum/Resource Guide Website
Arkansas	Black History Commission of Arkansas	www.ark-ives.com/about-us/bhca.aspx
Florida	African American History Task Force	http://afroamfl.org/
Illinois	Amistad Commission (2005)	www.dusablemuseum.org/education/lesson-plans
Mississippi	Mississippi Civil Rights Education Commission	http://winterinstitute.org/academic-service/mississippi-civil-rights-education-commission/
New Jersey	Amistad Commission	www.njamistadcurriculum.net/
New York	Amistad Commission	www.dos.ny.gov/amistad/resources.html
Rhode Island	1696 Historical Commission	http://sos.ri.gov/boards/?page=board_detail&board_id=6311

(Source: King, 2017)

LaGarrett King (2017), director of the University of Missouri's Carter Center for K-12 Black History Education, has created a Developing Black Historical Consciousness Curriculum based on five principles 1) power and oppression, 2) agency and perseverance, 3) Africa and the African Diaspora, 4) Black love and joy, 5) modern connections and intersectional history. Kentucky is implementing the Developing Black Historical Consciousness Curriculum in its K-12 schools.

To facilitate the implementation of these mandates, additional research is needed on training teachers to apply multicultural curriculum in U.S. schools so that all students have access (Wixom, 2015). Future research should address teacher preparation programs and their efforts to adequately prepare teacher candidates for careers that reflect the vastness of curricular knowledge and recognizes the diversity of student populations. Studying models of proven success and showcasing what they are doing can enhance student success. Purposeful planning that addresses multiple and intersecting student identities and that counters hegemonic teaching must be incorporated in teacher preparation programs to address the needs of diverse student populations (Boutte et al., 2021). In this way, Asante (2017) argues for a revolutionary pedagogy which is:

...a philosophy of education that seeks to overturn ordinary thinking, methods, and practices of creating and delivering knowledge to children by employing Africological, Kemetological, and rhetorical techniques to reset the instructional focus for children. (p. 17)

Using critical theory as a base, it advocates teaching as a political act to change the attitudes of students and encourage emancipation from oppression through critical consciousness. The learner effects change through social critique and political actions. While CRP is important,

additional research can potentially uncover other curricular omissions to expand multicultural education. It should highlight the need for curriculum development and the production of democratized knowledge that empowers students.

PtahHotep, the author of the oldest book in the world, reminds us that a leader should perform those things that posterity will remember (PtahHotep et al., 1987). In the quest for equitable practices for African American students and all marginalized groups, curriculum reform is a major prescription for bringing about excellence in education. Accurate historical knowledge is essential for expanding school-based instruction to hold school systems accountable to all students. Critical race Afrocentric theory and the principles of culturally responsive pedagogy underscore this process. More than just good teaching is required to help marginalized students achieve academic success—curriculum reform that addresses the way missing narratives promote internalized domination is a pathway for improving student outcomes in urban education.

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Appendix A

Mary McLeod Bethune's Last Will and Testament

Sometimes as I sit communing in my study I feel that death is not far off. I am aware that it will overtake me before the greatest of my dreams – full equality for the Negro in our time – is realized. Yet, I face that reality without fear or regrets. I am resigned to death as all humans must be at the proper time. Death neither alarms nor frightens one who has had a long career of fruitful toil. The knowledge that my work has been helpful to many fills me with joy and great satisfaction.

Since my retirement from an active role in educational work and from the affairs of the National Council of Negro Women, I have been living quietly and working at my desk at my home here in Florida. The years have directed a change of pace for me. I am now 78 years old and my activities are no longer so strenuous as they once were. I feel that I must conserve my strength to finish the work at hand.

Already I have begun working on my autobiography which will record my life-journey in detail, together with the innumerable side trips which have carried me abroad, into every corner of our country, into homes both lowly and luxurious, and even into the White House to confer with Presidents. I have also deeded my home and its contents to the Mary McLeod Bethune Foundation, organized in March, 1953, for research, interracial activity and the sponsorship of wider educational opportunities.

Sometimes I ask myself if I have any other legacy to leave. Truly, my worldly possessions are few. Yet, my experiences have been rich. From them, I have distilled principles and policies in which I believe firmly, for they represent the meaning of my life's work. They are the products of much sweat and sorrow.

Perhaps in them there is something of value. So, as my life draws to a close, I will pass them on to Negroes everywhere in the hope that an old woman's philosophy may give them inspiration. Here, then is my legacy.

I LEAVE YOU LOVE. Love builds. It is positive and helpful. It is more beneficial than hate. Injuries quickly forgotten quickly pass away. Personally and racially, our enemies must be forgiven. Our aim must be to create a world of fellowship and justice where no man's skin, color or religion, is held against him. "Love thy neighbor" is a precept which could transform the world if it were universally practiced. It connotes brotherhood and, to me, brotherhood of man is the noblest concept in all human relations. Loving your neighbor means being interracial, interreligious and international.

I LEAVE YOU HOPE. The Negro's growth will be great in the years to come. Yesterday, our ancestors endured the degradation of slavery, yet they retained their dignity. Today, we direct our economic and political strength toward winning a more abundant and secure life. Tomorrow, a new Negro, unhindered by race taboos and shackles, will benefit from more than 330 years of ceaseless striving and struggle. Theirs will be a better world. This I believe with all my heart.

I LEAVE YOU THE CHALLENGE OF DEVELOPING CONFIDENCE IN ONE

ANOTHER. As long as Negroes are hemmed into racial blocks by prejudice and pressure, it will be necessary for them to band together for economic betterment. Negro banks, insurance companies and other businesses are examples of successful, racial economic enterprises. These institutions were made possible by vision and mutual aid. Confidence was vital in getting them started and keeping them going. Negroes have got to demonstrate still more confidence in each other in business. This kind of confidence will aid the economic rise of the race by bringing together the pennies and dollars of our people and ploughing them into useful channels. Economic separatism cannot be tolerated in this enlightened age, and it is not practicable. We must spread out as far and as fast as we can, but we must also help each other as we go.

I LEAVE YOU A THIRST FOR EDUCATION. Knowledge is the prime need of the hour.

More and more, Negroes are taking full advantage of hard-won opportunities for learning, and the educational level of the Negro population is at its highest point in history. We are making greater use of the privileges inherent in living in a democracy. If we continue in this trend, we will be able to rear increasing numbers of strong, purposeful men and women, equipped with vision, mental clarity, health and education.

I LEAVE YOU RESPECT FOR THE USES OF POWER. We live in a world which respects power above all things. Power, intelligently directed, can lead to more freedom. Unwisely directed, it can be a dreadful, destructive force. During my lifetime I have seen the power of the

Negro grow enormously. It has always been my first concern that this power should be placed on the side of human justice.

Now that the barriers are crumbling everywhere, the Negro in America must be ever vigilant lest his forces be marshalled behind wrong causes and undemocratic movements. He must not lend his support to any group that seeks to subvert democracy. That is why we must select leaders who are wise, courageous, and of great moral stature and ability. We have great leaders among us today: Ralph Bunche, Channing Tobias, Mordecai Johnson, Walter White, and Mary Church Terrell. [The latter now deceased]. We have had other great men and women in the past: Frederick Douglass, Booker T. Washington, Harriet Tubman, and Sojourner Truth. We must produce more qualified people like them, who will work not for themselves, but for others.

I LEAVE YOU FAITH. Faith is the first factor in a life devoted to service. Without faith, nothing is possible. With it, nothing is impossible. Faith in God is the greatest power, but great, too, is faith in oneself. In 50 years the faith of the American Negro in himself has grown immensely and is still increasing. The measure of our progress as a race is in precise relation to the depth of the faith in our people held by our leaders. Frederick Douglass, genius though he was, was spurred by a deep conviction that his people would heed his counsel and follow him to freedom. Our greatest Negro figures have been imbued with faith. Our forefathers struggled for liberty in conditions far more onerous than those we now face, but they never lost the faith. Their perseverance paid rich dividends. We must never forget their sufferings and their sacrifices, for they were the foundations of the progress of our people.

I LEAVE YOU RACIAL DIGNITY. I want Negroes to maintain their human dignity at all costs. We, as Negroes, must recognize that we are the custodians as well as the heirs of a great civilization. We have given something to the world as a race and for this we are proud and fully conscious of our place in the total picture of mankind's development. We must learn also to share and mix with all men. We must make an effort to be less race conscious and more conscious of individual and human values. I have never been sensitive about my complexion. My color has never destroyed my self-respect nor has it ever caused me to conduct myself in such a manner as to merit the disrespect of any person. I have not let my color handicap me. Despite many crushing burdens and handicaps, I have risen from the cotton fields of South Carolina to found a college, administer it during its years of growth, become a public servant in the government of our country and a leader of women. I would not exchange my color for all the wealth in the world, for had I been born white I might not have been able to do all that I have done or yet hope to do.

I LEAVE YOU A DESIRE TO LIVE HARMONIOUSLY WITH YOUR FELLOW MEN.

The problem of color is worldwide. It is found in Africa and Asia, Europe and South America. I appeal to American Negroes—North, South, East and West—to recognize their common problems and unite to solve them.

I pray that we will learn to live harmoniously with the white race. So often, our difficulties have made us hypersensitive and truculent. I want to see my people conduct themselves naturally in all relationships—fully conscious of their manly responsibilities and deeply aware of their heritage. I want them to learn to understand whites and influence them for good, for it is

advisable and sensible for us to do so. We are a minority of 15 million living side by side with a white majority. We must learn to deal with these people positively and on an individual basis.

I LEAVE YOU FINALLY A RESPONSIBILITY TO OUR YOUNG PEOPLE. The world around us really belongs to youth for youth will take over its future management. Our children must never lose their zeal for building a better world. They must not be discouraged from aspiring toward greatness, for they are to be the leaders of tomorrow. Nor must they forget that the masses of our people are still underprivileged, ill-housed, impoverished and victimized by discrimination. We have a powerful potential in our youth, and we must have the courage to change old ideas and practices so that we may direct their power toward good ends.

Faith, courage, brotherhood, dignity, ambition, responsibility—these are needed today as never before. We must cultivate them and use them as tools for our task of completing the establishment of equality for the Negro. We must sharpen these tools in the struggle that faces us and find new ways of using them. The Freedom Gates are half-ajar. We must pry them fully open.

If I have a legacy to leave my people, it is my philosophy of living and serving. As I face tomorrow, I am content, for I think I have spent my life well. I pray now that my philosophy may be helpful to those who share my vision of a world of Peace, Progress, Brotherhood, and Love (Bethune-Cookman, n.d.).