America's black colleges: survival or demise: do they still have a place in our present society?

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AMERICA'S BLACK COLLEGES--SURVIVAL OR DEMISE:
DO THEY STILL HAVE A PLACE IN
OUR PRESENT SOCIETY?

A Dissertation Presented
By
Douglas Decator McAdoo

Submitted to the Graduate School of the
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AMERICA'S BLACK COLLEGES - SURVIVAL OR DEMISE:
DO THEY STILL HAVE A PLACE IN OUR PRESENT SOCIETY?

A DISSERTATION

BY

Douglas Decator McAdoo

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DEDICATION

To Rena, Treva, Duke, Jessica and Darryl for the understanding shown during the absence of a husband and father, and Mamma Jessie, always a big source of my inspiration.
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I sincerely offer my appreciation to the members of my doctoral committee, Drs. Cleo C. Abraham, William A. Darity, and William H. Greene for their guidance, support and friendship in the preparation of this undertaking.

To Phyllis, Ruth, and Helen, I can never forget the little things you did to make a difficult task more tolerable.

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AMERICA'S BLACK COLLEGES--SURVIVAL OR DEMISE:

DO THEY STILL HAVE A PLACE IN
OUR PRESENT SOCIETY?

(December 1974)

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ABSTRACT

America's historically black colleges were founded as a result of and as an outgrowth of segregation and discrimination policies following the abolition of slavery.

Having been brought to America against his will, and having served an economy for almost two-hundred-fifty years without compensation, the ex-slave faced the prospects of a "life of freedom" without the necessary capital or necessary skills for more than a meager and precarious existence.

Northerners who came South to assist the newly freed men to prepare for a new life set up "nondescript schools" to provide the rudiments of education: reading, writing and deciphering numbers. Southern whites, bitter over the outcome of the war, were not going to take over this vital function of educating the ex-slaves after the Northerner's departure. If they were going
to have some type of education, they would have to provide it for themselves.

Thus, colleges for blacks, in reality little more than elementary and secondary schools, began to spring up all over the South in 1867.

As a result of a series of court cases involving desegregation of both elementary and secondary schools and colleges, things have changed in the way white Americans have come to view black institutions. This new view began in 1954 when the separate-but-equal doctrine was overturned. But it was not intensified until the middle 1960's when it was estimated that over three million non-whites had migrated from the Southern states during the previous two decades.

Among the migrants, of course, were prospective students who would have attended all-black colleges had they remained in the South.

This gave rise to the thinking of many liberals that existing predominately white colleges could and would absorb black students to a degree that only a relatively few predominately black colleges should survive.

This thinking surfaced in a study undertaken by Christopher Jencks and David Riesman in 1967, and has been echoed by other writers, white and black, in a number of other studies since.

The reality of the situation is that neither the white college nor the black student was ready for each other when the heavy black influx arrived after the assassination of Martin Luther King in 1968. Building take-overs and demands for separate curricular, cultural centers, and dormitories
ensued. There has only been an uneasy peace since, as more and more demands have been made by black students. Many of these demands: more black students proportionately to the population in general, more black faculty and administrators, and more remedial and compensatory help for past deficient schooling, has not been looked upon favorably by current administrators of predominately white colleges. One result has been a decrease in black enrollment in these colleges, and a new concerted effort on the part of many blacks to find the necessary resources to ensure the continuation of predominately black colleges.

This study, which also involved the presidents and presidents of the student government associations of black colleges, was meant to measure their attitudes about their colleges against those of their critics.

All who participated expressed a feeling that their colleges had been misrepresented in other studies and disavowed any efforts that might be made toward leading to their demise. A comparison of responses to a questionnaire by the presidents of the colleges and student bodies were analyzed. The questionnaire was a survey instrument of statements usually used by their critics. They saw themselves in the same light as any other person in a predominately white college situation might view himself. The one exception was in the area of finance. All agreed that substantial help was desired and needed by black colleges.
CHAPTER I
BLACK EDUCATION AND RACISM

INTRODUCTION

A very lucrative field for psychologists and sociologists in the decade since the Supreme Court's landmark school desegregation case has been social research aimed at America's large and visible black population.

Prior to 1954, there was little positive interest in the welfare of blacks. They were almost thoroughly segregated throughout the country, either by law or by custom. They were not permitted into the community of the dominant population. These social forces led to the establishment of separate institutions of their own by the black population.

Since the black man was brought from Africa, he came from a culture different from the one in which he found himself after his emancipation. This necessitated his imitation of what he found of his white oppressors. This was true of the church, the masonic orders, or the schools.

Yet if one were to base his knowledge of the black man and his condition and standing in American society on what he has read, it would be easy for him to conclude that the black man's condition is of his own making and choosing, even though general objective evidence points to the contrary.
Whether overtly or covertly, most studies attempt to portray the black man as being inferior to other races, particularly his white counterpart in this country. The deprivation under which he has labored through more than 350 years of both human bondage and racial isolation is seldom noted, nor sufficiently explained.

Few studies, most of which have been undertaken by whites, have discussed the ordeal of what it is like for a black child to have his parents inhibit his growth by instilling in him the need for his physical protection, for example, not to compete with or alienate whites, an ordeal that damages him psychologically.

Daily the newspapers report nationwide resistance of school districts to bussing school children to achieve racial balance of integration in the public schools. This opposition is from black parents as well as white. Yet black parents supported the Brown desegregation decision almost 100 per cent in 1954.

Carter G. Woodson, noted black historian, and founder of what is known as "Black History Week," noted as far back as 1933:

> What different method of approach or what sort of appeal would one make to the Negro child that cannot be made just as well by a white teacher? To be frank we must concede that there is no particular body of facts that Negro teachers can impart to children of their own race that may not be just as easily presented by persons of another race if they have the same attitude as Negro
teachers; but in most cases tradition, race hate, segregation, and terrorism make such a thing impossible.¹

The climate that Woodson describes is still very much prevalent in the country forty-one years later. This does not mean that progress has not been made on the racial front, but that it is being made slowly. Although there are many white teachers who show no prejudiced attitudes toward their students, most retain the racial attitudes of the majority society as a whole.

Just as there has been massive resistance to the integration of elementary and secondary schools, opposition to integration of higher education has been just as strong. The basic difference is, it has been more subtle, primarily because smaller percentages of blacks are involved in college. Black poverty, which accounts for lower IQ scores, allows prestigious white colleges to restrict black enrollment, although most black students could be rejected even if their scores were good, for financial reasons.²

Thus, black participation in higher education is far below the national norm. On the other hand there has been a sharp cut-back in aid to higher education by the Nixon administration. It has receded from its peak in the 1971-72 academic school year. Because of the low socio-economic status of


black families, most black students rely on some form of financial assistance if they are to go to college.

One recent exception to the practice of admitting students only by the use of SAT scores has been the advent of Open Admissions, a practice begun by the City University of New York in 1970. Timothy S. Healy, Vice-Chancellor for academic affairs for CUNY writes:

An old proverb says that the one thing you can be sure of while being spanked is that you are not sitting down. The City University of New York is used to being spanked in public by a host of public constituencies as well as by various private bodies whose self-interest is infrequently in doubt. The University's Open-Admissions Program has been the excuse for a set of spankings, some of them reassuringly contradictory. The New York Times headlines the dropout rate, Commentary is sure that standards are doomed. 3

Many students who are taking advantage of Open Admission, of course, are white. But many more are black students who would either not be able to attend college at all, or would have to enroll in a black college.

Open-Admissions is not a national policy, and to compound the situation, many white colleges who instituted special programs for black and minority students in the aftermath of Martin Luther King's assassination are now cutting them back, phasing them out, and restricting their recruitment of minority students in general.

Despite this continued attitude of black exclusion from the majority community, attacks on the black college continue unabated. Most critics attempt to highlight and magnify deficiencies without explaining causes. Others advocate the extreme measure of closing down black colleges.

Most of the writers who find black colleges unworthy of a place in our present society are white, although some blacks hold the same point of view. In 1967 Jencks and Riesman conducted the first of the recent studies which found wide public appeal and acceptance. An article on the study was published in the *Harvard Educational Review*. They called the black colleges "an academic disaster area."

The article was later revised and became a part of their book, *The Academic Revolution*. In it they were to write:

In general almost everyone who spoke or wrote to use and had attended a white undergraduate college was sympathetic to our view, though some said there was a bit more life than we portrayed. This general support came from white and Negroes, men who had taught in Negro colleges and men who had only had periodic dealings with these colleges. Those who had attended Negro colleges as undergraduates, on the other hand, were divided but mostly hostile. The few who had gone on to work in white universities mostly seemed to share our prejudices. Most of those who had merely spent a few years in white graduate schools and then became Negro college teachers or administrators were hostile.⁴

What Jencks and Riesman seem to have found was the ingrown racism that most white Americans have about the superiority of themselves and their institutions over blacks and theirs, and what Goodwin refers to as the mis-education of the Negro. This can be seen in the different ways blacks who attended undergraduate white and black college see themselves.

Besides Woodson, and Jencks and Riesman, Thomas Sowell, a black writer, reaches some interesting conclusions in *Black Education: Myths and Tragedies*. Sowell points out many of the little known stories about blacks in white institutions, as well as offering some workable alternatives to the status quo in the education of blacks as a whole.

Orde Coombs has written a recent series of articles on black higher education in *Change* magazine. Although Coombs is black, his point of view very much reflects the same ones as do Jencks and Riesman. Coombs is a graduate of Yale.

Among other pertinent research referred to will be Bowles and DeCosta's *Between Two Worlds*, a profile on black higher education sponsored by the Carnegie Commission on Higher Education. The primary defense for black colleges comes from Stephen Wright, former president of the United Negro College Funds, Benjamin Mays, president emeritus of Morehouse College, Hugh Gloster, a former president of Hampton Institute, and Albert Dent, former president of Dillard University. Their reply to the Riesman and Jencks article was printed in the summer 1967 issue of the *Harvard Educational Review*. 
NEED FOR THE STUDY

The worth of anything is not measured so much by how it is thought of outside its boundaries as it is within. No one who has ever attended, worked in, or visited historically black colleges has ever had the illusion that they are the same as, or have the same functions as a Harvard or Yale. Yet this is invariably the comparison that those from outside make when talking about black colleges. No one seems to ever mistake the candy store down the block or the corner grocery with General Motors or IBM. To do so would be preposterous; but they continue to equate an institution with sometimes less than one-million dollars endowment with one such as Harvard, reputed to have more than one-billion. This example is just one of many that can be used to point out the hypocrisy of those who find historically black colleges fascinating or lucrative to write about.

PURPOSE OF THE STUDY

The purpose of the study is to analyze the attitudes and points of view of black college presidents and student body presidents about their institutions. Since other studies have focused on the viewpoints of those outside the colleges, the study seeks to look at the functions, purposes, and contributions of these institutions through the eyes of those who know them best.
DEFINITION OF TERMS

Community. Community, according to Richard N. Goodwin is the corner of society in which the individual can feel some confidence of acceptance on fairly honest terms and can maintain a continuing association with others, whose familiarity is comforting. Community provides a mooring of the spirit, for community is a restraint that liberates. It relieves us of the need continually to prove our worth or to seek reassurance of that worth. It diminishes the destructive social process of judging and being judged, which cripples our capacity for thinking and acting freely and with honesty. Members of a community may not be friends, but they are not strangers.5

Institution. Institution refers to an established custom or practice, or an organization established to promote, or is dedicated to public service.

Open Admissions. Open admissions is the concept of allowing all who wish to attend college the opportunity to do so. This is opposed to the usual concept of relying on grade point average, test scores, etc.

SAT. SAT refers to the Scholastic Aptitude Test that is administered by the College Entrance Examination Board, Princeton, N.J. This is the test, more than any other, that determines whether a prospective student gets into a college of his choice, or any college at all.

Norm. A norm is a standard, model, or pattern that is regarded as typical.

Dominant Population or Society. A dominant population usually refers to the largest racial make-up, or controlling make-up of a given society. In the United States this group is the white majority. Blacks, the largest minority, have traditionally been the most oppressed minority.

Racism. The personal experience of almost every white, the continual reminders of social intercourse, contains evidence of a nearly universal prejudice that, since its objects are black, is known as "racism." Many who share this feeling would not deny economic equality to blacks. Justice does not rest on affection, or there would be little of it. However, racial feelings loses its mildness when this majority ideology is acted upon by the poor and uneducated.6

STATEMENT OF THE PROBLEM

Jencks and Riesman described the reactions of blacks who had attended historically black institutions as undergraduates, and those who had merely spent a few years in white graduate schools and returned to the black schools as teachers or administrators as being hostile toward their study on black colleges in 1967. This was a different reaction from that expressed by blacks who had attended white colleges as undergraduates or who went to

6 Goodwin, p. 49.
work in them after graduate school. These individuals, they say, tended to support them.

Blacks who graduated from black colleges as undergraduates, and who now attend white graduate colleges in 1974, express shock at the severity of Jencks and Riesman's attack even now. Many see little that is different in white colleges from what they experienced in the black colleges in terms of instruction. Teachers in both, they see, as falling in a range from good, to average, to poor. The primary difference, they point out, is that the white graduate schools have more of the things that are dictated by wealth.

The general feeling is that the historically black colleges not only need not be phased out; but that they are doing a reasonably good job under difficult circumstances. And with more financial help, they could do a much better job.

PLAN AND CONTENT

In order to prove or disprove the assumptions of Jencks and Riesman, this researcher decided to devise a questionnaire to send to black college administrators. Included in the questionnaire were negative statements as pointed up by Jencks and Riesman, and echoed by other researchers in the field. The intent of this study is to represent the view of black college administrators.

To simply ask black college administrators whether or not they are bad, back-stabbing administrators would provide one and only one answer
from the majority of them--the answer that they are not bad administrators. To provide a possible check and balance system, questionnaires were sent to the presidents of the student government associations. These student government associations usually operate with a separate and distinct budget and have some administrative power of their own.

The responses of these two groups will be analyzed and compared with each other as well as with the assumptions of Jencks and Riesman.
CHAPTER II

THE DEBATE OVER QUALITY BEGINS

Literature on black colleges is primarily negative. Few full scale definitive studies have been undertaken. Some studies have been a sort of history; others have been subjective, taken from afar. The writers have not generally been products of the institutions, which make man of the findings problematic.

This is not surprising since, despite his native status, and despite having been in America since 1619, the black man remains an enigma to most white Americans, many of whom are first or second generation from immigrant stock. Thus, blacks are not part and parcel of American community. They are of America without really being a part of America.

That the black American's position and status in America is unique, few people, white as well as black, will deny. Their ancestors were not immigrants looking for a land of opportunity. They were brought to America in chains as a source of free labor. For 246 years they were slaves, subjected to the most inhumane treatment in the history of civilized nations. When they were freed by Lincoln through his issuance of the Emancipation Proclamation in 1865, they were left on their own to fend for themselves
among hostile southern whites who blamed them for interrupting their way of life. Many were systematically slaughtered, others remaining in a new kind of bondage that for all purposes was the same as slavery.

During the Reconstruction period, many blacks were elected to state and local government in the South. Others served honorably in the Congress.

Among the accomplishments of the reconstruction state legislatures in the South was the establishment of a public school system. It was this system, with the need for teachers, that led to the founding of the historically black college.

EDUCATED BLACKS ARE FEW

Bowles and DeCosta point out that prior to the Civil War, only about twenty-eight acknowledged blacks had graduated from American colleges. Thus, the number of black college graduates was so small that the higher education of blacks up to this period merited little consideration.

In order to trace the origin and development of the historically black college, it is necessary to first look at the establishment of an educational system for and by blacks in the South.

The educational system was founded by blacks through the instrument of the teacher training schools originally founded by white missionaries. Bowles and DeCosta point out that the new system worked under crippling limitations:
These limitations—that it was basically controlled by white society (even though DuBois and John Hope pointed out in the Atlanta papers, white society contributed little to the support of the system, and sometimes actually directed Negro tax funds to white schools); that it could not educate Negroes to compete for positions held by whites; that it was basically limited to the training of school teachers; that without intellectual encouragement and support from the white educational system it could not adjust itself to white educational standards, hence it could not prepare Negro students for those Northern graduate and professional schools which were prepared to admit them.¹

After the system, first begun in 1868, had been in operation long enough and made enough progress to establish its permanence, W. E. B. DuBois made this observation shortly after 1900:

... the mass of freedmen at the end of war lacked the intelligence necessary to modern working men. They must first have the common school to teach them to read, write, and cipher; and they must have higher schools to teach teachers for the higher schools. The white teachers who flocked South went to establish such a common school system. Few held the idea of founding colleges; most of them would have laughed at the idea. But they faced, as all men since them have faced, that central paradox of the South—the social separation of the races.

This is the missionaries of '68 soon saw; and if effective industrial and trade schools were impractical before the establishment of a common school system, just as certainly no common

schools could be founded until there were teachers to teach them.

Southern whites would not teach them. Northern whites in sufficient numbers could not be had. If the Negro was to learn he must teach himself, and the most effective help that could be given him was the establishment of schools to train Negro teachers. This conclusion was slowly but surely reached by every student of the situation until simultaneously, in widely separated regions, without consultation or systematic plan, there arose a series of institutions designed to furnish teachers for the untaught.

Above the sneers of the critics at the obvious defects of this procedure must ever stand its one crushing rejoinder: in a single generation they put thirty thousand teachers in the South; they wiped out the illiteracy of the majority of the black people in the land, and they made Tuskegee possible.2

Thus, it would appear, black colleges were not founded to, nor had as their intentions, to be in competition with white colleges.

Critics of the black college not only make their comparisons to white colleges; but more frequently than not, make them with the most wealthy and prestigious of them all, Harvard and Yale. By virtue of the wealth and power of these two institutions, few white colleges, even though they might be better endowed than all the black colleges combined, can compete with them either. Yet, this is what most studies show.

2 Bowles and DeCosta, p. 2.
BLACK COLLEGES ESTABLISHED

Lincoln University had been established in Pennsylvania and Wilberforce University in Ohio in 1856, prior to the Civil War. Lincoln was founded by the Presbyterian Church; Wilberforce by the Methodist Episcopal, which later transferred it to the African Methodist Episcopal.

Immediately after the war, however, large missionary and church groups undertook the establishment of colleges in the South. From 1865 to 1890, most of the historically black private colleges were founded. The American Missionary Association and the Feedmen's Bureau were in the forefront. Although all the colleges were literally primary and secondary schools, most carried the title of "college" and "university." The following statement was attributed to a secretary of the American Missionary Association in 1866 on the founding of Fisk University:

A university suggests institutions dowered with great resources, rich with the treasures of scholarship, with buildings the growth of years, with appliances for research in all the sciences and the 'ologies, with their graduate students and post-graduate scholars; and here with Fisk University in barracks, with the majority of its classes in the primary grades. Very well, Moses was Moses as truly in the bulrushes as when, "come to years, he refused to be called the son of Pharoah's daughter," and "way down in Egypt land" stood face to face with the king and said, "Let my people go." Oxford when it began more than a thousand years ago was not Oxford of today. Yale University, which lately celebrated its two hundredth birthday, began when half a dozen ministers of the gospel brought
together a few books and said, "We will give these for the founding of a college." The name is in the interests and purpose, in the faith of what is to be, a and in the hope of final achievement. Let us wait two hundred years and then ask whether or not this child was rightly named University.  

Bowles and DeCosta further note that the generalization of all these colleges as elementary and secondary schools needs clarification, since seven of them, Atlanta, Fisk, Howard, Leland, Lincoln, Shaw, and Wilberforce had begun collegiate departments by or prior to 1872. Some students, even in the South, had had sufficient education to undertake a college program as early as 1865. Then, too, it was necessary for all the colleges to provide elementary and secondary courses until the establishment of the public education system.

This, however, was not unique to the black colleges. All colleges in Alabama, with the exception of the University of Alabama and many in other parts of the South reported preparatory enrollments as late as 1895. Even in Massachusetts this was done by Boston College and Tufts.

THE CALM IS SHATTERED

The Jencks and Riesman study of black colleges was particularly important because of the wide readership it enjoyed and the negative response

3 Bowles and DeCosta, p. 29.
4 Bowles and DeCosta, p. 34.

They begin by noting that nearly one-half of all black students are now in white or integrated colleges and that the consequences of exposure with whites could have a profound effect on their later lives. Younger blacks, they argue, even though they may choose to remain largely in a black milieu, have more possibilities of mobility. They are more likely to come in contact with whites on a day to day basis as subordinates, colleagues, or as superiors. Success in their careers will, therefore, depend in part on white responses to them and judgments about them that were relatively rate for a black doctor with all black patients, clergyman with a black congregation, or teacher in a segregated school. Thus this rationale:

Not all young Negroes will find this kind of interdependence with whites appealing. Some indeed, will undoubtedly go to considerable lengths to minimize their relations with whites once they embark on a career, either by choosing jobs in semi-segregated settings or by helping create such settings as part of a drive for black autonomy. But even these young Negroes, who find the prospect of integration distasteful, will often feel that they should prepare for the worse and learn as much as they can about conning "the man." For such students, just as for students who look forward to integration, a predominately white college is likely to seem better preparation than a predominately black one.5

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5 Jencks and Riesman, p. 416.
Jencks and Riesman, then, see integration with whites as being the tool that blacks must use to better their present condition and increase their upward mobility. This position directly contradicts DuBois and Woodson; but their stances were taken forty and more years ago.

**INTEGRATED SCHOOLS NOT IDEAL**

Walter Leonard is a black man and, also, is a special assistant to the president at Harvard University. Leonard feels that blacks, students, professors, and administrators have a heavier burden to carry than do others at such institutions. He is concerned about universities curricula in the country and the concerns that many seem to have about black studies programs. He sees the academic system as being based on ethnic studies, primarily western European studies. And he says, "Any student, regardless of her or his color, that goes through an American college and does not learn something about the history of blacks, comes out of that institution miseducated and culturally deprived."\(^6\) In speaking of racial theorist that one encounters in academic circles he had this to say:

Blacks in this country are searching for a redefinition of power-relationships. Consequently we find that many of those who were our allies yesterday--because we posed little threat to them--are now our most ardent adversaries because we are competing directly

with them for positions, their jobs and their responsibilities. As long as we were to work under them and perform subservient tasks, things were fine; now its another story. Blacks in this country are still a colonized people. The historic and prevalent exclusion of blacks from the central stream of thought and decision-making in this country is nothing less than racism, and some of it is clothed in academic garb; and, of course, the ultimate conclusion of racism is intellectual, social, and political genocide.  

Leonard sees the possibility of black administrators in white colleges becoming what he terms an "Afro-Saxon." This is in keeping with those that Woodson deemed "mis-educated" more than a generation before. Woodson saw the American education system as being of no consequence to blacks:

The so-called modern education, with all its defects, does others so much more good than it does the Negro, because it has been worked out in conformity to those who have enslaved and oppressed weaker peoples. For example, the philosophy and ethics resulting from our educational system have justified slavery, peonage, segregation, and lynching. The oppressor has the right to exploit, to handicap, and to kill the oppressed. Negroes daily educated in the tenets of such a religion of the strong have accepted the status of the weak as divinely ordained, and during the last three generations of their nominal freedom they have done practically nothing to change it.

---

7 Joseph Greene, p. 17.

8 Woodson, p. 12.
No systematic effort toward change or progress is possible, he said, since the black man's thought processes are brought under the control of the same history, economics, philosophy, literature and religion that have established the present code of morals.

Jencks and Riesman recommend a number of alternatives for private black institutions. These include the specialization of curricula which would train competent social workers, ghetto teachers, poverty program executives, and social scientists interested in significant social change.⁹

Another is the development of a distinctively "black" curriculum in the humanities and social sciences aimed primarily at undergraduates. At any rate they suggest that black colleges should reassess their roles and strike out in new directions.

Sowell attended various types of schools, segregated elementary ones in the South and in Harlem, an elite junior high elsewhere in New York City, (he did not graduate from high school), a black college, and Harvard. He was a high school drop-out who went to college on the G.I. Bill. He dropped out of Howard, enrolled in Harvard.

His book is a collection of his experiences as a student and professor in white and black colleges. He offers a number of proposals for improving black education and the following observations of black colleges:

⁹Jencks and Riesman, p. 464.
1. There are no black colleges at the same level as various nationally respected white colleges. None rank on the same level with a decent state university.\(^\text{10}\)

2. The educational shortcomings of black colleges are not the inevitable consequences of academic deficiencies of entering black students. Many black colleges have absolute numbers of academically capable students.\(^\text{11}\)

3. The shortcomings of the faculty members at black colleges are not the inevitable consequences of financial resources to attract better qualified scholars. The problem lies in keeping them.\(^\text{12}\)

But Sowell also criticized white colleges for ignoring the abler black student in favor of under-prepared black ghetto-type students. This is a sample characterization:

A different kind of black student is now attending white colleges, selected by different kinds of criteria, and expected to play different kinds of roles on campus and later on in society. Many of


\(^{11}\) Ibid., p. 257.

\(^{12}\) Ibid., p. 258.
the changes reflect a belated awareness all around that black Americans are "not just white Americans" with darker skins, but that each trails the long shadow of his own history behind him. More basically, there has been a belated recognition that the highest aspiration of a black man cannot be to blindly imitate white men.  

The end result of looking for this type of student is the student's failure. Sowell says that there is a myth going around that there is no substantial pool of capable black students. And that those who do exist are largely middle class in social origin. Therefore, they neither need nor deserve special consideration since they are unlikely to be of future use to the ghetto after graduation as would be the authentic ghetto types as conceived by white people.

Coombs calls his series of Change articles on black higher education "The Necessity of Excellence." He was highly critical of Blacks at every stop on his trip from the deep South to Yale in the North, with the exception of those at Yale, calling that article "Making It at Yale."

Coombs says that black institutions and educators are outside the mainstream of American education. Basically he concurs with Jencks and Riesman assessments of black colleges as "essentially sound" advice, and reaches this conclusion:

So while many students are still bemused by the necessity of hard work, many black faculty members, it seems to me, are full of plans and anxious to

13 Ibid., p. 129.
raise their voices in celebration of their future. They have not yet laid the groundwork for this future, for it seems that they have, so far, failed to convince their students that the life they hope to achieve in this country can only come through intellectual sweat, through the postponement of pleasure, and through the lonely exercise of the mind.¹⁴

BLACK COLLEGES DEFENDED

In attempting to put the Jencks-Riesman article in perspective because of the "shattering effect" it had upon black educators and those who support the colleges Stephen Wright said that with very few exceptions, all the black colleges are overwhelmingly undergraduate institutions, and, therefore, cannot be seriously compared with universities.

Wright criticized the article as not being a thorough-going scientific investigation, but a reportorial essay, "replete with unsupported generalizations, judgments, speculations, impressions, and a good many errors stated or implied, and written in unscholarly language, i.e., language that makes extensive use of loaded words and phrases which are not adequately defined."

Wright characterized the article as not even being good reporting "because the authors failed to distinguish in importance between what they themselves have seen, experienced, or researched and what they were told." He concluded with this statement:

This article would have the nation believe that Negro colleges are "Academic disaster areas" and that they have no future of significance. The evidence gathered in more carefully done studies disputes such conclusions. Such irresponsible "scholarship" could do serious, if not mortal damage to some heroic institutions--many of which have been and are being served by some of the most able and heroic teachers and administrators ever to grace the profession. At the same time, no one would deny the fact that these institutions have their share of the inept, the unscrupulous, and the dishonest, any more than Jencks and Riesman can deny among the predominately white institutions of higher learning.\(^\text{15}\)

Benjamin Mays said that he failed to find the purpose for which the Jencks-Riesman article was written. Mays points out that two years before the publication of Jencks-Reisman's article one hundred and one predominately white colleges in the country were found too feeble in academic performance to be rated by any one of the six regional accrediting agencies, which places them below the weakest of the accredited black colleges. "It is strange indeed that no article has been written describing these colleges as areas of academic disaster."\(^\text{16}\)

By and large all four black college spokesmen react to Jencks and Riesman in the same way. But they are not in themselves unique. In The Choice: The Issue of Black Survival in America, Samuel Yette makes some very startling but documented revelations. He details plans for destroying blacks whom he calls the "obsolete people." Yette says that black Americans


have outlived their usefulness:

Once an economic asset, they are now considered an economic drag. The wood is all hewn, the water all drawn, the cotton all picked, and the rails reach from coast to coast. The ditches are all dug, the dishes are put away, and only a few shoes remain to be shined. Thanks to old blacks and newfangled machines, the sweat chores of the nation are done. Now the some 25 million Blacks face a society that is brutally pragmatic, technologically accomplished, deeply racist, increasingly overcrowded, and surly. In such a society, the absence of social and economic value is a critical factor in anyone's fight for a future.17

Among the control factors for suppressing blacks in the 1970's, Yette sees a sharp curtailment of black college students, and a white establishment takeover of black colleges. In short, he sees a reversal of those processes that tended to bring black people a modicum of socio-economic advancement in the 1960's.

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CHAPTER III

ATTITUDES, THE RESEARCH DESIGN,
AND METHODOLOGY

JENSEN AND RACISM

In a study published in the Harvard Educational Review in 1969, Arthur Jensen touched off a storm of controversy by suggesting that IQ differences found between whites and blacks in America may not be because of the environment, the prevailing view, but because of the genetic inferiority of blacks.¹

To reinforce this view, he points to compensatory education programs and suggests "that they have been tried and apparently have failed." He found genetic difference between the races much more important on the learning processes then differences influenced by the environment.

Needless to say, Jensen's "findings" became a political football; countless politicians, educators, and influential citizens used his arguments to thwart educational and social progress being made, and, in some instances, were able to change the climate of conciliation that was prevailing.

That period marked the beginning of the nation's outcry against busing of school children for integration purposes, the formulation of Richard Nixon's "Southern strategy" campaign, and the nation's slide right as a majority political philosophy. It marked the beginning of a new period of hopelessness for the poor and oppressed, especially blacks, who are a majority of this group.

Jensen's findings were little more than personal conclusions, and easily dispelled; but, he has now found a willing ally in William Shockley, inventor of the transistor, so the controversy continues.

Rebuttals to Jensen were numerous, but they never got the play his "relevations" did. Hence, the damage was done. Far too many racists had wanted to believe him anyway.

A number of interesting arguments were made against Jensen's hypothesis. M. McV. Hunt of the University of Illinois explored his compensatory education contention. Jensen's compensatory education, Hunt said, implied Head Start, which at the time of his writing only had been tried for a short while. Hunt found that Head Start did employ a form of early childhood education for which many had hopes of compensatory effects in helping children overcome the handicaps of their earlier rearing.

"I hoped it would," he said, "but feared from the beginning that such broad deployment of a technology untested for the purpose might lead to
an "oversell" which, with failure of the hopes, would produce an "overkill in which would be lost, for who knows how long, the opportunity to bring into the process of social change, in the form of early childhood education, the implications of the various lines of evidence indicating the importance of early experience for intellectual development."²

Jensen's information had come from a 1967 Civil Rights Commission report which said that Head Start had not raised appreciably the achievement of its participating children.

Hunt absolves compensatory education as such, pointing out the history of nursery schools. They had been started in Italy and England to aid the children of the poor, and brought to America, along with intelligence tests, as the emphasis on learning by doing was becoming fashionable.

But instead of becoming aids for the poor, nursery schools were adopted for the children of the well-to-do, because they could pay for them. Later, with the advent of the kindergarten movement, free play, apart from a mother's strict controls, became the mode. The only model available when Head Start began, was adopted by Head Start for the most part.

Jensen, although using Head Start synonymously with compensatory education, does review several instances of successful compensatory education.

²J. McV. Hunt, "Has Compensatory Education Failed? Has It Been Attempted?" Environment, Heredity, and Intelligence, p. 131.
education. Compensatory education has not failed, Hunt argues.

Investigations of compensatory education have shown, he says, that traditional play school has little to offer the children of the poor. But programs which made an effort to incorporate cognitive skills, whether directly or played in games, show fair success. IQ and scholastic achievement can be boosted by deliberately altering the ecological niche of infants and young children, from birth to age five, through early childhood education.

Some responding psychologists and geneticists supported Jensen, but with uncertainty, and to a small degree. Most, however, condemned him. But, of course, the major impact as far as social action and education was concerned had been made.

A BLACK PERSPECTIVE

William F. Brazziel of Virginia State College replies to Jensen from the perspective of having lived as a black in America. As an example of political remifications, he tells of a school desegregation suit fought in Federal District Court by the school systems of the Virginia counties of Greenville and Carolina. Coming just five days after Jensen had made newspaper headlines, the defense, nevertheless, used as its main argument "that white teachers could not understand the Nigra mind," and that black children should be admitted to white schools on the basis of standardized tests. The defense in the case quoted heavily from Jensen's theories of white intellectual
supremacy. Brazziel replied:

It will help not one bit for Jensen or the HER editorial board to protest that they did not intend for Jensen's article to be used in this way. For in addition to superiority in performing conceptual cluster tricks on test sheets, the hard line segregationist is also vastly superior in his ability to bury qualifying phrases and demurrers and in his ability to distort and slant facts and batter his undereducated clientele into a complete state of hysteria where race is concerned.  

With tongue in cheek, Brazziel suggests that the Jensenites could alter their stance and approach and bring some good out of the situation after all. He suggests research on the effects of racism and caste on learning, and says they could study the parasitic worm and starvation situation in Mississippi and South Carolina among black children. "Autopsies of a few who died might yield valuable evidence on the brain damage wrought by malnourishment."

Brazziel also brings out the point that we might want to decide that making exactly the same score on tests is not important and come up with an "Ethnic Success Quotient" for tests based on validation studies of the following hyphenated groups we might study:

Under such a system a Richmond born, Episcopalian, of English stock, from a family with an income of $12,000 would be declared below average if his Binet

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score was below 120. A score of 100 would relegate him to success quotient oblivion as a low normal. The Beauford County, S. C. black children with worms might have a success quotient of 90 based on performance of adults from this sort of situation who somehow scrambled up the ladder. A black 100 score in this county would indicate a EQS of potential genius.

Brazziel says that Jensen, like other psychologists, is completely incapable of unraveling what would have to be unraveled in order to separate genetic from environmental influences where American black and white people are concerned and make this surmise:

1. If 90% of the black people in America have ancestors that include white people, how can we tell when white genes or black genes make for a wrong mark on a test score sheet?

2. If a large percent of white people have black ancestors, who are they? Which genes, black or white, make for right marks on a test score sheet?

3. How can we parse out the effects of brain damage, brain stunting (due to malnutrition) and lack of early stimulation? Which accounts for a wrong mark on a test score sheet?

4. How can we parse and measure the degree of access and welcome of black people to cultural learnings?

5. How can we parse and measure the interest in and acceptance of the "white way of life" by black mothers and children? One can't get good scores on a way of life test like IQ unless one lives and accepts this life fully.

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4 Brazziel, pp. 202-204.
6. How can we develop indices which show comparability of school strengths, weaknesses and emphases? The school assessment study by Tyler's group is just getting underway over loud cries from many school people.\textsuperscript{5}

\textbf{JENSEN CONTRADICTED}

Arthur Jensen did not see his statements as being absolute certainties of a white intellectual superiority as seen in the following excerpts from a letter he wrote to the Berkeley Daily Gazette, which he felt misrepresented his position.

Obvious differences in inborn mental ability between races--these are a reporter's words. They certainly are not mine. The quotation marks attributing this phrase to me, are therefore wrong. Furthermore, the statement is quite indefensible. The complex causes of objectively measured difference in mental abilities among individuals or between socio-economic and racial groups are not all obvious.

Although my study of the existing evidence has led me to the position that intelligence and differences among individuals, social classes, and racial groups are conditioned by both genetic and environmental factors, the estimation of the relative contributions of these influences is a problem of great technical and practical difficulty for researchers in behavioral genetics, and the research so far has been inadequate as a basis for definitive conclusions about racial differences in intelligence.\textsuperscript{6}

Whether or not Jensen was able to find evidence to make his research conclusive is not known, for he has not presented any. In December 1973, he

\textsuperscript{5}Brazziell, p. 204.

\textsuperscript{6}Ibid., p. 204.
is merely to say that environmentalists have not proved their contention of no
genetic differences in intelligence with these remarks:

Thankfully, the emotional furor that greeted my article has died down enough recently to permit sober and searching consideration of the true intent and substance of what I tried to say. Under fresh scrutiny stimulated by the controversy, many scientists have re-examined the environmentalist explanations of the black IQ deficit and found them to be inadequate. They simply do not fully account for the known facts, and in the comprehensive and consistent manner we should expect of a scientific explanation.  

Jensen then re-explains the one standard deviation that blacks score on the average below whites on IQ tests and calls the environmental explanation of this "faulty."

AMERICA AND PUBLIC RELATIONS

The United States is a nation that keeps its antennas tuned to the political winds. With a penchant for public relations, it seeks to project a "good image" to a world it seeks to dominate.

The days of the Southern demagogue politician who hoped to get elected by shouting racial epithets are over. The passage of a voting rights bill doomed him forever. A politician can no longer talk about a people with indignity and hope to get elected.

But since politicians still seek to exploit race in a country where race is still its largest concern, a new kind of epithets is used, but this time in the form of slogans. Thus, such words as "middle America" or busing for "racial balance" take on hidden meanings.

It is fashionable to speak of the flag and Constitution, but only when it serves a special interest. Thus the beautiful words of the Bill of Rights or Gettysburg Address have little more than a hollow ring. The reason, nobody really means them except as they pertain to himself, unless there is a crisis.

Americans responded in quick and gracious manner after the assassination of Martin Luther King, Jr. in April, 1968. Sections of American cities were in ruins; people were being shot down in the streets. Black America was responding to the murder of its most beloved leader by white America. A crisis was precipitated. World opinion was on the line. Pacification was needed to hold the line. Crises however, never last for long.

The ghettos of our major cities lay in smoldering ruin, and America dedicated itself to righting the wrongs she had meted out to her black "citizens" for centuries past.

Out of the chaos of the times came declarations of justice, fair play, and opportunity. There were pledges of work and business opportunities, better housing and living conditions, and educational opportunity.
A handful of black students had attended Northern white colleges, even as far back as a generation before the Civil War. But in 1968, tokenism was still the rule in a majority of the white colleges in the country.

This was a moment of crisis, however, and America was responding. Black youth, many of whom would never have gone to college, suddenly found themselves in demand by many of the nations most elite colleges.

Despite this added access to higher educational opportunity, a study of eighty of the most prominent state universities in the United States in 1969 showed that the black student only represented on the average two percent of the population.\(^8\)

King's assassination, however, did more than any other single event in the past decade to reduce the academic barrier for black youth. Colleges and universities throughout the country were forced to take a look at their admissions policies and academic structures to see if they could or should make alterations for the non-traditional student. Some did not, but others became more flexible in their admission policies or created special admission policies. To be more "relevant" to society, most added black or ethnic studies to their curriculums.

COMMITMENT FOR BLACK HIGHER EDUCATION

It has previously been pointed out that America usually acts from political considerations, and not from a national policy or genuine concern where its black citizens are concerned.

King's assassination was thought by fair minded people, black and white, to be the catalyst that would finally take the nation from the philosophical "equality and justice for all" to one of actuality. The Civil Rights movement had begun an unprecedented beginning at brotherhood that had started to lag in 1968. The cry from all was to see King's dream of racial brotherhood implemented.

The integration of higher education was a result of that concern. Jencks and Riesman were optimistic that full integration was possible. This led, at least in part, to their belief that black colleges no longer served a useful purpose.

The commitment on the part of many colleges and universities to black students peaked in 1971, and started a decline that is still continuing. The national interest has shifted from black concerns in the Nixon Administration to "freedom" for the South Vietnamese, support for Israel, Soviet policy toward the immigration of Jews, and even the Soviet government's handling of dissenting author Alexander Solzhenitsyn.
It further shows America's obsession with public relations. The concern for its own citizens has taken a lower priority than that of foreigners. The Angela Davis case has been settled in her favor; but there are still many "political" prisoners in America's own jails. Many of her own citizens still seek "liberty."

And to compound national disunity, America's foreign policy clearly is not "color blind." For instance, its commitment to Israel totals billions of dollars. African wars of liberation are being fought on a number of fronts without any American concern. America is on favorable terms with the racist, oppressive government of the Republic of South Africa, and disinterestedly allowed more than an estimated 100,000 black people die of starvation in drought-stricken parts of the African continent.

EXPERIMENT ENDING

It is not surprising that the "noble experiment" to provide integrated education for black youth is ending on many white campuses. As has been previously noted, Sowell has accused the officials of many of these colleges of selecting "underprepared" black students to the exclusion of able black students. Professors on many of these campuses are at odds with each other over ways to handle the "problem."

The students, frustrated at their inability to master assignments for which they had no preparation, have been sources of various problems,
including obstruction of "normal" operations.

SCHOOLS STILL SEGREGATED

In addition to this, integration at the lower elementary and secondary levels of education is still creaking along at the "all deliberate speed" pace that characterized the 1954 Brown Supreme Court decision. The law on school integration has changed, but the climate and enforcements of the law remains, in many metropolitan areas, virtually unchanged. James B. Conant wrote in *Slums and Suburbs* that one hears privately, even in the North, that is has been "clearly established" that a black student is "inherently" inferior to a white student. 9

Conant was speaking more than a decade ago, but Jonathan Kozol is vivid in his description of teacher attitudes toward their black students in a ghetto Boston school. The conditions in the school were disheartening. Several classes were taught at one time in a dilapidated auditorium, whose window fell in one day, narrowly missing a child. The cellar, where other children sat, was "dank and dirty, smelling of urine." In the treatment of the children, there is this characterization:

In point of fact, the children were relentlessly and at times brutally tyrannized, and the major portion of this book documents exactly how. The rattan is used. The author describes the welts he saw, and even the serious injury one child sustained. All day long the

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children learn rules and regulations--to the point that whatever is original in them, whatever is theirs by virtue of experience or fantasy, becomes steadily discouraged and denied. What is more awful to contemplate, boys and girls are taught by men and women who refer to Negroes as "black stuff" and worse.\(^{10}\)

Students coming from this type of atmosphere would not be expected to be found in college. But somehow some always manage to do so. While they are not likely to be physically "brutalized," coming from such backgrounds as many do, they are psychologically scarred unless shown patience and understanding, commodities sometimes found in short supply.

With the kinds of situations and attitudes black students typically find in many schools, what is it that a black college can do that would be more detrimental to him than he has already found?

Jencks and Riesman reached their conclusions about black colleges through a method of inquiry that goes this way:

There can be no question that our method was personal rather than impersonal. We visited a number of Negro colleges for relatively short periods, talked to or corresponded with many knowledgeable insiders and outsiders, read the better-known books and articles on the subject as well as some obscure ones, listened to critics who said we were wrong on particular points,

and made numerous corrections in response to their objections. Other writers who visited the same colleges, talked to the same informants, and read the same materials might well have come to different conclusions. Yet this does not strike us as a serious objection. No major educational, social, or political question can be solved scientifically in the sense that different observers can all gather data in a particular way and be expected to reach a common conclusion. 11

THE STUDY

As stated earlier, the purpose of this study is to analyze the assumption that black college administrators are simply administrators, some good, some bad, and many in-between, just as white college administrators are. Some researchers, primarily Jencks and Riesman have reported that the administrative quality of black colleges has left something to be desired, and that these colleges should be phased out as segregation was no longer the law of the land. The timing of such reports also came at a time when white colleges were competing with black colleges for black students, since it was difficult to get Federal funds with little or no integration. Many white colleges with an eye toward the Federal treasury took advantage of this program and began to establish an "open admissions" policy for black students. After the assassination of Dr. Martin Luther King, Jr. in 1968, the federal government put the pinch on white colleges and these institutions began to admit blacks at

11Jencks and Riesman, p. 476.
a rapid pace.

The result of such admissions became a nightmare for both white administrators and black college students alike. Campus unrest became the order of the day and black students made white administrators earn every penny of their salaries. Black students began to demand more black faculty, separate facilities from white students, soul food, and the use of university facilities for non-college blacks who resided in the local community.

White administrators were not familiar with the academic strengths and weaknesses of the black students. As a result of this unfamiliarity or lack of concern, few if any tutors, teachers aides, or counselors were available to help black students in academic trouble.

This study will include a research project in an attempt to solicit the attitudes of black college presidents and presidents of student government associations, on the administrative quality and effectiveness of black administrators in black colleges.

POPULATION

The population consisted of one hundred black college presidents and one hundred black presidents of student government associations, in one hundred black colleges throughout the United States. These institutions were selected from a complete list of black colleges in the United States.
Careful attention was directed accordingly to insure that a fair representation of black colleges would reflect the south, southwest and the southeast, where 99% of the black colleges are located.

RESEARCH DESIGN

The design of the study was to provide the population with a background letter about the past research in the field, primarily the article that Jencks and Riesman wrote. The majority of the black colleges were already familiar with such studies, but of those which were not familiar with these studies, the cover letter allowed them to review the article in question. The design also included two groups in hopes of obtaining similar data to uphold the hypothesis or conflicting data to support the null hypothesis.

THE INSTRUMENT

An instrument was needed to evaluate the effectiveness of the administrators of black colleges. A questionnaire was designed with questions in five major areas of effectiveness. The areas are: (1) administration, (2) faculty, (3) academic programs and activities, (4) student services, and (5) financial resources. It was felt that these five areas would reflect the effectiveness or ineffectiveness of the colleges under study.

Fifty-three questions were included in the instrument designed on a five degree Likert scale. The respondent was to select either (A) always, (B) Often,
(C) Occasionally, (D) Seldom or (E) Never, for each of the fifty-three questions. On question number 22, the scale was mistakenly omitted. Close attention will be given to the findings on this question. If a large majority of respondents do not answer this question, it will be omitted in the findings.

HYPOTHESES

The hypotheses and null hypotheses are as follows:

\( H_1 \) Black college presidents significantly agree that colleges have good administrators.

\( H_0 \) Black college presidents do not significantly agree that black colleges have good administrators.

\( H_2 \) Black college presidents significantly agree black colleges have good, well qualified, and scholarly faculty.

\( H_0 \) Black college presidents do not significantly agree that black colleges have good, well qualified, and scholarly faculty.

\( H_3 \) Black college presidents significantly agree that the academic programs and activities on black college campuses are of above average quality.

\( H_0 \) Black college presidents do not significantly agree that the academic programs and activities on black college campuses are of above average quality.

\( H_4 \) Black college presidents significantly agree that student services on black college campuses are of above average quality.

\( H_0 \) Black college presidents do not significantly agree that student services on black college campuses are of above average quality.
H$_5$ Black college presidents significantly agree that financial resources on black college campuses are adequate.

H$_0$ Black college presidents do not significantly agree that financial resources on black college campuses are adequate.

H$_6$ There will be no significant level of difference between the attitudes of black college presidents and the attitudes of presidents of student government associations on the five selected areas.

H$_0$ There will be significant level of difference between the attitudes of black college presidents and the presidents of student government associations.

The level of acceptance or significance will be Alpha = .05.
CHAPTER IV

REVIEW OF THE FINDINGS, AND ANALYSIS OF THE DATA

In no less than five "studies" on black colleges, there was mention of a scene from Ralph Ellison's work of fiction, *The Invisible Man*. Why *The Invisible Man* is important or thought to be typical of a real institution enough to be used in a study defies comprehension, especially since it is the same scene each time.

DATA DISAPPOINTS COLEMAN

James S. Coleman, in looking back over the massive government financed assessment of the nation's public schools that popularly bears his name, admits that it fell short of what he intended.

In compiling the report, Coleman and his staff of researchers relied heavily on a questionnaire for their answers. What they did not get from reluctant principals and other administrators in many school systems added to the report's limitations as much as the answers they gave. Many answers were designed to make a given system look good.

Raymond W. Mack later backtracked on the Coleman Report and studied desegregation in nine American cities in each part of the country which resulted in his book, *Our Children's Burden*. One of the cities studied was
Chicago, whose superintendent was Benjamin Willis.

The researchers in this study interviewed twenty-seven people in the Chicago system, young, middle-age, black, regular teachers, substitutes, counselors, and a nurse. They characterized the Chicago system as one based on fear. Education writer Bernard Asbell had this to say:

Schools in the central sections of our major cities are factories of failure. The slum child is a child of another world. Our laws do not bind him, our standard middle-class ambitions do not inspire him, our standard IQ tests do not measure him, and most of all, his teacher is not reaching him. Rules she learned in teachers college clearly don't work in slum schools, but she clings to them, for no one has taught her different rules. Teachers in the first and third grades feel the child slipping away. By the fourth grade, he has fallen behind. By the eighth grade, he may be as many as three years back, his mind closed, his behavior rebellious. By high school age, he is more than likely a drop-out, headed for chronic failure.  

That the system is a chief offender in the mis-education of black youth no one can deny. This picture of a young teacher's struggle against improbable odds was painted for the interviewers. It is the story of a young white woman who had taught sixth grade in a hard-core ghetto school. With time and effort, she said, she managed to overcome her students' indifference, home environment, discipline problems, and racial suspicions. But in the end,

she herself was overcome by the school system that was paying her to teach.

When she resigned after seven years, she had produced, for the first time, a middle-class in her low-income area. In her sixth grade class, all children scored at least 7.0, seventh grade, in math, with only five scoring below 6.7, sixth grade, seventh month in reading.

The program which took four years to build, centered around an early morning tutoring program, with three teachers working together in a close-knit fashion. The program ran from 8:00 to 8:53, but was brought to a halt when a change in principals resulted in the children not being allowed in the building before 8:30.

The teacher balked at this, explaining to the principal how well her students were benefiting, and the scholarships they had won to "good" high schools. She insisted that she would take responsibility for the children, that "they are loyal to me."

The principal's response was "Miss, Negroes don't have loyalty. As long as you teach, you remember your children are Negroes first and students second." ²

The reason for pointing out this incident is to show what children can do if a teacher believes they can learn, and also show that for most, however, racism will be a stumbling block whether it comes from an individual, or is embedded in a school system.

²Mack, p. 382.
WHITE'S PREFER SEGREGATION

It should come as no surprise that most American whites prefer segregation in education, after ardently seeking integration for almost two decades, blacks too have reluctantly, for the most part, abandoned integration as a goal, seeking instead quality education whether it be segregated or integrated. It is not uncommon, therefore, to find just as many black parents as white who oppose forced bussing of children. A few years ago, this would have been highly unlikely.

Writing on black students in white colleges, William Boyd of the Educational Policy Center in New York City characterizes the students and colleges as couples with "noteworthy but stormy courtships." Boyd's findings are the result of a nation-wide study of black undergraduates in forty predominately white colleges and universities during the 1972-73 academic year. He writes:

Prior to 1969, it was the black who initiated a relationship with a predominately white college. After the assassination of Martin Luther King, however, two dramatic changes occurred. White colleges and black students began to get together more frequently, and white colleges often initiated the relationship. The brief romance since then has been highly publicized, with emphasis on cultural centers, special programs, and the like, and on the controversies generated by building takeovers and non-negotiable demands. It was generally assumed the courtship would continue while the white colleges and black students worked out their problems, but then a new kind of report emerged. "Cooling Courtship" was the headline of
one report as colleges stopped increasing and, in some cases, cut back their black enrollments. 3

The study, conducted by EPC, found the situation improved but reports that the odds on going to college still remain half as good for blacks as for whites. And says that if white institutions stop increasing black enrollment now, "it will signal the end of their active cooperation in the vital struggle for equal opportunity."

COLLEGES RELUCTANT

Much of the colleges' reluctance stems from their inability to resolve fundamental issues that become critical when black enrollment increases. To date, the understanding that is required to solve them has been lacking on both sides, the report says.

As a result, four years of shared experiences have not shown either the white college or the black student that the other has the necessary qualifications for a long-term relationship.

The colleges question the availability of qualified black students, and they wonder whether black students want to restrict their participation to separist enclaves. Black students wonder about the availability of places for the large number—twice as many blacks as at present—who should be enrolled to make college campuses similar in racial composition to the general population. Black students also wonder whether white colleges

are willing to have them participate fully in extracurricular activities and on all levels of employment, or whether they are expected to stay in "their place." 

The study provides insight into the ways college desegregation is currently going, and provides a reasonable basis for which the necessary reasonable changes can be made.

EPC found that a majority of black students in white colleges want desegregation to continue, although their experiences in the colleges have mainly been painful. The change that would be most beneficial to them would be more black students in school populations, and more black faculty. It does not say how the college administrators and policy makers feel, although one administrator in Ohio remarked in explaining his school's decrease in black students, "The riots are no more and the pressure is off."

The report indicates that even those officials who saw black enrollment as more than pacification for the riots have little enthusiasm for upgrading it. This lack of enthusiasm stems from their uncertainty over whether or not black students can meet academic requirements of predominately white colleges. EPC says that blacks are entitled to fall along the entire spectrum of academic performance, but that too many critics of blacks' qualifications assume that "only those students who can maintain B averages" should be accepted to white colleges.

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4 Boyd, p. 56.
Sowell had reported in a 1970 *New York Times* article:

Campuses across the country are full of optimistic official reports and demoralizing private discussions about programs for black students. As a black faculty member, I encounter more than my share of both. The private discussions revolve around underprepared black students who are in over their heads academically and those white faculty members who fudge their grades out of guilt, compassion, or a desire to avoid trouble. Few faculty members are as blunt as the Cornell professor who said, "I give them all A's and B's, to hell with 'em." At least he understood the consequences of what he was doing. Others think they are doing a favor to the students, or to black people in general.\(^5\)

Whether or not Sowell was right and black students have made an adjustment, or whether or not the grading practice continues, is not known.

But EPC made this assessment of the academic standings of these students, although the colleges report that fifty-two per cent had prior preparation that was fair or poor:

> In spite of this, 85 per cent of them report that they maintain grade averages of C or better, and 26 per cent report at least a B average. A contributing factor to this satisfactory academic performance is the special academic help that 34 per cent report receiving. Even in the face of charges by some that academics are "whitey's bag," most black students take their studies seriously. Fifty-nine per cent feel there is intense academic competition at their schools;

eighty-three per cent of that group indicates that the competition increases their motivation. Fifty-five per cent plan to attend graduate school.⁶

The students involved in the study do not feel that they are too separatist to involve themselves fully in campus life at predominately white colleges, although forty-nine per cent feel they have been victims of racial discrimination at their schools. Fifty-eight per cent say race is not the dominant influence in their selection of friends and activities. With those where race is dominant, reasons given are personal preference, dislike of whites, tradition, and the general social environment.

Slightly less than half of the students in the EPC study participate in black organizations on campus. Thirty per cent are active in athletics, twenty-one per cent in clubs and choirs, eleven per cent in student government and on committees. Only fifteen per cent expressed preference for all black housing on campus.

The report further indicates that predominately white colleges have not yet learned to interpret the academic ability or needs of black students. It wonders if these institutions are racist and unresponsive and should be avoided by black students.

Black students in the colleges feel that both racism and unresponsiveness are major problems, but they are not ready to abandon the struggle to

⁶Boyd, p. 56.
eliminate them. One out of every two black students feel he has been discriminated against, and forty-two per cent identify white faculty members as the source of discrimination.

The attitude of sixty-four per cent of the students is that of "somewhat" satisfaction. EPC took this to mean that the decline in demonstrations in the past three years may be based on a balance between satisfaction with gains made during 1969-70, and the desire for further gains. But if some of these improvements are not developed in the next year or so, another era of confrontation, a return to the climate of 1969-70 could undermine present achievement. Confrontation is not the only consequence of white colleges' failure to further open their enrollments to black students. EPC sees such a failure as triggering a massive shift of black enrollment to traditional black institutions and/or a return to the status quo:

If black students feel that predominately white colleges stop at tokenism, many of them could opt for the more hospitable environment of black colleges. Practically, this could produce great pressures on those colleges—primarily public universities—which then might find it necessary to double or triple their enrollments over a short period. Philosophically, the ramifications could be enormous. A shift away from inhospitable white colleges would mark the end of the first American experiment in free enterprise with regard to the previous monopolistic system at a time when blacks are beginning to be accepted as eligible for any college would be tragic and dangerous.7

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7 Boyd, p. 57.
The exception to black exodus to predominately black colleges would be the elite student and faculty person who would be objects of competition and pressure of unprecedented intensity, the report states. The drift toward two nations--one black and the other white--would be the consequence.

In the unlikelihood of black colleges gaining sufficient support for expansion, and history does not support that they can, the result could be a rapid shrinkage in the options available in higher education for blacks. If black colleges are unable to meet the increased enrollment demand, community colleges and postsecondary training institutions would become the only outlets for the majority of black high school graduates, the report continues.

MAJOR CHANGES NEEDED

EPC sees black students as being sophisticated enough to know that the major changes white colleges must make will take much longer than the minor ones that have been made so far. But neither hope nor understanding can be maintained unless there is evidence that the changes are underway. EPC's data indicates that most black students doubt seriously that those major changes are taking place.

To be responsive to the needs of black students, the colleges must deal with them on three interrelated areas which the report sees as following:

1. The first needs are those which must be met if a college experience is to mean anything more than a delayed entry into the job market. The needs are
more-than-marginal economic survival and opportunities for intellectual and psychological growth. If pursuit of economic survival is so difficult that it leaves little physical or mental energy for other activities, it is likely that nothing else will be accomplished. Likewise, while intellectual growth should be reflected by a respectable grade-point average, it also must include other elements: exchange and debate with faculty unfettered by racial stereotyping, full exposure to unfamiliar educational and career options, acquisition of marketable skills, and development of analytical and critical faculties. Psychological growth involves increasing readiness to apply the results of intellectual growth in the real world. It is based on confidence in one's own identity and a belief that one's efforts will be a decisive factor for success or failure.

2. The second set of needs involves major institutional adjustments which indicate the transition from an exclusionary and racist system to an open system. This calls for substantial numbers of black staff and students, and for a curriculum which reflects awareness of the accomplishments and problems of blacks. Getting started with a sense of direction in these areas is difficult; but once sufficient momentum has been gained, it is relatively easy to maintain. Colleges must be careful not to mistake extensions of the current system for the changes. Large numbers of staff, students, and black-oriented courses which fit white stereotypes rather than black needs are not the answer.

The need for a sizeable and diverse group of black faculty involves the need for varied role models as black students decide to try anything other than the familiar black fields. It also involves the black students' need for people they can trust. Similarly, a large and diverse group of black students provides opportunities for extensive interaction, with other blacks and with whites,
without the strains of ghettoization which are typical in minority groups. The need for a revised curriculum arises from the deplorable omissions and distortions which persist in more curricula.

3. Third-level needs involve special social and political channels to ease the adjustment of black students to non-academic aspects of college life. All-black lounges, centers, or dormitories and special entertainment or cultural budgets and/or events are examples of the social needs. Special recruiting, advising, and counseling or disciplinary channels are examples of the political needs. Most blacks know how to swim in these special channels because they have been in similar situations all their lives. Many want, and all of them deserve, chances to swim in the mainstream and some guidance in their efforts to do so.

To understand and provide what black students need, colleges must rid themselves of stereotypes. Not all black students are poor, ill-prepared, in need of remediation, likely to fail and "street" rather than "middle class" in value system and life style.

Black students at white colleges fall into family income categories as follows: eighteen per cent have incomes under five-thousand dollars; thirty-six per cent between five-thousand dollars and 9,999; twenty-five per cent between ten thousand dollars and 14,999; and nineteen per cent of fifteen-thousand dollars and over.

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8 Boyd, pp. 57-78.

9 Boyd, p. 78.
SCHOOLS MAKE NO DIFFERENCE

The reason the Coleman report fell short of its author's expectations is that the report was supposed to show that there was a lack of availability of equal educational opportunities by reason of race, religion, or national origin. But what the Coleman survey "found" came as a surprise. He had found that schools make no difference; families make the difference.

Christopher Jencks, one of the earlier of the critics of black colleges, apparently has changed his stance. Jencks, in association with other researchers, wrote Inequality in 1972, drawing heavily on Coleman report data, and concluding that "schools make no difference." Jencks says that the figures from the report make the following four major points:

1. Most black and white Americans attended different schools.

2. Despite popular impressions to the contrary, the physical facilities, the formal curricula, and most of the measurable characteristics of teachers in black and white schools were quite similar.

3. Despite popular impressions to the contrary, measured differences in schools' physical facilities, formal curricula, and teacher characteristics had very little effect on either black or white students' performance on standardized tests.

4. The school characteristics that showed a consistent relationship to test performance was the one characteristic to which poor black children were denied access: classmates from affluent homes.  

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The limitations of Coleman's report include his use of instrument, the mail survey. The input was what the participants wanted it to be, rather than show things as they really are. Coleman was disappointed; but Jencks reanalyzed the same data instead of looking for different factors.

**LACK OF UNDERSTANDING SEEN**

The historically black college did not panic over the repercussions of the Jencks and Riesman report. To the present day, many view their "findings" as being influenced by racial prejudice, and lack of understanding of the position of blacks in American society. Much of what was said illustrates the majority American way of blaming the victim instead of the oppressor for the victim's standing in society, image, or lack of personal resources.

Isaac H. Miller, Jr., president of Bennett College, an institution for women located in Greensboro, North Carolina makes these observations on the historically black college:^11

"The circumstances of the founding and development of historically black colleges in an earlier racially divided society must never be confused with their current highly positive contributions to the securing and protesting of equal educational opportunity for large numbers of black youth," he said.

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Black colleges' graduates make up seventy-five per cent of the black officers serving in the armed forces, including Admiral of the Navy Samuel Gravely, and the highest ranked black officer Lt. General Daniel "Chappie" James, Jr.

Just under half of all the black members in the United States Congress, and eighty per cent of the Federal judges, including Supreme Court Justice Thurgood Marshall are products of black institutions.

Ninety-five per cent of the elected black officials in the cities, counties, and states across the South attended black colleges. Seventy-five per cent of the blacks who hold the highest academic degree, the Ph.D., came from black colleges. The same is true of black doctors, lawyers, ministers, scholars, educators, and businessmen.

In times past, Miller said, the racial composition of an historically black institution was taken as clear evidence that it was not beneficial to black Americans. He rejects the notion that black colleges do damage to black youth, and points to a conference held in Greensboro as recently as April, 1973, where student leaders from eighty-seven campuses met to champion the colleges' continued existence.

"A concept of racial identifiability in a voluntary system of higher education which maintains that only historically black schools are racially identifiable, and majority white schools are just schools with no racial
identifiability, must be rejected. Historically black colleges with varying percentages of white students or faculty are as integrated as majority white colleges with similar percentages of blacks," Miller maintains.

Miller sees higher education playing a different role from that of elementary or secondary. Higher education is not compulsory he says, and all members of an age group do not go to college. Colleges have been allowed "esclusionary" criteria, and those without it are excluded.

"Black Americans are concerned that discriminatory patterns of access and retention in this free choice system exclude them disproportionately, whether by admissions criteria, high costs they cannot pay, or programs insensitive to their needs and interests."

He sees this as being critical since both black and white students choose colleges that seem to best fit their educational needs and aspirations. "Higher education's role in producing the leadership that functions at the top levels of society is best served in a context which allows the greatest flexibility of programs, philosophies, and curriculums from which students can choose."

Miller points out that the historically black colleges have a record for racial inclusion that could serve as a model for the nation. "In the public colleges, thirty-six per cent of the faculties is non-black. In the private colleges, forty-three per cent of the faculties is non-black."
In the border states, he reports that several of the colleges have shown receptivity to white students to a degree that has resulted in their becoming a "substantial" minority in the student body. Latest enrollment figures show two such colleges, West Virginia State and Bluefield State, to now be seventy per cent white majority.

"These faculty and student changes occurred without external pressure from any court or Federal agency. All of these colleges have white students. Historically black colleges are the most non-exclusive institutions in America. They are not segregated institutions by any meaning of the word. Their student enrollment is not based on compulsion, but on the greatest need for access of their clientele."

Miller does not see any reason why black colleges should be penalized because of an absence of large numbers of white students when no barriers exist to prevent their attendance. The admissions criteria are more liberal and flexible, and educational costs are lower than in any comparable group of public and private institutions. These criteria and costs are meant to be responsive to the needs of black youth, who are under-represented in higher education in all states. But all youth who desire can benefit.

As has already been shown, historically black colleges are receptive to white students; but this does not mean that they should favor whites over blacks for the purpose of having a higher percentage of whites in the student
body as some critics advocate. To do so would result in a further reduction of opportunities for black youth. Studies such as the one conducted by the Educational Policy Center show majority white institutions to be slowing in their recruitment of blacks. Miller looks at it this way:

Many problems still exist for black youth in equal opportunity below the college level. Their choice of a college historically identified with helping them succeed ought not be made more difficult. They want a maximum chance, whatever the "inequities" of their high schools, to achieve their aspirations. They perceive in many instances that their fair chance will be found in an historically black college.  

Another Miller point is the contention that black colleges serve a unique function for their students. Non-minority students leave with a much needed perspective and insight into America's unfinished business in the area of racial and social justice. For the more perceptively educated whites are in this area, the greater the possibilities of solving these problems equitably and justly, out of the black experience in America.

The black experience is a continuing struggle to establish, what at this point is only rhetoric, that all men are equal before the law, and that artificial banners such as race and class are not permanent disabilities. It says that culture comes in a variety of styles in art, music, and letters that are legitimate and of equal value with other experiences.

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These principles are not racially restrictive, he points out, because they were forged in the crucible as it has been experienced by the historically black colleges. These colleges have been committed to these principles, even in the face of doctrines of racial and class inferiority as espoused by critics from less sympathetic sectors of higher education. "Any actions which seek to denigrate such institutions or merge them into other institutions will damage a full range of choices for black youth in the short run and all youth, black and white, in the long run."

In urging support for historically black colleges, he lists the following as functions inherent in the existence of these institutions:

1. They foster and stress intellectualism toward a higher degree of scholarship in the black community, while contributing to the available knowledge of black culture, and art. Oft time they provide first generation higher education experiences for students from backgrounds of previous academic neglect through tutorial services, which allow them to remain in college.

2. From a sociological frame of reference, they provide social mobility in a society through the continued socialization of the individual. Within their integrated environs, people of differing backgrounds meet,
communicate consciousness and ideas, and develop informed leadership and orientation to adult life processes and cultural continuity.

3. They have been and continue to be the vehicle through which the black heritage is preserved, interpreted, and articulated. Other institutions cannot be expected to be as motivated or as insightfully interpretive of the achievements, history, and continuity of the culture of black people.

4. Created by the nature of our public laws, they protect and provide educational opportunity rights of black youth. History has shown them to be the prime educational haven of those large numbers of blacks who have been denied the opportunity to attend other higher education institutions.

5. They provide employment opportunities for the communities where they are located, opening up avenues not only for professionals, but for para-professional and non-professional as well. In their primary role as educational institutions, students are prepared for economically rewarding careers in varied fields.
6. Philosophically, they teach their students who they are from a positive and rewarding standpoint. This enables the student to analyze and improve on their strengths and weaknesses, which fosters the commitment to build the black community as a viable part of the total community.

7. Psychologically, they contribute to the well-being and development of their students and the community by promoting a type of personal development and manner of self regard that leads to a self image congenial to a capacity for honest inquiry which leads to answers governed by logic and fact. They provide a basis for self identity, models of success, and are catalysts for the attainment of aspirations.

8. Black colleges provide for their students the opportunity for experience in participatory democracy as incorporated in student relationships and government. Exposure to lessons in political living and role models of political success as part of campus life leaves them prepared for political futures should they be so inclined.
SURVEY RESPONSES

The survey used in this study brought out a wariness of black college officials toward participating in "studies" of this type. The most informative was contained in a letter from Herman Long, president of Talladega College where he says:

Dear Mr. McAdoo:

Your questionnaire and reprint of the Time Magazine article on the Jencks and Riesman piece of 1967 have just come to my desk. While I heartily applaud the purpose of your investigation, I see little to be gained by the effort that would be of substantive nature. Most of the presidents I know are literally deluged with inquiries of this sort, and I have turned all of them down on the matter of time to execute them. But what concerns me especially about your instrument are the items which are largely assumptions about the historic black colleges, made on the basis of prejudice and absence of fact. I do not know, consequently, whether you are searching for attitudes or facts.

My own general views are represented in the enclosed reprint of an article which I did for the Vanderbilt Law Review. You are free to use it in any way that may be helpful.

With every good wish,

Sincerely yours,

s/ Herman H. Long
President
Others were not as inclusive in their opinions as were presidents Miller and Long, but here are some others:

To the best of my understanding, these answers are not reflective of Oakwood College. I am not in a position to speak for other black colleges at this time.

s/ Augustuc Ogiste
SGA President, Oakwood College

P.S. I am sure that David Riesman and Christopher Jencks did not visit Oakwood College; if they did, they would have written something other than what they have written. Thank you for sharing this with me. I wish you great success in your endeavor; may you find the necessary refutation to these degrading remarks.

Good luck!

Arthur L. Brent
Student Government Association
Livingstone College

The last category of question (V. Financial Resources) is the real problem area for black higher education

SGA President
Interdenominational Theological Seminary

A very good instrument indeed. You pose some fundamental situations that should serve as guidelines for existing black colleges.

Good luck in your efforts.
W. L. Wright (President)
Alabama Lutheran Academy and College
ALUMNI WORK TO SAVE COLLEGES

Jesse Jackson has been in the forefront of civil rights activity since the early 1960's. As a student leader at North Carolina A and T, he led massive demonstrations in downtown Greensboro that triggered the nationwide "sit-in" of public accommodations.

A disciple of Martin Luther King, Jackson was standing beside the "Messiah" when he was struck down by an assassin's bullet in Memphis in 1968. Now national director of Operation PUSH, People United to Save Humanity, Jackson initiated a drive to save the black colleges in September, 1973.

Jackson's PUSH Expo '73 was an attempt at making companies, white and black, commit themselves to contributing annually to at least one black college of their choice. Expo '73 was a five-day business and cultural exposition held in Chicago, and highlighted by the appearance of popular black artists such as Al Green, Roberta Flack, the Jackson Five, the Supremes, The Temptations, Isaac Hayes, and Rev. James Cleveland.

Taking a serious look at the plight of black colleges, Jackson said he was disturbed by blacks who claim that these colleges symbolize reverse racism, calling the colleges an "extension of the broader society."

If the Jews can have Brandeis and Yeshiva, which are fundamentally for Jews, even though others may attend; and the WASPS (White Anglo-Saxon Protestants) can have Harvard and Yale, which are fundamentally
WASP, even though others may attend, and the Catholics can have Holy Cross and Notre Dame, ... then blacks certainly can have Howard, and A&T, and Florida A & M and Southern, which are fundamentally for blacks, even though others may attend.

In a pluralistic society, these colleges seem to represent options of freedom and they do not represent contradictions to an open society. An open society means that you cannot by law be locked out of participation in anything, based on sex or race. But you also in an open society have the option to go to places based on your cultural interests or your religious or some other private interest.

Some people say these colleges are inferior. They may have inferior budgets, but for some reason they've ended up with superior products.13

The point Jackson was making, he said, was not that blacks should not go to school with whites, but that thirty million black people deserve to have colleges of their own as options just as any other ethnic group does.

LIMITATIONS OF THE FINDINGS

The major limitation to the findings is the low response rate. Efforts were made by follow-up letter to acquire a higher rate. As indicated, however, few presidents responded. Nevertheless, for exploratory purposes, these data are analyzed. It should be clearly understood that they are not definitive.

THE DATA ANALYZED

While the presidents and student government presidents agree that black colleges still are useful institutions and, further, are victims of the prejudiced attitudes of most researchers, the questionnaire did point up basic differences as seen from the viewpoints of the presidents against those of the students.

No single individual who responded, whether he was an administrator or student, felt that black colleges should be closed or gradually phased out in any way. In fact, this feeling comes from a notion that majority white colleges, as they presently are constituted, have neither the will nor know-how to ensure a proper education to more than a token amount of black students.

The statements used in the instrument, as stated previously, were taken from the writings of such critics of black colleges as Jencks and Riesman, and should not be construed to represent a personal viewpoint of the researcher. Such statements have been accepted at face value in other studies, but since these studies were done under dubious or secretive circumstances, the statements as used in these findings can largely be called "assumptions." Black college officials have complained that, for authenticity, the instrument should have been pretested at comparable white colleges. But taken from the sources that they were, comparisons were
inevitably made to universities such as Harvard or Yale. Since most black colleges are primarily undergraduate institutions, their functions are significantly different from those of a university.

In other studies of black colleges it was rare for a president of one of the colleges to be consulted. Jencks and Riesman did not consult them at all. They preferred to use what they called "insiders," persons, usually white, who had previously worked in black colleges, and students who had attended black colleges as undergraduates, but who later attended white graduate schools and were then working in white institutions.

The findings will strongly support the major hypothesis of this study, namely that black colleges are worthy institutions, with administrators that run the same gamut as those found in white colleges.

The attitudes of the black college presidents were somewhat protected by the limited number of responses returned. Of the one-hundred-ten questionnaires sent to these administrators, only twenty-two responded.

Because of the nature of the study and the constant barrage of attacks on black colleges, many administrators chose to use the "fifth amendment approach" to the situation and not participate in using the instrument. A number of these presidents, however, sent information in support of the black college position, or explanations on why they could not participate. Therefore, this tends to indicate a stronger interest in the subject than the small percentage of returns would indicate.
### TABLE I

**PERCENTAGE OF AGREEMENT AND DISAGREEMENT BETWEEN BLACK COLLEGE PRESIDENTS AND SGA PRESIDENTS ON ADMINISTRATION**

<table>
<thead>
<tr>
<th>I. ADMINISTRATION</th>
<th>Somewhat Agree</th>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Administrators in black colleges exercise &quot;power&quot; to a degree that academic freedom is stifled.</td>
<td>Pres. 31.3</td>
<td>SGA Pres. 54.5</td>
<td>37.6</td>
</tr>
<tr>
<td>2. Suggestions from administrators are really meant as directives at black colleges.</td>
<td>Pres. 37.5</td>
<td>SGA Pres. 40.9</td>
<td>37.5</td>
</tr>
<tr>
<td>3. Administrators at black colleges are named on the basis of loyalty to the president, rather than demonstrated ability.</td>
<td>Pres. 37.5</td>
<td>SGA Pres. 63.6</td>
<td>25.0</td>
</tr>
<tr>
<td>4. Black college administrators are not readily accessible to students or faculty.</td>
<td>Pres. 46.7</td>
<td>SGA Pres. 40.9</td>
<td>26.7</td>
</tr>
<tr>
<td>5. Black college administrators require day-to-day presidential approval in the course of doing their jobs.</td>
<td>Pres. 56.3</td>
<td>SGA Pres. 72.7</td>
<td>4.5</td>
</tr>
<tr>
<td>6. Black college presidents are tyrannical and domineering.</td>
<td>Pres. 56.3</td>
<td>SGA Pres. 77.3</td>
<td>25.1</td>
</tr>
<tr>
<td>7. The black college president presides over long and irrelevant meeting in which he &quot;lectures&quot; to a captive audience.</td>
<td>Pres. 56.3</td>
<td>SGA Pres. 81.8</td>
<td>25.0</td>
</tr>
<tr>
<td>8. Administrators at black colleges dismiss faculty or staff personnel for reasons other than incompetence or ineffectiveness.</td>
<td>Pres. 43.8</td>
<td>SGA Pres. 81.8</td>
<td>25.1</td>
</tr>
<tr>
<td>9. The black college president controls all funds and allocates or withholds as he desires regardless of prepared budget.</td>
<td>Pres. 62.5</td>
<td>SGA Pres. 77.3</td>
<td>12.6</td>
</tr>
<tr>
<td>10. Black college administrators' &quot;roll call&quot; method of keeping track of faculty and staff keeps consulting and other like outside financial and professional ventures mute.</td>
<td>Pres. 50.0</td>
<td>SGA Pres. 81.2</td>
<td>25.1</td>
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<tr>
<td>Table I (continued)</td>
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<tr>
<td>PERCENTAGE OF AGREEMENT AND DISAGREEMENT BETWEEN BLACK COLLEGE PRESIDENTS AND SGA PRESIDENTS ON FACULTY</td>
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<table>
<thead>
<tr>
<th>II. FACULTY</th>
<th>Agree</th>
<th>Somewhat Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Extremely heavy teaching loads (usually 12-15 hours per semester) leave little time for scholarly activity by black college faculty.</td>
<td>Pres. 25.0</td>
<td>SGA Pres. 50.0</td>
<td>56.3</td>
</tr>
<tr>
<td>12. Coursework assigned by most faculty at black colleges tends to be punitive rather than stimulating and rewarding.</td>
<td>Pres. 31.3</td>
<td>SGA Pres. 68.2</td>
<td>22.7</td>
</tr>
<tr>
<td>13. Tests given by most faculty reflect little that has been discussed in class.</td>
<td>Pres. 37.5</td>
<td>SGA Pres. 66.7</td>
<td>14.3</td>
</tr>
<tr>
<td>14. Grades are used as an end in black colleges; sometimes requiring such non-academic roles as mowing lawns, baby-sitting, or catering parties.</td>
<td>Pres. 50.0</td>
<td>SGA Pres. 95.5</td>
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</tr>
<tr>
<td>15. Most white faculty who work in black colleges are there by default, since alternatives were not readily available.</td>
<td>Pres. 31.3</td>
<td>SGA Pres. 50.0</td>
<td>22.7</td>
</tr>
<tr>
<td>16. Black faculty at black colleges stress conformity rather than creativity in their students.</td>
<td>Pres. 31.3</td>
<td>SGA Pres. 59.1</td>
<td>13.6</td>
</tr>
<tr>
<td>17. Black college faculty are unwilling or unable to challenge exceptional or gifted students.</td>
<td>Pres. 37.5</td>
<td>SGA Pres. 68.2</td>
<td>13.6</td>
</tr>
<tr>
<td>18. Creative or innovative black college faculty are forced out by &quot;non-innovative superiors.&quot;</td>
<td>Pres. 25.0</td>
<td>SGA Pres. 76.2</td>
<td>13.8</td>
</tr>
<tr>
<td>19. Salaries in black colleges are too low to attract or retain competent faculty.</td>
<td>Pres. 18.8</td>
<td>SGA Pres. 31.8</td>
<td>13.8</td>
</tr>
<tr>
<td>20. Black college instructors discourage dissent through the use of lowered grades.</td>
<td>Pres. 37.5</td>
<td>SGA Pres. 57.1</td>
<td>9.5</td>
</tr>
</tbody>
</table>
TABLE I (continued)

PERCENTAGE OF AGREEMENT AND DISAGREEMENT BETWEEN
BLACK COLLEGE PRESIDENTS AND SGA PRESENTS ON FACULTY

<table>
<thead>
<tr>
<th></th>
<th>Agree</th>
<th>Somewhat Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>21. Instructors at black colleges do little course preparation, using same notes and tests year after year.</td>
<td>Pres. 12.5</td>
<td>43.8</td>
<td>43.8</td>
</tr>
<tr>
<td></td>
<td>SGA Pres. 40.9</td>
<td>45.5</td>
<td>13.6</td>
</tr>
<tr>
<td>22. Black college faculty tend to leave for traditional white colleges whenever the opportunity arises.</td>
<td>Pres. 28.6</td>
<td>42.9</td>
<td>28.6</td>
</tr>
<tr>
<td></td>
<td>SGA Pres. 36.4</td>
<td>50.0</td>
<td>13.6</td>
</tr>
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### III. ACADEMIC PROGRAMS AND ACTIVITIES

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<tr>
<th></th>
<th></th>
<th>Agree</th>
<th>Somewhat Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>23.</td>
<td>Academic programs in black colleges lack planning and imagination.</td>
<td>Pres.</td>
<td>50.0</td>
<td>6.3</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>72.7</td>
<td>27.3</td>
<td>--</td>
</tr>
<tr>
<td>24.</td>
<td>Extra-curricular activities are often directed by non-qualified persons when qualified persons are available in black colleges.</td>
<td>Pres.</td>
<td>37.5</td>
<td>43.8</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>63.6</td>
<td>31.8</td>
<td>4.5</td>
</tr>
<tr>
<td>25.</td>
<td>Tacit approval from a superior required before most activities can be undertaken at black colleges, which results in loss of creativity.</td>
<td>Pres.</td>
<td>43.8</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>54.5</td>
<td>36.4</td>
<td>9.0</td>
</tr>
<tr>
<td>26.</td>
<td>Intramural sports at black colleges are not organized as a learning activity.</td>
<td>Pres.</td>
<td>37.5</td>
<td>37.5</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>45.5</td>
<td>22.7</td>
<td>31.8</td>
</tr>
<tr>
<td>27.</td>
<td>Faculty at black colleges do not keep posted office hours, making student conferences difficult.</td>
<td>Pres.</td>
<td>50.0</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>50.0</td>
<td>27.3</td>
<td>22.7</td>
</tr>
<tr>
<td>28.</td>
<td>Black college faculty shows little concern for individual differences, gearing instruction to a too high or too low group.</td>
<td>Pres.</td>
<td>50.0</td>
<td>18.8</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>54.5</td>
<td>45.5</td>
<td>--</td>
</tr>
<tr>
<td>29.</td>
<td>Classes at black colleges &quot;close,&quot; although sufficient students may desire them to warrant having additional sections.</td>
<td>Pres.</td>
<td>31.3</td>
<td>37.5</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>50.0</td>
<td>18.2</td>
<td>31.8</td>
</tr>
<tr>
<td>30.</td>
<td>Many courses in black colleges are offered in only one quarter or one semester a year.</td>
<td>Pres.</td>
<td>12.5</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>18.2</td>
<td>36.4</td>
<td>45.5</td>
</tr>
<tr>
<td>31.</td>
<td>Black colleges offer few evening or night courses to allow enrollment by working members of the community.</td>
<td>Pres.</td>
<td>43.8</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>22.7</td>
<td>50.0</td>
<td>27.3</td>
</tr>
<tr>
<td>32.</td>
<td>By not having sufficient faculty in certain key areas (science, business, etc.) many students are unable to take courses when they need them, sometimes delaying their graduation.</td>
<td>Pres.</td>
<td>18.8</td>
<td>43.3</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>36.4</td>
<td>45.5</td>
<td>18.1</td>
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TABLE I (continued)

PERCENTAGE OF AGREEMENT AND DISAGREEMENT BETWEEN
BLACK COLLEGE PRESIDENTS AND SGA PRESIDENTS ON STUDENT SERVICES

IV. STUDENT SERVICES

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Agree</th>
<th>Somewhat Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>33.</td>
<td>Student conduct regulations interfere with individual student growth and development in black colleges.</td>
<td>Pres.</td>
<td>25.0</td>
<td>31.3</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>72.7</td>
<td>18.2</td>
</tr>
<tr>
<td>34.</td>
<td>Expulsions and suspensions are carried out without sufficient student peer and/or faculty-administration review in black colleges.</td>
<td>Pres.</td>
<td>37.5</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>81.8</td>
<td>18.2</td>
</tr>
<tr>
<td>35.</td>
<td>Black colleges assume no responsibility for assisting students in finding occupational outlets for education they obtain in them.</td>
<td>Pres.</td>
<td>37.5</td>
<td>37.5</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>81.8</td>
<td>18.2</td>
</tr>
<tr>
<td>36.</td>
<td>Informal student-faculty contact outside the classroom is discouraged at black schools.</td>
<td>Pres.</td>
<td>37.5</td>
<td>18.8</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>81.8</td>
<td>13.6</td>
</tr>
<tr>
<td>37.</td>
<td>Black college medical facilities and health care are inadequate.</td>
<td>Pres.</td>
<td>12.5</td>
<td>25.0</td>
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<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>22.7</td>
<td>40.9</td>
</tr>
<tr>
<td>38.</td>
<td>Scholarships and work opportunities at black colleges often go to the children of faculty or those who least need them.</td>
<td>Pres.</td>
<td>50.0</td>
<td>25.0</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>81.8</td>
<td>18.2</td>
</tr>
<tr>
<td>39.</td>
<td>Privacy for the individual student is not viewed in black schools as a significant ingredient in personal adjustment and development.</td>
<td>Pres.</td>
<td>50.0</td>
<td>12.5</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>72.7</td>
<td>13.6</td>
</tr>
<tr>
<td>40.</td>
<td>Off-campus conduct which violates civil law, is subject to on-campus discipline in black colleges.</td>
<td>Pres.</td>
<td>33.3</td>
<td>40.0</td>
</tr>
<tr>
<td></td>
<td>SGA</td>
<td></td>
<td>59.1</td>
<td>31.8</td>
</tr>
<tr>
<td>41.</td>
<td>Black college students are not allowed to participate in developing policy concerning disbursements of activity funds.</td>
<td>Pres.</td>
<td>43.8</td>
<td>12.5</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td></td>
<td>59.1</td>
<td>13.6</td>
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</table>
### TABLE I - (continued)

PERCENTAGE OF AGREEMENT AND DISAGREEMENT BETWEEN BLACK COLLEGE PRESIDENTS AND SGA PRESIDENTS ON STUDENT SERVICES

<table>
<thead>
<tr>
<th></th>
<th>Agree</th>
<th>Somewhat Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Residence hall counselors in black colleges tend to act as law-enforcement officials instead of acting as counselors.</td>
<td>43.8</td>
<td>18.8</td>
<td>37.5</td>
</tr>
<tr>
<td>SGA Pres.</td>
<td>63.6</td>
<td>18.2</td>
<td>18.1</td>
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</tbody>
</table>

78
TABLE I (continued)

PERCENTAGE OF AGREEMENT AND DISAGREEMENT BETWEEN
BLACK COLLEGE PRESIDENTS AND SGA PRESIDENTS ON FINANCIAL RESOURCES

V. FINANCIAL RESOURCES

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>Black college alumni are not regarded by their Alma Maters as a source of financial resources.</td>
<td>18.8</td>
<td>43.8</td>
<td>37.6</td>
<td></td>
<td>50.0</td>
<td>18.2</td>
</tr>
<tr>
<td>44</td>
<td>The Office of Alumni Affairs in black colleges do not keep up-to-date files on its graduates.</td>
<td>31.3</td>
<td>25.0</td>
<td>43.8</td>
<td></td>
<td>52.4</td>
<td>28.6</td>
</tr>
<tr>
<td>45</td>
<td>Work in alumni relations at a substantial number of black colleges is not considered to be a full time job.</td>
<td>37.5</td>
<td>18.8</td>
<td>43.8</td>
<td></td>
<td>28.6</td>
<td>28.6</td>
</tr>
<tr>
<td>46</td>
<td>Institutional development offices at black colleges are not ably staffed with trained personnel.</td>
<td>31.3</td>
<td>25.0</td>
<td>43.8</td>
<td></td>
<td>31.8</td>
<td>31.8</td>
</tr>
<tr>
<td>47</td>
<td>The community's economic resources where black colleges are located are not adequately exploited.</td>
<td>18.8</td>
<td>31.3</td>
<td>50.1</td>
<td></td>
<td>18.2</td>
<td>27.3</td>
</tr>
<tr>
<td>48</td>
<td>Few funds for faculty development are available to faculty seeking advanced degrees or enrichment.</td>
<td>18.8</td>
<td>25.0</td>
<td>56.3</td>
<td></td>
<td>31.8</td>
<td>31.8</td>
</tr>
<tr>
<td>49</td>
<td>In black colleges faculty are not encouraged to secure outside grants in their academic areas.</td>
<td>53.3</td>
<td>26.7</td>
<td>20.0</td>
<td></td>
<td>77.3</td>
<td>4.5</td>
</tr>
<tr>
<td>50</td>
<td>Monies set aside by the Federal Government for developing institutions are not adequately sought by black colleges.</td>
<td>31.3</td>
<td>25.0</td>
<td>43.8</td>
<td></td>
<td>47.6</td>
<td>23.8</td>
</tr>
<tr>
<td>51</td>
<td>Solicitation of private sources is not accompanied by viable programs; a typical request is for operating expenditure.</td>
<td>18.8</td>
<td>25.0</td>
<td>56.3</td>
<td></td>
<td>47.6</td>
<td>23.8</td>
</tr>
<tr>
<td>52</td>
<td>Black colleges rely too much on small handouts and good will of whites; long range planning is seldom done.</td>
<td>18.8</td>
<td>25.0</td>
<td>56.3</td>
<td></td>
<td>40.0</td>
<td>35.0</td>
</tr>
</tbody>
</table>
### TABLE I (continued)

**PERCENTAGE OF AGREEMENT AND DISAGREEMENT BETWEEN BLACK COLLEGE PRESIDENTS AND SGA PRESIDENTS ON FINANCIAL RESOURCES**

<table>
<thead>
<tr>
<th></th>
<th>Somewhat Agree</th>
<th>Agree</th>
<th>Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>53. Financial drives are planned by black colleges with goals too ambitious in light of known sources to be successful.</td>
<td>Pres. 12.5</td>
<td>SGA Pres. 75.0</td>
<td>10.0</td>
</tr>
</tbody>
</table>
Several surprises did surface concerning the data. One surprise is that the presidents responded in larger number than did the students. Another is that the president's mean scores were significantly higher than the students' scores on each item where significant differences were found between the two groups. (See Table II-1 through II-6).

While for instance, more students, 54.5 per cent to 31.3, agree than do presidents with item 1, Table II-1, that "administrators in black colleges exercise power to a degree that academic freedom is stifled," the presidents' scores reflect a consistency that does not show up in the students' scores. This can be interpreted to mean that some time was given to analyzing the statement, which resulted in a realistic answer being given. This seems to be reflected in the answers given in each of the five categories.

Of the five categories, significant differences were found in two, the category on faculty, and the one on student services. This does not mean that there was any single category where there was not at least one item out of ten that differed significantly. It simply means that, taken as a whole, these two were the only categories that fell within the .05 significance level.

In the category on Faculty (see Table II-2) there was a significant level of difference on six of the twelve items. In the Student Services category (Table II-4) the significant difference level was evident on five of ten statements.
The high level of difference in the faculty category can partially be explained just by looking at the statements. Students come in contact with faculty on a regular basis more than they would the administration. In fact, each student in a school comes in almost daily contact with at least one member of the faculty.

During regular contact with the faculty, a sizeable number of students will perform on a level below their own expectations. It is not uncommon for a student (See Table I-2, item 12) to feel that course work "tends to be punitive rather than stimulating" to cover his own inadequacies. This should not be taken to mean that the statement is not true in some cases, as even the presidents agree 31.3 per cent.

Yet, if one were to question students on almost any college campus in the nation, he would get the same reactions as that given by the students in this study. This is borne out by the substantial numbers of teachers whose contracts are not renewed each year. Many teachers are not rehired for reasons that have had nothing to do with classroom performance. Some might be too militant for their own good. Others might not fit into a given faculty circle as, sometimes, one is rewarded for being "one of the boys" and penalized for being independent. But it must be assumed that many just are not good teachers.

What this really means is that teachers, too, fall within the same spectrums as do administrators and students, good, fair, indifferent, and poor.
In fact, with only a little knowledge of how colleges work, it is not difficult to rationalize the motives behind the answers of both groups. Again, the presidents tend to look at these things that are problems in a realistic way, recognizing them to the degree that they see them. The students' more critical viewpoints seem more self-serving. For example, 37.5 per cent of the presidents feel that "tests given by faculty reflect little that has been discussed in class." Students by 68.2 per cent, an unrealistically high percentage, feel that way (Table I-2, question 12).

The presidents and students come closest to seeing things the same way on Academic Programs and Activities. Mean scores reflect this (Table II-6).

The only significant difference was over the statement that "academic programs lack planning and imagination." The presidents see this as a problem, consistent with their answers throughout the questionnaire. The students see the problem to be acute.

It must be realized, however, that many courses require more hard work than imagination. Imagination would seem to be more evident in the arts and liberal arts where creativity is stressed, rather than in the sciences, which, for many, represent their most difficult courses.

The second and final of the five categories where a substantial significance level of differences exists is on Student Services. Again it can be assumed that the difference is caused by the somewhat self-serving motives of the students.
TABLE II

MEAN WEIGHTED SCORES

COMPARISON BETWEEN RESPONSES

OF PRESIDENTS AND SGA PRESIDENTS

I. ADMINISTRATION

<table>
<thead>
<tr>
<th>Item</th>
<th>Respondent</th>
<th>Mean Scores</th>
<th>Standard Deviation</th>
<th>T-Test Value</th>
<th>Significance Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Presidents</td>
<td>3.0625</td>
<td>1.063</td>
<td>2.16</td>
<td>0.037*</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>2.4545</td>
<td>0.671</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Presidents</td>
<td>3.000</td>
<td>1.265</td>
<td>0.96</td>
<td>0.344</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>2.6818</td>
<td>0.780</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Presidents</td>
<td>2.8750</td>
<td>1.204</td>
<td>1.23</td>
<td>0.228</td>
</tr>
<tr>
<td></td>
<td>SGA Pres.</td>
<td>2.4545</td>
<td>0.912</td>
<td></td>
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</tr>
<tr>
<td>4</td>
<td>Presidents</td>
<td>2.5333</td>
<td>1.187</td>
<td>0.72</td>
<td>0.477</td>
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<tr>
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<td>SGA Pres.</td>
<td>2.8182</td>
<td>1.181</td>
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<td></td>
</tr>
<tr>
<td>5</td>
<td>Presidents</td>
<td>2.6250</td>
<td>1.360</td>
<td>1.51</td>
<td>0.139</td>
</tr>
<tr>
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<td>SGA Pres.</td>
<td>2.0909</td>
<td>0.811</td>
<td></td>
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<tr>
<td>6</td>
<td>Presidents</td>
<td>2.6250</td>
<td>1.147</td>
<td>1.62</td>
<td>0.114</td>
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<tr>
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<td>SGA Pres.</td>
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<td>0.710</td>
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<tr>
<td>7</td>
<td>Presidents</td>
<td>2.6250</td>
<td>1.310</td>
<td>1.75</td>
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<td>2.0455</td>
<td>0.722</td>
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<tr>
<td>8</td>
<td>Presidents</td>
<td>2.7500</td>
<td>1.125</td>
<td>2.64</td>
<td>0.012*</td>
</tr>
<tr>
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<td>0.617</td>
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<tr>
<td>9</td>
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<td>2.3125</td>
<td>1.138</td>
<td>1.49</td>
<td>0.145</td>
</tr>
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<td>10</td>
<td>Presidents</td>
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<td>0.053</td>
</tr>
<tr>
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<td>SGA Pres.</td>
<td>2.0455</td>
<td>0.722</td>
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</table>

* Significant at .05. Level
II. FACULTY

<table>
<thead>
<tr>
<th>Item</th>
<th>Respondent</th>
<th>Mean Scores</th>
<th>Standard Deviation</th>
<th>T-Test Value</th>
<th>Significance Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Presidents</td>
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<td>1.209</td>
<td>2.40</td>
<td>0.021 *</td>
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<tr>
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<td>2.6364</td>
<td>0.848</td>
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<tr>
<td>12</td>
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<td>3.1250</td>
<td>1.147</td>
<td>2.75</td>
<td>0.009 *</td>
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<tr>
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<td>0.869</td>
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<tr>
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<td>2.8125</td>
<td>0.750</td>
<td>1.82</td>
<td>0.078</td>
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<td>1.653</td>
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<tr>
<td>16</td>
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</tr>
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<td>18</td>
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<td>1.352</td>
<td>3.07</td>
<td>0.004 *</td>
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<td>0.964</td>
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<td></td>
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<tr>
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* Significant at .05. Level
TABLE II  
MEAN WEIGHTED SCORES  
COMPARISON BETWEEN RESPONSES  
OF PRESIDENTS AND SGA PRESIDENTS

III. ACADEMIC PROGRAMS AND ACTIVITIES

<table>
<thead>
<tr>
<th>Item</th>
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* Significant at .05. Level
### IV. STUDENT SERVICES

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* Significant at .05 Level
### TABLE II

**MEAN WEIGHTED SCORES**

**COMPARISON BETWEEN RESPONSES**

**OF PRESIDENTS AND SGA PRESIDENTS**

V. **FINANCIAL RESOURCES**

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<th>Item</th>
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* Significant at .05. Level
### TABLE II

**MEAN WEIGHTED SCORES**

**COMPARISON BETWEEN RESPONSES**

**OF PRESIDENTS AND SGA PRESIDENTS**

**COMPARISON OF COMBINES SCORES**

**BY SELECTED ITEMS**

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* Significant at .05. Level
It can be explained by the desire for more and more independence than students demanded in the 1960's, and still desire today. They desire and expect more control over their own destinies, and better and more facilities.

In summation it may be said that black college presidents faced head-on the tough, and often degrading, statements on the questionnaire. Again, it should be emphasized that these statements were taken from Jencks and Riesman and other black college critics, and do not reflect the thinking of the researcher.

The president's answers tend to show that they are aware, to a much higher degree, what is going on in their colleges than do the students, or anyone else, and that they recognized the problems that exist. One can only correct problems if he knows that they exist. Being aware of problems is the sign of a good administrator.

Data does not suggest that black colleges or their administrators, taken as a whole, are any different from their white counterparts. On the contrary, they seem more concerned about academic performances than do the students themselves.
CHAPTER V
OBSERVATIONS, SUMMARY, AND CONCLUSIONS

William Lear, inventor of the jet aircraft that bears his name, and holder of hundreds of other patents, is a seventh grade drop-out. Now one of the richest men in America, Lear attributes his success to his never having learned the many theories that tell "what is supposed to work." In not knowing these theories Lear attacked things from a framework that they would work, and this "non-knowledge" paid dividends.

Assassinated Black Muslim leader Malcolm X was a convicted drop peddler and numbers runner prior to going to prison. Author and Black Panther Leader Eldridge Cleaver was a semi-illiterate. A young inmate in the Illinois State Prison last year astounded the outside world by acquiring a cum laude degree in psychology in two and a half years while still behind bars. Ernest Hemingway, William Faulkner, and James Baldwin, three of America's recent literary giants, have in common that they did not learn their craft in college. Many of the world's greatest achievers learned by "teaching themselves."

Malcolm made a break with his past when he sought to "kill time" by reading the dictionary. In time he turned to copying every word under each
of the twenty-six letters of the alphabet. From one whose vocabulary had consisted of a few choice words of profanity before going to prison, he left to become an intellectual and one of the outstanding orators and leaders of the past several decades.

The level to which many black youngsters have been educated while in prison has been phenomenal, so much so, in fact, that one commentator jokingly advocated sending ghetto youngsters to prison during their formative years since the prisons have done a high-level job of education and ghetto schools have been a failure.

SELF-TEACHING BEST

The previous illustrations by no means are intended to discourage school attendance, nor are they meant to advocate prison as the proper institution to do what schools are supposed to do. But they are intended to illustrate the heights one can attain by raising himself to a "higher level of consciousness" than a given segment of society in general. It involves self-teaching, and Woodson looks at it this way:

Philosophers have long conceded. . . that every man has two educations: that which is given to him, and the other which he gives himself. Of the two kinds the later is by far the most desirable. Indeed all that is most worthy in man he must work out and conquer for himself. It is that which constitutes our real and best nourishment. What we are merely taught
seldom nourishes the mind like that which we teach ourselves.¹

One learns through a "higher level of consciousness" because this concept must necessarily have as an end the solving of a problem for which answers are not readily available through ordinary channels.

Universities fail in social research because men work from hypotheses that can be proved, but which fail in a practical application. In a sense this makes them successful, except that success in practical application is the desired end. The university then is deficient in problem solving, because it teaches facts when it should be teaching its students to think. Once the process of teaching them to think has been accomplished, the student will have the means to work out solutions to his own problems. The student will then have reached a higher consciousness level. Since schools are more involved in teaching students what to think, however, their main worth becomes a provider of credentials. The good teacher does three things: (1) influences thinking; (2) encourages thinking; (3) provokes thinking. The good teacher does not control thinking, for it is necessary that the thinker must explore, find workable solutions to things himself. Otherwise, progress is limited when confined to orthodoxy.

Will D. Campbell, Mississippi-born Yale Divinity graduate and director of the Committee of Southern Churchmen, was telling a gathering of the

¹Woodson, p. 126.
Southern Regional Council in 1973 how he had found himself and come to grips with racism. He discounts the white liberal for "such small gains as have been made" in race relations, saying that those gains which were made "came with the efforts of those who were the victims," the black people.

He said he spoke from the vantage point of the racist. Campbell explained that there was a time "when I could not have said that because I equated racism with prejudice and bigotry." Saying he no longer does so, he put forward new definitions:

A bigot is one who hates and discriminates without fact or cause. A racist is one who benefits, who has the edge, from the moment of his birth to the moment of his last breath—just because of the accident of the color of his skin.  

Campbell claims to have learned a most important aspect of being a human being by coming to terms with his history, a lesson learned with some prodding from folks like Rap Brown and Stokely Carmichael. Brown and Carmichael had begun to tell white supporters engaged in Civil Rights field work that if they were serious about work in race relations, they should go and work with their own people. Campbell explains:

In short, "the black separist" pushed me to a discovery of the South, with all its complexities, its evils and its hidden beauties, its idols. I found some idols that I had tripped over and busted my tail on without even knowing I had stumbled.

---

I found out that the Ku Klux Klan in all its history had committed less violence than the university teaches and carries on through one semester—for it isn't a few hundred poor, pitiful people gathered around a burning cross in a dusty Carolina cow pasture who train and sponsor the managers, the owners, the rulers and the warriors. It is the university. And in the name of civilization.  

The critics and accusers of the black colleges are products of the university; for it takes one with this type of credential to make an impact with wide "believability."

Many people are quick to point out that schools are an extension of society itself. Society itself is separate and unequal, and so are schools. The worst of society is represented by conditions in the ghetto. Living conditions are intolerable; health facilities are marginal; and schools terrible.

The interesting thing about conditions in ghetto schools is that most of the teachers are white. This is to say that the conditions that go on there relate very much to racism. Critics talk about the products of black colleges, but most ghetto teachers come from the best colleges in the cities where the schools are located. These same teachers do a credible job when their students are white.

The black colleges continue to turn out the teachers that Woodson says are necessary to uplift on more than a token scale an entire race of people.

---

3 Campbell, p. 52.
From 1966 to 1972, the historically black colleges provided more than 125,000 baccalaureate degrees to black Americans and over five thousand more to white Americans.\(^4\) It is from schools such as these that the bulk of the teachers in ghetto schools should come. Woodson accurately predicted that whites cannot be counted on in large enough numbers to provide for the race what it needs for its own.

It has previously been chronicled, also, that increased black enrollment in white colleges was more a reaction to the assassination of Martin Luther King as a "holding" action while things calmed down than it was because it was the "right thing to do." Consequently, black enrollment in those colleges has peaked, and is now on the way down.

Black studies, once heralded as an innovation in educational justice, has revealed itself as just another way to keep blacks in their "unjust place."

With little value in real life, they seem on the way out.

In truth this represents a tragedy; for there is need for both white and black to know the contributions that black people have made to this country as well as the rest of the world.

But in the aftermath of King's assassination, black students were demanding the study of blacks as a separate discipline, not as an integral part of existing departments. As in society as a whole, this led to promises

\(^4\) Miller, p. 8.
that have not been fulfilled. Instead many institutions accuse black studies as being the source of separatism and disruption. Charges and counter-charges are being hurled by both sides.

Many superfluous courses were hastily put into the curriculum when black studies programs were inaugurated. Many of these have already been discontinued, and enrollments in those remaining are slowly on the wane. Black students as well as white are disdaining these and other frivolous courses. Blacks now seek to further racial advancement through the study of medicine, law, or science. Civil rights activist Bayard Rustin says:

Those of us who raised objections about black studies (and were very often denounced as "Uncle Toms" because of it) did so for one reason: we did not want to see another generation of miseducated blacks. It is the easiest thing in the world for colleges to create a separate set of courses for black students, while ignoring the very real problems created by ghetto poverty and inferior schools. The challenge is to provide compensatory programs that can help students overcome their deficiencies rather than pretend they don't exist.⁵

Black students continue to be misunderstood in too many cases in white colleges, most of whom do not share their beliefs that more blacks, not fewer, should be admitted. This also extends to the hiring of more black faculty and administrators, also.

⁵Bayard Rustin, 'Farewell to Black Studies,' Intellectual Digest, May 1974, p. 58.
The historically black college, then, will continue to serve a very large percentage, if not a majority, of black college youth as long as society continues along its present path.

That path is typified by outcries against bussing that would eliminate unequal schools. Schools are not all the same regardless to what social scientists may suggest. The end to basic problems that beset society are nowhere in sight. Unemployment is at or near an all-time high. And while there is perennial talk of creating full employment, the will and resolve is not there. American economy is not predicated on full employment. Too much money in too many hands creates inflation and higher prices on the consumer market.

The employment policy is the real story of what America is really all about. With its present economic policy, someone must be out of work. Whites see no need in training someone else to replace them on the labor market. And blacks are pushing to move up the ladder.

**BLACK COLLEGES VALUABLE**

It has not been hard to show that the historically black college has been a valuable and viable institution for blacks. Its graduates have been able to achieve in all spheres of society very effectively, and the impetus of the Civil Rights movement came from it.

Critics of the black college placed emphasis in the wrong areas. They talked of dictatorial control. And where might this concept come from? It
comes from society in general. Blacks have traditionally been and still are restricted in mobility and psychologically. The laws of segregation and discrimination are no more; but the mores are as strong as ever.

These critics talk of scholarship and IQ score; but they lay no blame or advocate policies and programs that would wipe out the causes of deficiencies in these areas. And they champion studies of dubious worth such as Jencks' Inequality, which was largely written from data that Coleman, who collected it, found to be ineffectual.

And finally, blacks themselves believe in their colleges. They feel more comfortable there where they know their best interest is taken to heart. They are able to participate fully in all areas of college life, not just in athletics or the choir as is the case in a large range of white colleges.

**POSITIVE STUDIES NEEDED**

The real thrust of studies concentrated on black colleges should be not on the quality, but rather on the course offerings available. This type of study should not concentrate on the lack of offerings, but on how additional ones can be made available.

Black colleges are dearth in professional schools and career oriented programs. Philanthropists and State Legislatures could do something about this problem. Currently there are only two black medical schools, Howard and Meharry. Critics have said they are among the worst in the nation. But
they supply black America with the bulk of its medical care; and black America is in no position to play down its primary support and take stock in statistics. Four black colleges offer law degrees, and seven engineering. An assortment of others offer nursing. More professional schools are badly needed.

But where would the type of support needed be found? The most obvious answer would be from the Federal Government; but the flow of Federal funds to black colleges has only been a "trickle." Howard was a creature of the Federal Government in 1867, and Congress amended the university's charter in 1928, authorizing yearly Federal appropriations for improvement, construction, and development. Orde Coombs describes the Congressional commitment as follows:

The committee feels that federal aid to Howard is fully justified by the national importance of the race problem. For many years it has been felt that the American people owed an obligation to the Indian, whom they dispossessed of his land, and annual appropriations of sizeable amounts have been passed by Congress in fulfillment of this obligation. The obligation in favor of the Negro race would seem to be even stronger than in the case of the Indian. The Negro was not robbed of his land as was the Indian, but was seized by force and brought unwillingly to a strange country, where for generations he was a slave of the white man and where as a race he has since been compelled to eke out a meager and precarious existence.6

6 Coombs, p. 38.
Howard has the reputation of being a federally sponsored university, receiving sixty percent of its budget from the federal government. Yet, Coombs reports, 1969-70 data of eleven predominately white institutions, whose enrollment and curricular were shown to be close to that of Howard, showed that five of the white institutions surveyed received more federal support.

Howard's 1973-74 budget contains sixty million dollars in federal support. A 1972 report of the United States Office of Education showed black institutions to receive less than four per cent of the federal education budget. Thus, it would seem, Howard is the only such college to receive government funds to any substantial degree. It would also seem that a comprehensive report to the Federal Government on the needs of historically black colleges based on the 1928 commitment to Howard might bring forth support in the 1970's that would have been unthinkable in prior decades. If this is not feasible, then the present pattern of continued teacher training is inevitable. While it is true that there is an over-supply of teachers in America, it is also true that there is dearth of equality and dedication in teachers. Those coming into the profession from black colleges will not find it easy to find jobs in many traditional settings. But with the concept of community control a growing concern in metropolitan areas of the nation, the opportunity to make a substantial contribution to black society through teaching becomes a good possibility.
SUMMARY

America's historically black colleges were founded as a result of and as an outgrowth of segregation and discrimination policies following the abolition of slavery.

Having been brought to America against his will and having served an economy for almost two-hundred-fifty years without compensation, he faced the prospects of a "life of freedom" without the necessary capital or necessary skills for more than a "meager and precarious existence."

Northernns who came South to assist the newly freed man to prepare for a new life set up "nondescript schools" to provide the rudiments of education, reading, writing and deciphering numbers. There were few blacks who could qualify as teachers at that time. Figures show the pre-Civil War number of known black college graduates to be twenty-eight.

In order for education of the ex-slaves to continue after the departure of the Northern whites, it was necessary for colleges to be formed. Southern whites, bitter over the outcome of the war, were not going to take over this vital function of educating the ex-slaves. If they were going to have some type of education, they would have to provide it for themselves. Thus, colleges for blacks, in reality little more than elementary and secondary schools, began to spring up all over the South.
Outside the mainstream of society in general, they provided both elementary and secondary training, and many offered vocational training as well, until a school system for blacks could be formed to take over some of the duties.

These institutions carried a disproportionate load in educating black youth of all ages; for as recently as 1916, there were only sixty-four high schools for black students in the United States, and only three-fourths of them offered four years of instruction.  

As the result of a series of court cases involving desegregation of both elementary and secondary schools and colleges, things have changed in the way white Americans have come to view black institutions. This new view began in 1954 when the separate-but-equal doctrine was overturned. But it was not intensified until the middle 1960's when it was estimated that over three million non-whites had migrated from the Southern states during the previous two decades.

Among the migrants, of course, were prospective students who would have attended all-black colleges had they remained in the South. With the rapid development of the junior college system throughout the nation, many of these students chose to remain at home, and attend them or attend pre-

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8 Ibid., p. 5.
dominately white four-year colleges that were actively recruiting them at that time.

**BLACKS COULD BE ABSORBED**

This gave rise to the thinking of many liberals that existing predominately white colleges could and would absorb black students to a degree that only a relatively few predominately black colleges should survive.

This thinking surfaced in a study undertaken by Christopher Jencks and David Riesman in 1967, and has been echoed by other writers, white and black, in a number of other studies since.

The reality of the situation is that neither the white college nor the black student was ready for each other when the heavy black influx arrived after the assassination of Martin Luther King in 1968. Building take-overs and demands for separate curriculums, cultural centers, and dormitories ensued. There has only been an uneasy peace since, as more and more demands have been made by black students. Many of these demands, more black students proportionately to the population in general, more black faculty and administrators, and more remedial and compensatory help for past deficient schooling has not been looked upon favorably by current administrators of predominately white colleges. One result has been a decrease in black enrollment in these colleges, and a new concerted effort on the part of many blacks to find the necessary resources to ensure the continuation of predominately black colleges.
This study, which also involved the presidents and presidents of the student government associations of black colleges, was meant to measure their attitudes about their colleges against those of their critics.

All who participated expressed a feeling that their colleges had been misrepresented in other studies, and disavowed any efforts that might be made toward leading to their demise. In a survey instrument of statements usually used by their critics, they saw themselves as being about the same as any other person in a predominately white situation might view himself. The one exception was in the area of finance. All agreed that substantial help was desired and needed.

SIGNIFICANCE OF THE FINDINGS

The significance of the findings is that those who saw no further need for predominately black colleges ignored the true nature of race relations in America, and were overly optimistic in their beliefs that racial justice could exist in America on a grand enough scale that would result in one society. Those who disagreed were not as optimistic about race relations. They feel that even with improved relations, blacks should have the opportunity of a freedom of choice in picking their schools as other ethnic and religious groups do.
RECOMMENDATIONS FOR FURTHER STUDY

Any further study of black colleges should not be centered around whether or not they are needed, or whether or not they are as "good" as other colleges in more favorable circumstances.

There is little doubt that they are needed, if their presidents, students, and alumni are to be believed. Rather, any new studies should concentrate on what can be done to assist them in their growth. There is a need for more professional programs. These studies could show ways for them to be obtained. Foundations and the Federal government could be urged to give support to these institutions on the grounds that they have been too long neglected, and serve a vital function in providing the major opportunity for a very large segment of the population.
BIBLIOGRAPHY
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APPENDICES
APPENDIX A

THE SURVEY INSTRUMENT
Dear Mr. President:

Although white America is strongly resisting integration in public elementary and secondary schools by opposing busing, the only tool available to implement anti-segregation laws, and although major white universities have announced a curtailment in recruiting efforts aimed at blacks, studies critical of black colleges have been continuous since the appearance of the Jencks-Riesman article in the Harvard Educational Review in 1967.

The latest has been a series on black higher education by Orde Coombs, which is currently appearing in Change magazine under a grant from the Alfred P. Sloan Foundation.

Is there still a place in the higher education structure for the black college? That is the underlying theme of my doctoral dissertation at the University of Massachusetts. A graduate of a black college (North Carolina A&T) I am seeking the answers from those who should have a good vantage point, the president of the institution and the president of the Student Government Association.

The statements on the questionnaire are taken from previous studies on black colleges and are intended to provoke a discussion from you. You are invited to respond to them as fully as you see fit. What you say will be the basis of my findings.

I am looking forward to hearing from you soon.

Sincerely,

Douglas D. McAdoo
Center for Urban Education
School of Education
University of Massachusetts-Amherst

Enclosure

March, 1974
DIRECTIONS:

a. READ each item carefully.

b. DRAW A CIRCLE around one of the five letters following to show the answer you have selected.

c. ELABORATE ON ANY ITEM, if necessary, on back of questionnaire or on separate sheet.

d. MAIL BACK PROMPTLY.

A--Always
B--Often
C--Occasionally
D--Seldom
E--Never

I. ADMINISTRATION

1. Administrators in black colleges exercise "power" to a degree that academic freedom is stifled. A B C D E

2. Suggestions from administrators are really meant as directives at black colleges A B C D E

3. Administrators at black colleges are named on the basis of loyalty to the president, rather than demonstrated ability A B C D E

4. Black college administrators are not readily accessible to students or faculty. A B C D E

5. Black college administrators require day-to-day presidential approval in the course of doing their jobs. A B C D E

6. Black college presidents are tyrannical and domineering. A B C D E
7. The black college president presides over long and irrelevant meeting in which he "lectures" to a captive audience.

8. Administrators at black colleges dismiss faculty or staff personnel for reasons other than incompetence or ineffectiveness.

9. The black college president controls all funds and allocates or withholds as he desires regardless of prepared budget.

10. Black college administrators' "roll call" method of keeping track of faculty and staff keeps consulting and other like outside financial and professional ventures mute.

II. FACULTY

11. Extremely heavy teaching loads (usually 12-15 hours per semester) leave little time for scholarly activity by black college faculty.

12. Coursework assigned by most faculty at black colleges tends to be punitive rather than stimulating and rewarding.

13. Tests given by most faculty reflect little that has been discussed in class.

14. Grades are used as an end in black colleges; sometimes requiring such non-academic roles as mowing lawns, baby-sitting, or catering parties.

15. Most white faculty who work in black colleges are there by default, since alternatives were not readily available.
16. Black faculty at black colleges stress conformity rather than creativity in their students.

17. Black college faculty are unwilling or unable to challenge exceptional or gifted students.

18. Creative or innovative black college faculty are forced out by "non-innovative superiors."

19. Salaries in black colleges are too low to attract or retain competent faculty.

20. Black college instructors discourage dissent through the use of lowered grades.

21. Instructors at black colleges do little course preparation, using same notes and tests year after year.

22. Black college faculty tend to leave for traditional white colleges whenever the opportunity arises.

III. ACADEMIC PROGRAMS AND ACTIVITIES

23. Academic programs in black colleges lack planning and imagination.

24. Extra-curricular activities are often directed by non-qualified persons when qualified persons are available in black colleges.

25. Tacit approval from a superior required before most activities can be undertaken at black colleges, which results in loss of creativity.

26. Intramural sports at black colleges are not organized as a learning activity.

27. Faculty at black colleges do not keep posted office hours, making student conferences difficult.
28. Black college faculty shows little concern for individual differences, gearing instruction to a too high or too low group.

29. Classes at black colleges "close," although sufficient students may desire them to warrant having additional sections.

30. Many courses in black colleges are offered in only one quarter or one semester a year.

31. Black colleges offer few evening or night courses to allow enrollment by working members of the community.

32. By not having sufficient faculty in certain key areas (science, business, etc.) many students are unable to take courses when they need them, sometimes delaying their graduation.

IV. STUDENT SERVICES

33. Student conduct regulations interfere with individual student growth and development in black colleges.

34. Expulsions and suspensions are carried out without sufficient student peer and/or faculty-administration review in black colleges.

35. Black colleges assume no responsibility for assisting students in finding occupational outlets for education they obtain in them.

36. Informal student-faculty contact outside the classroom is discouraged at black schools.

37. Black college medical facilities and health care are inadequate.
38. Scholarships and work opportunities at black colleges often go to the children of faculty or those who least need them.

39. Privacy for the individual student is not viewed in black schools as a significant ingredient in personal adjustment and development.

40. Off-campus conduct which violates civil law, is subject to on-campus discipline in black colleges.

41. Black college students are not allowed to participate in developing policy concerning disbursement of activity funds.

42. Residence hall counselors in black colleges tend to act as law-enforcement officials instead of acting as counselors.

V. FINANCIAL RESOURCES

43. Black college alumni are not regarded by their Alma Maters as a source of financial resources.

44. The Office of Alumni Affairs in black colleges do not keep up-to-date files on its graduates.

45. Work in alumni relations at a substantial number of black colleges is not considered to be a full-time job.

46. Institutional development offices at black colleges are not ably staffed with trained personnel.

47. The community's economic resources where black colleges are located are not adequately exploited.

48. Few funds for faculty development are available to faculty seeking advanced degrees or enrichment.

49. In black colleges faculty are not encouraged to secure outside grants in their academic areas.
50. Monies set aside by the Federal Government for developing institutions are not adequately sought by black colleges.

51. Solicitation of private sources is not accompanied by viable programs; a typical request is for operating expenditures.

52. Black colleges rely too much on small handouts and good will of whites; long range planning is seldom done.

53. Financial drives are planned by black colleges with goals too ambitious in light of known sources to be successful.
APPENDIX B

LETTERS FROM PARTICIPANTS
May 10, 1974

Mr. Douglas D. McAdoo  
Center for Urban Education  
University of Massachusetts  
Amherst, Massachusetts 01002

Dear Mr. McAdoo:

With all due respects to that which you are attempting, I find it very difficult to answer in an objective manner the questions that you pose. Basically, anything less than a full-page discussion on each of the questions would be insufficient to express the total ramification of each question. Constraints upon my time will not permit such a document. More basically, I am not certain that the responses which you have chosen are apropos of the questions asked. I believe your surveying instrument needs major rethinking and restructuring, in order to obtain meaningful results.

I respectively decline to answer the questionnaire.

Sincerely,

[Signature]

James Frank  
President

JF:jg
Mr. Douglas D. McAdoo  
School of Education  
University of Massachusetts at Amherst  
Amherst, Massachusetts 01002

Dear Mr. McAdoo:  

I am returning your questionnaire unanswered. I have come to the firm conviction that it is of little value to an institution or those persons who represent that institution to participate in any questionnaire and/or study that is based on a negative premise.

Sincerely yours,

Wade Wilson  
President

WW/eeb  
Enclosure
Mr. Douglas D. McAdoo  
School of Education  
University Mass.-Amherst  
Amherst, Ma. 01002  

Dear Mr. McAdoo:

Your questionnaire and reprint of the TIME MAGAZINE article on the Jencks and Riesman piece of 1967 have just come to my desk. While I heartily applaud the purpose of your investigation, I see little to be gained by the effort that would be of substantive nature. Most of the presidents I know are literally deluged with inquiries of this sort, and I have turned all of them down on the matter of time to execute them. But what concerns me especially about your instrument are the items which are largely assumptions about the historic black colleges, made largely on the basis of prejudice and absence of fact. I do not know, consequently, whether you are searching for attitudes or facts.

My own general views are represented in the enclosed reprint of an article which I did for the Vanderbilt Law Review. You are free to use it in any way that may be helpful.

With every good wish,

Sincerely yours,

Herman H. Long  
President

HHL: mh  
Encl./
March 22, 1974

Mr. Douglas D. McAdoo  
Center for Urban Education  
School of Education  
University of Massachusetts-Amherst  
Amherst, Mass. 01002

Dear Mr. McAdoo:

I appreciate your note and questionnaire, and we shall do what we can for you.

At the same time, if you do an "uninformed" report based on answers to this questionnaire, it seems to me at first glance that you will do the black college as great a disservice as do any of the other reports.

Just as a case in point, no answer given to I, 1 will get at real information, I, 2 acts as if suggestions from your graduate committee, for example, not have more than passing force (I hope I am not evading the issue). I, 3 refers to ability at what? Going their own way? Are ability and cooperation antithetical?

I would ask one other question. Has this questionnaire been administered on "white" campuses and with what results? Are these results compared?

I am sure that in a scholarly report you will provide some answers to the questions raised. If not, you may discover that you will be joining the pack that you decry.

Yours very truly,

John P. Jones  
President  

JPJ:jrw

Affiliated with Texas Christian University  
An Equal Educational Opportunity College
Mr. Donald D. McAdoo  
Center for Urban Education  
School of Education  
University of Massachusetts  
Amherst, Massachusetts  01002

Dear Mr. McAdoo:

We have not returned the questionnaire forwarded to us by you and prefer not to be included in your study.

We do not know enough about your study and are not able to determine from the correspondence we have received what use you plan to make of the material that you are collecting. I am certain that you know that the Black colleges have been some of the most liable institutions of Higher Education in the country and I trust that your study will enable the people of the country to understand the contribution that these institutions have made.

Very sincerely,

Kenneth R. Williams  
Chancellor

KW/bd
April 4, 1974

Mr. Douglas D. McAdoo  
Center for Urban Education  
School of Education  
University of Massachusetts  
Amherst, Massachusetts

Dear Mr. McAdoo:

Because there has been such a tremendous increase in the number of questionnaires which now come across the desks of presidents and chancellors, I have reached the point where I can no longer undertake to complete them. I recognize that this is a handicap to those of you who are engaged in dissertation research but please understand that we simply do not have the time to complete the many inquiries, many of which are overlapping, and at the same time handle our job requirements.

With best wishes, I am

Very truly yours,

Albert N. Whiting  
Chancellor

ANW elbm