Black studies programs: surviving on an edge

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BLACK STUDIES PROGRAMS: SURVIVING ON AN EDGE

A THESIS
SUBMITTED TO THE FACULTY OF ATLANTA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS

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ABSTRACT

AFRO-AMERICAN STUDIES

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AT CHICAGO, 1986

BLACK STUDIES: SURVIVING ON AN EDGE

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Thesis dated July, 1988

Black Studies programs are disappearing on college campuses. There is a need to know why these programs are being phased out of school curriculums.

Two contributing factors leading to the disappearance of Black Studies are: the lack of student enrollment, and the cutback in the government education budget.

A two-part survey was used to obtain an idea of what students think about Black Studies and if they consider them important. The result of the survey indicates that students know the importance of Black Studies but enroll in programs that may offer better financial stability.
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CHAPTER ONE
INTRODUCTION

Statement of Problem:

The knowledge gained from a Black Studies course can be an effective tool for Black Americans in developing their identity. However, Black studies are taught on a limited basis throughout the U.S. school system, and therefore, Blacks are miseducated or uneducated about themselves and their culture. Black Studies programs are designed to provide students with the opportunity to acquire this needed knowledge.

In the late 1960s and early 1970s Black students struggled to have Black Studies programs included into the school curriculum. Today, however, these programs are slowly phased out of university curricula throughout the United States, because of low enrollment, shortage of funds, and lack of student interest. It is important that these programs be maintained because of their importance to educate Black people about their cultural heritage.

Although Black Studies programs are considered a product of the 60s some of the philosophies and theories can be traced back to such notable educators as W.E.B. DuBois and Carter G. Woodson, just to name two. These educators knew the importance of an education that would influence the development of one's character and identity. A Black studies education must enable a person to learn about his culture and
heritage.

The purpose of this thesis is to address the question of why Black Studies programs are disappearing on college campuses across the country. To understand why they are disappearing we must look at some important factors such as why they were developed, how they were developed, and what problems they have encountered since their development. After looking at their developmental stages we must determine whether the purpose and goals of these programs are outdated, and whether students today believe that these programs are unnecessary. After carefully examining these factor we should be able to determine why these programs are on a decline.

METHODOLOGY

The primary method of research used in this thesis is the exploratory approach. However, a portion of the paper will be written from a descriptive and explanatory perspective.

A two-part survey will be included, the first part will deal with the general attitudes of Black people toward the importance of Black Studies courses; the second part will consist of twenty five multiple choice questions designed to sample students' familiarity with Black cultural heritage and their contribution to American history and culture. The survey provides some primary data relative to the knowledge of Black students in the area of Black history and culture. The survey will also serve to confirm or deny whether those
who feel that Black Studies are unnecessary have a sufficient knowledge of Black history.
REVIEW OF LITERATURE

CHILDREN LIVE WHAT THEY LEARN

If a child lives with criticism, he learns to condemn.
If a child lives with hostility, he learns to fight.
If a child lives with fear, he learns to be apprehensive.
If a child lives with jealousy, he learns to feel guilty.
If a child lives with encouragement, he learns to be confident.
If a child lives with praise, he learns to be appreciative.
If a child lives with tolerance, he learns to be patient.
If a child lives with acceptance, he learns to love.
If a child lives with recognition, he learns to have a goal.
If a child lives with honesty, he learns what trust is.
If a child lives with security, he learns to have faith in himself.
If a child lives with friendliness, he learns that the world is a nice place in which to live.1

If a child is raised in an environment where he/she is made to feel inferior and is refused the right to an education then chances are that child may never reach his fullest potential and will remain dependent upon others. In the past Black people were made to feel inferior and refused a decent education. This form of manipulation has been ongoing for 360 years. That is how long its has been since the first 20 slaves were put ashore in Jamestown by accident in 1619. According to Kenneth B. Clark, A Black sociologist:

One of the earliest controversies on the nature of the African slave who had been brought to the New World was whether he was capable of learning to read—or, indeed whether he should be taught to read, even if capable of learning. The need to see Negro Slaves as somewhat less than human, if not subhuman, seemed basic to the discussions concerning the level of their intelligence, and determined the policies and practices which governed the amount and quality of education provided for them and children.2

Clark believes that because of this thinking the academic retardation of Negro children developed and persists to the present.

During the time of slavery Whites prohibited the teaching of slaves and enacted slave codes which made it illegal to teach slaves. The South also passed laws which prohibited the educating of Blacks who had obtained their freedom. Blacks who remained in the South attended clandestine schools, or received private tutoring, however, many blacks travelled North where the Freedman's Bureau along with various philanthropists and manumission societies had established schools for Blacks. Blacks had limited control over the education taught in these schools, an education that stemmed from a European perspective. Blacks were not taught about their own culture and history, but were educated in a system that taught them to conform to the philosophy of inferiority.

Black historian Carter G. Woodson pointed out that after the Civil War and the abolition of slavery Whites continued to manipulate the education of Blacks. In his own words:

The opponents of freedom and social justice decided to work out a program which would enslave the Negro's mind inasmuch as the freedom of body had to be conceded. It was well understood that if by teaching of history the White man could be further assured of his superiority and the Negro could be made to feel that he had always been a failure and that the subjection of his will to some other race is necessary the freedman, then, would still be a slave. If you can control a man's thinking you do not have to worry about his action. When you determine what a man shall think you do not have to concern yourself about what he will do. If you make a man feel that he is inferior, you do not have to compel him to accept an inferior status, for he will seek it himself....

From the time slavery ended until the latter part of the 19th century the type and quality of the education that Blacks received was given little attention. The question of the education of Blacks was not addressed until 1895, when the most noted Black leader, educator and statesman of the period, Booker T. Washington addressed an integrated audience at the Atlanta Exposition. Speaking at the Alabama State Teachers Association in 1882, Washington said, "an industrial education provides colored people with three distinct advantages. First—under wise management it aids the student in securing mental training; secondly,

it teaches him how to earn a living; and, thirdly, it teaches him the dignity of labor." Washington who had been placed in the forefront of the Black race by Whites because of his advocacy of an industrial education for Blacks was considered the authority on Black life. Whites hailed Washington because he suggested that Blacks should obtain an industrial education instead of one consisting of subjects such as science, mathematics, and history. He did not deprecate the study of these subjects, but believed that they were impractical. His philosophy divided the Black race because it appeared that Washington's philosophy subjected Blacks to a state of regression, instead of progression. Various Black leaders such as W. E. B. DuBois, Kelly Miller and W. E. Bowen, just to name a few, called Washington's speech the "Atlanta Compromise."

DuBois was the most reproving critic of Washington. He thought that Washington's philosophy practically accepted the alleged inferiority of the Black race. DuBois' major concern was for the betterment of the Black condition, he instructed Blacks to be more assertive in trying to maintain Negro

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suffrage and educational opportunities. He was heavily criticized by Whites and Blacks alike. DuBois was critical of race-prejudice which kept Blacks in their "place". He excoriated Whites for alleging that, "an education that encourages aspiration, that sets the loftiest of ideals and seeks as an end culture and character rather than breadwinning, is the privilege of white men and the danger and delusion of black men." An education which builds character and cultural awareness should be provided to all men and women, regardless of race, color or creed. DuBois encouraged Blacks to obtain the best education possible and to seek a higher education. Dubois classified the small number of Blacks who graduated from college as being members of the "Talented Tenth." DuBois expected the members of the Talented Tenth to educate the uneducated, train the unskilled, and to provide whatever leadership that was needed. He advocated a traditional and social education in contrast to Washington's industrial education philosophy.

DuBois maintained that the function of schools, especially Negro's colleges, must maintain the standards of popular education, must seek the social regeneration of the Negro, and it must help in the solution of problems of race contact and cooperation. And finally, beyond, all this it must develop men.8

7 Ibid., 126.
8 Ibid., 138.
Carter G. Woodson, the notable historian, is also recognized for his fight to improve Black education. The theories and philosophies of Carter G. Woodson derived from his knowledge of the history and sociology of Black education. Woodson was concerned about the quality of the education that Blacks received and not the quantity. He believed that an education should make a man think and do for himself. Blacks at that time received an education that inscribed an inferiority complex into their minds. This form of education was another method used by Whites in their attempt to control the thinking of Blacks. For if they could control the mind they could determine the destiny of the people. In his criticism of the education that Blacks were receiving, Woodson echoed and expanded upon DuBois' opinion about an education that teaches Blacks to remain in their place. This education that DuBois and Woodson had been so critical of had a long lasting negative impact on the minds of Blacks. This negative effect operated like a disease, working to deteriorate the subconscious of Blacks.

As Blacks moved North in the early twentieth century some attended integrated schools while others were encouraged to attend predominantly Black schools. Most of the Northern states were inclined to provide separate schools for Blacks especially where White patrons brought pressure to bear upon

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officials. States such as New Jersey, Ohio, Illinois and Indiana had separate and integrated schools. Many of the Black schools were impoverished, facilities inadequate, training aids and educational services below those of their White counterparts.

The attack on the separate but equal doctrine was primarily focused on admission policies which denied Blacks admittance to institutions of higher education, however, the issue of inequality in the primary and secondary schools was taken to federal courts a few times. In the early 1930s some Blacks in the South filed grievances in courts against White schools that were denying them admission into institutions of higher education. Some Southern states devised a plan which allowed them to appropriate money for out-of-state graduate training for Blacks. This was a method of denying an education to Blacks, and to get educated Blacks out of the South and into the North. In the latter part of the 1940s and the early part of the 1950s the Supreme Court moved away from the doctrine of separate but equal as it ordered an end to segregation practices on school campuses. On May 17, 1954 in Topeka Kansas, the Supreme Court made a ruling in the case of Brown vs. The Board of Education that was detrimental to segregation practices in the public school system. With a unanimous decision the Supreme Court ruled that segregation practices in the schools system because of race was

10 Ibid., 416.
unconstitutional as it went against the Fourteenth Amendment. Supreme Court Justice Earl Warren speaking for the court stated the gist of the decision in one paragraph:

To separate [Negro Children] from others of similar age and qualification solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely to be undone.... We conclude that in the field of public education the doctrine of "separate but equal" has no place. Separate educational facilities are inherently unequal. 11

As school officials implemented new courses into the curriculum Blacks became displeased as many of the courses either described a negative image of Blacks or left Blacks out of the text. The teachings of the malicious educational system along with the mistreatment infringed upon the civil rights of Blacks became the center of attention of the "Negro revolution" 12 of the 1960s. The revolution was incidentally triggered by four students attending an all Black Agricultural and technical college in Greensboro, North Carolina. 13 These students launched the sit-in movement when they were refused service at a lunch counter in a variety store because they were Black. That sit-in movement precipitated a rash of protest movements throughout the


United States. The question of Black civil rights became a top concern of national leaders, as 1960 was also a presidential election year. That year John F. Kennedy defeated Richard M. Nixon for the presidency of the United States. Until his assassination in 1963, President Kennedy often met with civil right leaders to discuss the question of equality for all Americans. The administration that is credited with the passing of the Civil Rights Act in 1964, is that which was appointed by President Kennedy. The passing of the Civil Rights Act paved the way for Blacks to challenge the educational system, and the development of Afro-American Studies.
CHAPTER TWO
DEVELOPMENTAL STAGES

Why These Programs Were Started

Black Studies programs were developed because of the thrust of student and community demands. These advocates were concerned about how the Black experience was being taught in the school system. In most cases it was portrayed in a negative sense, which proved to be detrimental to the development of Blacks' identity and their relationship with other races. This is why it is important to know the reason why these programs were developed, how they were developed, and the problems they encountered. Before discussing why these programs were developed, we should remember some significant events that occurred during the 1960s. The events were precursors to the development of Black Studies courses and programs.

In 1960 the Negro Revolution began as indicated above when four college students sat-in at that variety store in Greensboro, North Carolina.

In 1963 Medgar Evers, a determined civil rights advocate, and leader of the Mississippi chapter of the National Association for the Advancement of Colored People (NAACP) was assassinated. He was shot in the back outside his home in Jackson, Mississippi. In the same year the country witnessed the largest demonstration that ever
took place in the history of Washington, the nation's capital. Over 200,000 people from across the United States participated in the interracial "March for Jobs and Freedom."

In 1964 the U.S. congress passed the Civil Rights Act. This law not only protected citizens against discrimination and segregation in voting, education, and the use of public facilities, but it was also as profound as the Emancipation Act of 1862.

In 1965 Malcolm X was assassinated while speaking at a rally in New York. Malcolm X was once considered the most eloquent exponent of the ideas of the Black Muslims until he broke away from them in 1964.

In 1968 the most prominent and charismatic civil rights leader that ever lived, Martin Luther King Jr., was assassinated as he stood on a balcony of a motel in Memphis, Tennessee.

The Black Revolution of the 1960s included a wave of violence as demonstrated during a riot outside the city of Los Angeles, in an area known as Watts. From the Watts riot the phrases "Burn, Whitey, Burn" and "Get Whitey" were coined. Riots also occurred after the assassination of King; these riots occurred in cities such as Chicago, Pittsburgh and New York.

These riots were just a small number of events that took place during the Black Revolution, but they were some key factors that inspired students to demand Black Studies.
Blacks questioned the quality of an education, which for over three hundred years had instilled within them a feeling of inferiority and lack of confidence.

For reasons unknown to Blacks the school system failed to teach them about their own history and culture. What was the reason behind White efforts to keep Blacks ignorant of their past? Was it that they regarded Blacks as stronger, smarter and a threat to them? Blacks addressed these and similar questions. Some students studied the works of Woodson as he wrote about the miseducating of Blacks, for in his writings he expressed the importance of obtaining a Black education. Woodson's theory and philosophy about a Black education were as valid in the sixties as they were in the thirties, and deserve to be looked at today. The Black Studies programs were developed mainly in the 1960s, during which time Black youth struggled for Black administrators, Black Studies, and Black personnel as Woodson did. However, ironically today we have more Black administrators and personnel, but a declining number of Black Studies programs, and we are still without a sound Black curriculum in the public school system. Students in the sixties yearned for that intellectual education that W. E. B. DuBois eloquently had expressed in his book, *The Souls of Black Folks*. Part of the ideology behind the student movement in the sixties can be linked to one of DuBois' theories:

Now in the past the American Negro has had instructive experience in the choosing of group
leaders, founding thus a peculiar dynasty which in the light of present conditions is worth while studying. When sticks and stones and beasts form the sole environment of a people, their attitude is largely one of determined opposition to and conquest of natural forces. But when to earth and brute is added an environment of men and ideas, then the attitude of the imprisoned group may take three main forms, — a feeling of revolt and revenge; an attempt to adjust all thought and action to the will of the greater group; or finally, a determined effort at self-realization and self-development despite environing opinion.  

Students began to dispute the value of the existing school curriculum. They felt that the miseducation of Blacks contributed to their lack of confidence in themselves, which enabled the Whites to keep them down. The students and other leaders of the time set forth demands and grievances to administrators on college campuses. They demanded the development of Black Studies courses and programs. Their list of grievances included charges of racism, inadequate education, degradation, and discrimination.  

Students claimed that colleges perpetrated injustices because they made Blacks invisible and denied their contribution to American and World history. One of the strongest statements that justified the student's demands was written by E. Wallis and C. Wallis in 1940:

> It is only by knowing the past that we understand the present, for the present is merely one phase of development which has been underway.


continuously since human history began. To be an intelligent citizen of his community, a man must know the history of the making of it. No social life has been maintained without the guiding facts of history. History reveals the weaknesses, the strengths, and accomplishments of a group and thereby serves as a guide for blueprinting the future.¹⁶

The Black Student Association of Cuyahoga Community College accused the schools of not relating to the interest of Black students. They inserted in the preamble of their position paper that:

By teaching all history, sociology, economics, culture, etc., as if history began in the Western world, the schools have promoted white supremacy, fostered inferiority complexes, and self-hatred in Black children, and stripped the Black man of all identity other than that of a history of slavery and degradation. (Cuyahoga Community College Association of Black Students, January 1969)¹⁷

At Los Angeles Southwest College students' complaints were directed at the traditional curriculum which was authoritarian, insensitive to the community, and unable to give Blacks a knowledge of themselves and their position in American society and the world. Students in Seattle echoed this as they claimed that Black people had "little chance to relate to anything else." The Black student Union at Fresno State College said that an education must teach a person his "true history and role in the present day society" and "give people a knowledge of self because if a man does not have knowledge of himself and his position in society and the


world, then he has little chance to relate to anything else."18

Student activists had to establish some guidelines on which to base a program. Taking into consideration the large number of Black Students' organizations with different objectives for a Black Studies program, Ivory P. Phillips cited seven basic purposes which seemed important to Black Studies:

1. The promotion of Black unity.
2. Acquaintance with Black culture.
4. Revealing Black contribution.
6. Improving race relations.
7. Understanding and solving problems and conditions of Black life.19

Any one or combination of the seven purposes can be seen in the objectives of schools that have Black Studies programs (some of which will be looked at in Chapter Three).

Once the students established a sound argument for the development of these programs they presented their demands by means of negotiations, protest movements, sit-ins, boycotts and in some cases aggressive acts. After considering the demands of the students, school officials began the process of developing these programs. Merritt Community College

18Ibid., 13.

in California is believed to have been the first school to develop a Black Studies program behind students' protests. Predominantly Black colleges are known to have offered courses pertaining to Blacks as far back as the 1920s, but none of them had developed a Black Studies program. Following the lead of Merritt College other colleges across the country soon developed these programs on their campuses.

School officials gave various reasons why they developed Black Studies programs and courses. Many community colleges developed them from conviction of their importance to head off serious confrontation with Black students. In a report by Elias Blake, Jr. and Henry Coog, who surveyed twenty-nine colleges (see appendix A) across the states with Black Studies programs, most of them stated that their program originated as a result of students' demand: 16 originated from student demands, 5 had indefinite origin, 4 because of research and teaching interest of faculty scholars, 2 from foundation grants, 1 because of Black community demand, and 1 for the recruitment of Black faculty and students.

The survey shows that the main impetus behind the development of many of the Black Studies programs was students' desire to learn about Black culture and history,

20 Lombardi and Quimby, _The Community College_, 17.

and to study the contribution of Black people.

**How were these programs developed**

Once school officials decided to implement Black Studies programs, they had to decide how to incorporate the programs into their schools' curricula. There were basically two types of models used to implement a program, one was an autonomous model and the other was an interdisciplinary model. In the survey by Blake and Coog it was reported that most of the twenty-nine colleges surveyed allowed Black Studies to operate as autonomous programs. Autonomous programs operated under the supervision of their own departmental chairperson and had a curriculum structured around Black history and culture. However, the problem with such programs was that there was a shortage of qualified teachers, and a lack of funds.

The interdisciplinary approach allowed students the opportunity to obtain a degree in Black Studies, while taking pertinent courses from other disciplines. The interdisciplinary programs were more stable as they made more teachers available, and the programs had a better chance of attracting students that may have been interested in another field, but wanted to earn a dual degree. In some cases, however, interdisciplinary programs offered fewer courses which were directly related to Black Studies.

Interdisciplinary programs also ran the risk of having an unqualified instructor teaching a course about the Black
experience, and possessing insufficient knowledge about Blacks. Prior to the development of Black Studies programs there was little training available concerning the Black experience, so many of these instructors concentrated in their particular field of interest and gave little attention to the study of the Black experience. As Black Studies programs developed, these same instructors were given the task of teaching the Black experience.

No matter what model was used to implement Black Studies programs, they all had their strong and weak points. It was up to the department to overcome all problems and to assure school officials that the program was a meaningful one.

Problems these programs encountered.

The problems that plagued Black Studies programs were probably not different from the ones encountered by any other new program. But since Black Studies programs were so controversial from the start they drew close attention, especially from those who were against them. Black Studies administrators not only had to overcome problems involving faculty, students and money, they also had to establish a clear definition of Black Studies, as well as to prove the legitimacy of the program.

Before developing an effective Black Studies program, goals and objectives had to be established, but before establishing goals and objectives developers had to understand the reason for them, and before they could
understand the reason they needed to know the meaning of
Black Studies. For if their demands had no substance, then
the programs had little hope. In his report Ivory P. Phillips
explained why it was necessary to define Black Studies
programs. In his own words:

Clearly defined purposes give different students
and teachers a common focus which facilitates the
efforts of all people concerned: students and
teachers, campus and community. Establishing clearly
defined purposes strengthens the drive for liberation
and increases the chance of survival because of the
unity it enables. On the other hand, the defining of
purposes decreases the chances of having the program
led astray by Whites, whether they be "liberal do
gooders" or "conservative opponents", students or
teachers.22

Establishing a common definition for Black Studies was
rather difficult, because of the various ideas behind the
demands. Traditionalists and scholars sometimes disagreed
with the more radical militants on what the definition should
be. Some of the traditionalists and scholars ideas had an
"intellectualize" connotation, whereas, some of the
militants' ideas had a "revolutionize" meaning.

Roger A. Fischer, the author of many articles about
Black history, produced a definition which incorporated the
philosophy of both parties.

Think of Black Studies as the body of subject
matters relating to the Negro experience in Africa
and the New World...with purpose to train black
students to organize the urban ghetto and the black-
belt South, to utilize the tactics of civil
disobedience against racial discrimination, and to
guide their brothers and sisters who never got to

college toward greater social, economic and political opportunities.23

Black Studies programs were scrutinized by those who opposed them, because they believed that these programs advocated separatism and would influence Blacks to continue to challenge the American system. They wanted Blacks to remain ignorant of their past, and to maintain an inferiority complex. Some opponents did not want Blacks to acquire a sense of pride, dignity, self-esteem and real identification that these programs hoped to encourage. Others believed that the studying of the Black experience was meaningless and did not deserve recognition. Writing in defense of Black Studies programs, Robert O. Hampton stated in a report he had written that Black Studies programs have a dual role.

An effective program must have a dual thrust. On the one hand, they must be aimed at psychologically strengthening the self esteem and identities of black students while, at the same time, preparing them for competing and earning a living afterwards. On the other hand, they must try to make white students recognize and become sensitive to how changes in the patterns of repression and practices of discrimination that exist can be made.24

Faculty

One of the most significant factors in maintaining


effective Black Studies programs is to have teachers who are capable of teaching in the field. When these programs first came into existence, it was hard to employ someone who had experience in teaching about the Black experience, because it was a new field. Prior to this period there was very little being taught about Blacks in schools and a great deal of what was taught was biased, stemming from a European viewpoint. Administrators at some colleges were only interested in developing Black Studies programs in order to curtail a confrontation with students and other militants. So they were not interested in how knowledgeable a teacher was about Black history and culture. When the administrators were confronted with the issues concerning teachers, they had to decide who was best qualified to teach about the Black experience. Students demanded that Blacks teach the courses, but on many campuses Black teachers were in short supply and were unwilling to give up their present position for one which was not stable. In his report to the Ford Foundation, Nathan Huggins wrote, "Black scholars were likely to be ambivalent about membership in Black Studies departments, because their reputations as scholars will have to be made in their scholarly discipline, and they are likely to have to explain to their colleagues their role in such a department." These scholars were reluctant to place themselves in such

situations. Black faculty also felt that they were burdened with more work than Whites. Huggins pointed out that since their numbers were smaller on campuses, Black students brought them all their problems to the institutions. Thus they took on the burden of counseling, negotiating with officials, and peace-keeping.26

When it came down to who was going to teach Black Studies, the capability of Whites was questionable. Considering the time when these programs were being developed, no matter how liberal-minded White professors were, one still had to question their past experience. One must remember that prior to the movement Blacks were portrayed in a negative way throughout textbooks and these same teachers taught out of those books. One can, therefore, only imagine how biased they might be in their teaching.

In Catherine R. Stimpson's, "Cultural/Black Teacher," which appeared in the book New Perspective on Black Studies, she states that, "Whites were ignorant of the realities of American history. They know George Washington, George Wallace, and precious little in between. Free falling in the intellectual emptiness are some myths, called history, and some illusions, called myth. Such American historicity is a paradox."27

Daniel T.K. Phillips presented some statistics on the

26 Ibid., 64.
27 Blassingame, New Perspectives, 176-177.
number of teachers who had been trained to teach Black Studies. In a survey issued to colleges in the states of Michigan, Illinois, Indiana, Iowa, Ohio, Wisconsin and Minnesota, which had a Black Studies program, Phillips discovered that out of 316 teachers who were affiliated with a Black Studies program only 137 teachers had special training in Black Studies. He also discovered that only 29% of them were full-time in Black Studies, while 59% were in another discipline. The remaining teachers were part-time Black Studies teachers. 28

Another problem that concerned teachers was their chances of obtaining tenure. Because of the critical nature of tenure in the survival of teachers at a university, how might those teachers of Black Studies be viewed? Department chairs had the task of finding qualified teachers who were willing to teach Black Studies and were willing to take a risk on job security.

**Budget**

The majority of Black Studies programs were supported by the institutions, some were supported by grants and federal funding. In the survey conducted by Blake and Coog, they reported that of the 29 schools surveyed 22 were supported by

their institution, 3 were underwritten by grants from private foundations and 4 were supported by federal funding or non-institutional sources. The programs supported by the institutions received their money from a budget called "hard money." Hard money funds are unrestricted and the university has the right to earmark the funds where it deems necessary. The programs supported by "hard money" were not guaranteed continual support. The majority of these programs had only a small budget allocated to them, so this limited their growth potential. Some of the programs were added to a traditional department and had to contend with that department for funds, because the school did not increase the amount of money the department was to receive.

The programs which were funded by grants and federal money operated on a "just a matter of time" basis. These programs were only able to function as long as the money lasted. When the funds ran out, the programs had to find another means of support or cease to function. Blake and Coog reported that of the 3 programs that were underwritten by grants from private foundations, two were at predominantly White institutions and the other was at a predominantly Black institution. One of the White institutions failed to provide the necessary funds to continue the program, while at the Black institution the program was phased into the "hard

29 Blake and Coog, Institutional Survival, 15.
money" budget. 30

Black Studies programs generally operate within the restraints of a small budget, which makes it hard for them to recruit well qualified faculty members, limits student recruitment and curtails the resources available to the department. When these programs were first developed the textbooks and resources had to be revised to reflect the true reality of American history. The existing material presented a biased viewpoint.

In the midst of dealing with their problems, departmental chairs had to continue to attract students into the programs, for without the students there would be no program.

After learning why Black Studies programs were developed, one should be able to understand the importance of these programs. It appears that students today do not realize the importance of Black Studies and this is a key factor behind the downfall of these programs. This lack of interest among students may be attributed to the objectives from which these programs were originated. Students today may consider these objectives outdated and not relevant to their career goals. The next chapter will examine some of the objectives of some programs and also some Black Studies program descriptions will be given as they appear in school catalogs.

30 Ibid., 16.
CHAPTER THREE

OBJECTIVES AND DESCRIPTIONS

In the 1960s the role of Black America became more viable, as Blacks were involved in many important decision-making policies. Blacks received more appointments to government positions, boards, and other committees that needed representatives. For these Blacks to be effective representatives they needed to be well trained and have some knowledge of what they represented. Blacks had to be properly educated, and the educational system needed to be revised to include the training Blacks needed. This transformation was an objective behind Blacks struggle to have Black Studies included in the school curriculum. Before Black Studies programs could be implemented into the curriculum, objectives had to be established. The primary purpose of objectives is to inform students of the goals of the program, and to give students some idea of what they should expect to learn from the program. These objectives would also serve as guidelines and assist in justifying the purpose of the program. Without these guidelines institutions could have developed programs that perpetuated the myth of Black inferiority, and destroyed the hopes of Blacks. A successful program had to gain the support of students, faculty and school officials. That means objectives had to be meaningful and alluring to those interested parties. As mentioned earlier, there were many objectives established throughout the different colleges. In
their final report, Lombardi and Quimby presented a summarized course objective of some community colleges in these words:

Black Studies embodies the totality of knowledge of the black community in that order of importance. In their comprehensiveness and scope these courses attempt to destroy the non-image or negative image of blacks created by the traditional curriculum; but more importantly they aim to create self-respect for blacks by building an identity rooted in American and African history and culture.31

The objectives presented by Lombardi and Quimby address the issue of destroying negative images of Blacks and they also mention the importance of creating self-respect for Blacks.

From the survey conducted by Blake and Coog, eleven different objectives were formulated among the twenty-nine schools. These objectives are:

1. To provide an understanding of the life, history and culture of Afro-Americans, and awareness of the Black experience.

2. To develop the tools of inquiry necessary for research and publication.

3. To provide an opportunity to acquire skills and knowledge for building a Black community.

4. To provide an understanding of the current social, economic, and psychological condition of Black people.

5. To provide an understanding of racism as an element in American life.

6. To provide specialized training to develop professionals.

7. To liberate Black people.
8. To explode myths about Blacks
10. To help fashion a Black identity.
11. To provide an opportunity to experiment with art forms expressing the Black experience.  

The objectives presented by Blake and Coog are more detailed than those given by Lombardi and Quimby. They addressed more of the issues which concerned Blacks, such as the liberation of Black people; the need for specialized training to develop professionals; and the need for an opportunity to experiment with art forms that express the Black experience.

Objectives should have a dual purpose. Beside setting guidelines for a program, they should correspond with the program description, so that the program may become more meaningful to students. After students reads the description of a program they should have some idea of what they should learn from the program and how it can benefit them as they pursue their career goal. Some Black Studies descriptions listed in college catalogs are encouraging, and give students a sense of direction as they pursue their career goal. Good objectives should inform students that upon completion of a Black Studies program they will have an

32 Blake and Coog, Institutional Survival, 11.
understanding of the life, history and culture of Afro-Americans; of current events, as they pertain to the conditions of Blacks; and of racism as it exists in society. Having a sound understanding of these important issues will help to disparage myths about Blacks; and provide Blacks with a sense of confidence, pride, dignity, and should inspire Blacks to achieve their highest goals of expectations.

Then there are colleges whose program descriptions and objectives are vague, and seem to be meaningless. They even do not state how advantageous a degree in Black Studies can be. The objectives of these programs neither state what a student will gain from the program, nor do they give a student a clear sense of direction. They are not concise and recognizable from the rest of the description.

The following pages will show three universities whose course objectives and descriptions are interesting and may influence someone to inquire about the program. They are: University of California, Los Angeles; University of California, Berkeley; and Ohio State. Following the above three will be three other universities whose descriptions and objectives have little meaning and can divert a person from the program. They are: University of Indiana, University of Michigan, and Florida A&M. These universities are selected at random, and there may be other universities with stronger or weaker descriptions.

After reading the description of program objectives,
individuals should know the purpose of the program, what the program has to offer, and should be able to determine how best the program can assist them in their career plan.

University of California, Berkeley

The curriculum is intended to offer students, both majors and non-majors a balanced variety of courses in the humanities and social sciences about major Afro-American contributions and issues. There are six basic courses. 1A and 1B are freshmen composition courses which use Afro-American literature and issues in the teaching of writing. The 4A and 4B courses offer students a general background and African History and Culture from pre-colonial times to the present. The 5A and 5B courses offer students a multi-disciplinary background in Afro-American life and culture from a humanities and social science perspective.

The social science portion of the curriculum is built on a study of specific methodological and interdisciplinary approaches to Afro-American life (110-119), a historically oriented study of Black social institution (120-129) and a more in-depth study of social science disciplines from an Afro-American perspective.

The humanities portion of the curriculum is divided into two sections: the performing arts (140-149) and the literature and philosophical thoughts of America and Africa (150-159). In the literature sections, survey courses, genre courses, and courses on pervasive themes in Afro-American literature are offered.

The 160 series of the curriculum is especially devoted to the application of social policy as it affects contemporary black communities. This series is especially important to students who are preparing for professions in Social Welfare, Mental Health, etc. The 190 series is focused on individual and group independent study.33

The objective of this program is that the curriculum is designed to offer students, both majors and non-majors, a

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33University of California, Berkeley. General Catalog, 1985-86. College Catalog Collection, CA-14, 110, microfiche.
balanced variety of courses in the humanities and social sciences about major Afro-American contributions and issues. This objective has clarity, direction and sense of purpose. This is important because it makes one aware of the role Afro-Americans played in society. Students will learn of the positive attributes of Afro-Americans. The study of issues will keep students abreast of pertinent information and may influence students to become involved in problem solving.

The Black Studies program at Berkeley is divided into sections, and each one emphasizes a specific area of interest. Within each area a person will have the opportunity to concentrate in humanities or social science. The program also designates an area of interest which would be helpful to the students in certain professions. In short, the objectives of the Afro-American Studies at The University of California at Berkeley are well conceived and well stated.

Ohio State University

The Department of Black Studies was first established as a division in the College of Humanities in October 1969; it obtained department status in 1972.

The total program is designed to acquaint students with the social and intellectual experience of black people throughout the world and to prepare them for a variety of post-college pursuits ranging from careers in business and law to specialized graduate study in black studies and other academic disciplines.

The department also sponsors several outreach programs including a weekly radio program—Black Studies Beat on WOSU radio. These programs along
with the Black Studies lecture series, bring to the university and the Columbus community speakers who represent a wide range of expertise and points of view on a variety of issues that affect black life.34

The objectives of the Ohio State University Black Studies program is to inform students of the social and intellectual experience of Black people, and to prepare them for future endeavors. These objectives tell students that what they learned from the study of the Black experience will be beneficial to them as they pursue certain careers and higher academic goals. These objectives also have clarity of purpose and they are more or less well stated.

University of California, Los Angeles (UCLA)

The Afro-American studies major is a relatively new major at UCLA. Originally born during the late 1960s and early 1970s, the program was designed to fill a void that existed at UCLA in terms of social science material relevant to the black experience. Students and faculty currently associated with the degree see the Afro-American studies major as meeting a number of academic, personal and social needs.

The programs offer both a Bachelor of Arts and Master of Arts degree. While it is important that students become experts within a traditional discipline, it is even more important that the studies examine the truth and the fiction regarding the Afro-American experience in the United States. For Afro-American students this leads to a heightening of self-awareness and self-pride. For non-Afro-American students, such a major provides a broadening of perspectives to take into account more than singular cultural views.

The fundamental goal of the curriculum is to provide students with a comprehensive and multidisciplinary introduction to the crucial life of Afro-Americans. This goal is achieved in two ways.

34 Ohio State University, General Catalog, 1986, College Catalog Collection, OH-34, 90-91, microfiche.
First, it provides an interdisciplinary exposure to particular features of the Afro-American experience. Majors gain an in-depth understanding of the historical, anthropological, sociological, psychological, economic and political aspects of Afro-America. The curriculum also provides opportunities to study the literary, musical, and artistic talents of people of African descent. Second, students gain expertise in the concept, theories, around methods of a traditional academic discipline. Majors are required to select an area of concentration in one of the following fields: anthropology, economics, English, history, philosophy, political science, psychology or sociology (concentration in departments not listed must be approved by the program adviser).  

The key objective states that this program will heighten the self-awareness and self-pride of Afro-Americans through the study of the Afro-American experience. Self-awareness and self-pride are key factors which contribute to individual growth. They also help one to realize his/her potential.

As can be seen from the above long quotation the objectives of Afro-American Studies at UCLA are well conceived, and well stated with clarity of purpose. In fact, UCLA's Afro-American studies program has one of the best description in a college catalog. It gives an approximate time the program was originated and the description gives a reason for the development of the program. The description tells how the program is designed for people of African descent and for those who are not. The description also

35University of California, Los Angeles, General Catalog, 1986, College Catalog Collection, CA-53-54, 84-85, microfiche.
mentions how other disciplines are interrelated with Afro-American studies, and it suggests to students to concentrate in a particular field.

Indiana University

The Department of Afro-American Studies introduces students to a wide range of current research and scholarly opinion on the history, culture, and social status of Black Americans and their African heritage. As an intellectual enterprise, the department provides an eclectic analysis of the Afro-American experience.

As a humanistic discipline in the democratic tradition, Afro-American Studies seeks the elimination of racism from every aspect of American life.

The problem with the objective in this program description is that it is vague, and unclear. It also does not state what the student should learn. A person does not have to enroll into a Black Studies program to get an eclectic analysis of the Afro-American experience; he can obtain that through his personal reading and research. This description fails to provide the readers with sufficient information concerning the usefulness of an Afro-American Studies degree.

University of Michigan

The program in Afroamerican [sic] and African Studies offers courses which analyze historical and contemporary cultures, conditions, problems, perspectives, and accomplishments of people of African descent, particularly those in Africa, the United States, and the Caribbean. It is a

Indiana University, General Catalog, 1984-85, College Catalog Collection, IN-9, 38, microfiche.
multidisciplinary program which includes historical, sociological, cultural, psychological, economic, and political approaches and perspectives.37

This program description does not give a concise objective. The description explains what the courses will analyze, but it does not state what the analysis can be applied towards. Besides not giving an indication of how practical the degree will be, the description fails to give any indication of possible careers. This is a prime example of a program being aimless.

FLORIDA A&M

The B.S. in Afro-American Studies is an interdisciplinary program utilizing the resources, and faculty of several departments. The program is designed to prepare students for careers in teaching, research, social service, agency employment, as well as provide pre-professional training for graduate study.38

The objective of this program is quite explicit, as it tells readers why they are being prepared. However, it does not inform the readers what they will learn or be studying. The outline of this program has no substance. The description could have listed some of the other departments involved in the interdisciplinary program. This may give the reader some idea of whether the program focuses on either the

37 University of Michigan, General Catalog, 1986, College Catalog Collection, MI-9, 24, microfiche.

38 Florida A & M, General Catalog, 1984-86, College Catalog Collection, FL-11, 113, microfiche.
social sciences, humanities, or both.

The description and objectives of a program are important; they must attract students, faculty and anyone else who expresses an interest. The purpose and goals of the program should be stated within the description. The objectives should be stated clearly and concisely. The description should show the readers what the program offers and what approach an individual can take in pursuing the degree. Some of the objectives or similar ideas of Blake and Coog are included in many of the better program descriptions. Universities' programs descriptions introduce students to the school, so their statements should be intellectually alluring.
CHAPTER FOUR

SURVEY ANALYSIS

As mentioned in the introductory chapter, the purpose of the survey is to obtain some primary data relative to the knowledge of students in the area of Black history and culture. This survey is also used to try to suggest why students are not enrolling into Black Studies programs in a good number. It is important to know whether students are well-educated about the Black experience before they reach college. If so, where and how are they receiving their education about the Black experience? It is also important to know how students feel about Black Studies, and whether they think Black Studies are important.

The results of the survey should shed some light on whether students are well informed about the Black experience before college. If students are well educated in Black Studies prior to college, then one can somewhat understand why student enrollment in Black Studies programs has declined.

The survey was divided into two parts, the first part was designed to determine the general attitude of those surveyed, in regards to the importance of Black Studies courses; the second part, which consisted of twenty-five multiple choice questions was designed to sample students' familiarity with some Blacks and their contribution to American history and culture. The survey should not be viewed
as a test of one's knowledge about Black history and culture, but as an informative questionnaire that attempts to enlighten those surveyed on how well they are informed about the Black experience. The Black experience is a very significant part of American history and culture, and it is important that people have some knowledge of it.

The survey was given randomly to students attending the following schools in Atlanta, Georgia: Atlanta University, Clark College, Morehouse College, and Spelman College. The male and female students' ages range from seventeen to over thirty-five years old. Their academic levels varied from first-year college students to students enrolled in doctoral programs. The students surveyed are enrolled in the fields of Social Sciences, Humanities, Natural Sciences, and advanced studies.

In trying to understand student attitudes toward Black Studies, one needs to view their exposure to the Black experience. Ordinarily, after a person has been exposed to a particular field of study, he sometimes becomes interested enough to want to learn more about it. Such persons form an opinion about the field, and the first part of the survey reveals the opinions of the students surveyed. However, before looking at the attitudes of students, one major problem revealed by the survey needs to be addressed. That is the classifying of people of African descent. This has been an ongoing problem ever since Africans were brought to
America. Table 1 lists the various titles under which participants of the survey classified themselves.

**TABLE 1**

**NATIONALITIES**

<table>
<thead>
<tr>
<th>Race Categories</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>34</td>
</tr>
<tr>
<td>Afro-American</td>
<td>33</td>
</tr>
<tr>
<td>American</td>
<td>26</td>
</tr>
<tr>
<td>African American</td>
<td>14</td>
</tr>
<tr>
<td>Black American</td>
<td>9</td>
</tr>
<tr>
<td>* N/A</td>
<td>7</td>
</tr>
<tr>
<td>African</td>
<td>3</td>
</tr>
<tr>
<td>U.S.</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>128</strong></td>
</tr>
</tbody>
</table>

* No answer

Out of the 128 people surveyed, 122 were of African descent, 3 were Africans, and 3 were not of the African bloodline. The figures in Table 1 show that people of African descent still are unsure of what to name themselves. Certain people have trouble being called Black or Black Americans, while others have problems being associated with Africa (Afro-America, African-American), and there are those who see themselves strictly as Americans. One name that was left off the list was, Negro, a term used for many years to designate people of African descent. In recent years the term has become unacceptable and is rarely used. People of African descent should put forth a concentrated effort to
form a name that will be accepted by all.

In developing people's attitudes proper exposure to accurate information or knowledge is essential. It goes without saying that if people are well informed, then they understand better, and the more important knowledge becomes to them. Of the 128 students surveyed, 68 had never taken a Black Studies course, 57 had at least one class, 3 gave no response. Table 2 reveals ways most people gained personal experience or knowledge of Black people.

**TABLE 2**

**MANNERS IN WHICH PEOPLE LEARN ABOUT BLACKS**

<table>
<thead>
<tr>
<th>Ways</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>School</td>
<td>68</td>
</tr>
<tr>
<td>Family</td>
<td>50</td>
</tr>
<tr>
<td>Community</td>
<td>27</td>
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<tr>
<td>Others</td>
<td>14</td>
</tr>
<tr>
<td>Church</td>
<td>12</td>
</tr>
<tr>
<td>Mass Media</td>
<td>8</td>
</tr>
</tbody>
</table>

*Some students chose more than one answer.

Table 2, shows that students gained most of their experience or knowledge of Blacks at school, while the family was the second most influential factor. Considering that 68 individuals stated that they never took a Black Studies course, it could be safe to say that the knowledge gained or the experience acquired at school was through informal training. Many of those surveyed, especially the 68 who had never taken a Black Studies course, may not have known that
they could take a course in Black Studies or that you could earn a degree in the field. This goes back to the question of exposure.

Most of the students surveyed think that Black Studies should be a required course of study. This would be one way of insuring that people are receiving some form of training in the Black experience. Of the 128 individuals surveyed, 126 of them agreed that Black Studies should be a required course of study, 1 disagreed, and 1 gave no response. Table 3 gives levels at which these students think the course should be taught.

**TABLE 3**

<table>
<thead>
<tr>
<th>LEVELS AT WHICH BLACK STUDIES SHOULD BE TAUGHT</th>
</tr>
</thead>
<tbody>
<tr>
<td>LEVELS</td>
</tr>
<tr>
<td>Elementary</td>
</tr>
<tr>
<td>High School</td>
</tr>
<tr>
<td>College</td>
</tr>
<tr>
<td>All</td>
</tr>
</tbody>
</table>

The responses given in the first part of the survey indicate that students are not content with their knowledge of the Black experience, that they believe Black Studies should be a required course of study, and that they feel the need to learn more about Black history and culture.

The results of the second part of the survey indicates that the majority of the students were not knowledgeable of the questions asked. Many of the questions asked came from
material that can be found in an American history book, some of the questions came from information that has been presented through the mass media, and some covered significant events which affected the lives of Black Americans.

Students' scores range from 2 - 23, with the average score being 12.5. (See Table 4).

**TABLE 4**

**QUESTIONNAIRE ANALYSIS**

Lowest Score ........................................ 2
Highest Score ........................................ 23
Means .................................................. 12.5
Median .................................................. 12.5

Average number of correct responses per questions. 62.9

The question answered the most. #25 - (115)
She is considered one of the greatest conductors of the Underground Railroad: Harriet Tubman.

The question answered the least. #16 - (25)
The first person who threatened to organize a March on Washington was: A. Phillip Randolph.

If this were a test graded on the scale of A = 90-100%, B = 80%-89%,..., 65% of the students would have failed. (See Table 5).
The questionnaire should not be considered a test, but an eye-opener. The survey should have enlightened students on how much they know or do not know about the Black experience. Many of the students expressed concern about not knowing the answer to many of the questions. Some said that they will begin to read more about Black history and culture.

The results of the survey indicate that these students are in favor of Black Studies programs. Of those surveyed 93% believe that there should be Black Studies programs; 97% felt that a knowledge of the contribution of Black Americans to American culture would be helpful in the development of positive attitudes toward Blacks; 95% disagreed that taking a course in Black Studies would have little usefulness in the outside world; 90% of the students surveyed said they were not content with their knowledge of Black history and culture. However, only 1 out of the 128 surveyed is enrolled in a Black Studies program, and that person scored the highest on the survey (23).
The results also indicated that students understand the importance of Black Studies, but low enrollment in the programs shows that although they understand, they are not interested enough to enroll in a program.

After taking the survey, many students expressed concerns about their lack of knowledge of the Black experience. If those students seek to learn more, then the survey accomplished more than its objective.
CHAPTER FIVE

CONCLUSION

The temperament of students today is different from that of those who struggled in the sixties for Black Studies programs. These programs are on a decline because students are less race conscious and are more vocation oriented. In this capitalistic society, students are taught the importance of the value of a dollar, and are not educated about the significance of their history and culture. The culture that is taught in school to many Blacks focuses very little on the Black experience. This lack of knowledge about the Black experience can be detrimental to the development of one's identity.

Students are sometimes led to believe that Black Studies are meaningless, and will be useless, as a person pursues his/her career. These students must realize the value of Black Studies, and the effect it can have on their careers. To be well-informed about the Black experience can help Blacks to obtain some key elements which are important to the development of their identity: self-confidence, self-respect, and pride.

For instance, how effective can American history teachers be if they do not know the history of Blacks in America? How can counselors advise Blacks about their problems if they do not understand the problems Blacks encounter? How can politicians represent Blacks if they do
not know the people they represent? These are important questions that stress the importance of Afro-American Studies programs.

People's consciousness, the way they view and operate in the world, is shaped by their or another's culture, and Blacks must start to integrate more of their own culture into their lives.

The miseducation of Blacks is another crucial factor leading to the decline of Black Studies programs. In the book, *Black Studies in the University*, a symposium of the Yale conference held in 1968, Armstead L. Robinson stated that "Black students and Black parents all over the country are tired of an educational system which is fundamentally racist and which does not speak to their needs." In the 60s, Blacks fought to bring about a change of the racist system, as they struggled to have the Black experience incorporated into their curriculum because of the need to know. Blacks wanted to know about the engineers of the great pyramids of Egypt; they wanted to know about Harriet Tubman and her ventures as she led Blacks to freedom by the way of the underground railroad; they wanted to know how madame C.J. Walker was able to become a millionaire, when times were considered hard for Blacks; they wanted to study the writings of Paul Laurence Dunbar, James Weldon Johnson, Countee

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Cullen, Zora Neale Hurston and Langston Hughes; and they wanted to know, why such leaders as Marcus Garvey, Minister Malcolm X, Medgar Evers and Reverend Martin Luther King, Jr., were considered threats by White people. Blacks were sick of hearing how the White man went over to Africa and civilized Africans, and brought them back to America to be productive and useful. Blacks were tired of hearing how good slavery was to and for them. Blacks no longer wanted to receive an education which portrayed them as inferior people.

Students in the 60s and 70s fought to have Black Studies programs developed, because of the important roles Blacks played in society and because they thought Blacks deserve the chance to receive that knowledge in school. Students today appear to be less concerned about the role Blacks played, as they are not enrolling into these programs.

The developmental stages of these programs were crucial as many of them were developed within a small budget and had a shortage of qualified teachers. Some of the programs were developed quickly, just to keep students from protesting on the school campus, and many of those programs were not effective as they were thrown together behind objectives that had little meaning and direction.

Some schools had objectives that were very positive and spoke to the needs of students, and should be considered as sound today as they were in the 60s. Blacks still need to know about their past, they still need to obtain that certain
sense of confidence, self-respect and pride. Non-Blacks need to know and understand Blacks better. It is very important that Blacks gain a good knowledge of the Black experience, so that they can better understand themselves and other people around them. Students today think that Black Studies programs are necessary, but they are still allowing themselves to be miseducated. One question that faces Blacks is, "why is this miseducation allowed to continue?" Blacks must sit down and answer the question, and then solve the problem. Whittington B. Johnson argues that "It is highly unlikely that the wave of moral indignation which swept the country during the 1960s will return during the lifetime of those currently holding professorships in Black Studies programs." In other words, if a change is going to take place, the youths must take on a vital role. The future of Black Studies depends on whether students realize the importance of these studies.

APPENDICES
## APPENDIX A

Colleges surveyed by Blake and Coog

<table>
<thead>
<tr>
<th>College Name</th>
<th>University Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlanta University</td>
<td>University of California, Berkeley</td>
</tr>
<tr>
<td>City College of New York</td>
<td>University of California, Los Angeles</td>
</tr>
<tr>
<td>Cleveland State</td>
<td>University of Cincinnati</td>
</tr>
<tr>
<td>Florida A &amp; M</td>
<td>University of Michigan</td>
</tr>
<tr>
<td>Harvard University</td>
<td>University of San Francisco</td>
</tr>
<tr>
<td>Howard University</td>
<td>University of Southern California</td>
</tr>
<tr>
<td>Indiana University</td>
<td>University of Tennessee</td>
</tr>
<tr>
<td>Jackson State</td>
<td>University of Texas</td>
</tr>
<tr>
<td>Louisville</td>
<td>Washington University</td>
</tr>
<tr>
<td>Michigan State</td>
<td>Wayne State</td>
</tr>
<tr>
<td>Morgan State</td>
<td>Yale University</td>
</tr>
<tr>
<td>New York University</td>
<td></td>
</tr>
<tr>
<td>Notre Dame</td>
<td></td>
</tr>
<tr>
<td>Ohio State</td>
<td></td>
</tr>
<tr>
<td>Pepperdine</td>
<td></td>
</tr>
<tr>
<td>Queens</td>
<td></td>
</tr>
<tr>
<td>San Francisco State</td>
<td></td>
</tr>
<tr>
<td>Southern University</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX B
Survey
BACKGROUND INFORMATION

Your response to the following questions will serve to give some knowledge of your feelings toward Black Studies.

1. Sex

   M   F

2. Nationality

3. Age group 18-24, 25-34, 35+

4. Highest Academic level completed. _________ (ex. H.S.,

5. Degree discipline. ____________

6. Have you ever taken a Black Studies course? Y N

7. From which of the following have you gained most of your personal experiences or knowledge of "Black" people?

   a. School: Elementary___ HS___ College_
   b. Community (neighborhood, etc.)
   c. Mass Media (TV, Radio, etc.)
   d. Family
   e. Other
   f. Church

8. Black Studies should be a required course of study.

   a. Agree
   b. Disagree
   c. No Opinion

   If you agree, on what level? Elementary___ HS___
   College_

9. There should be no Black Studies programs.

   a. Agree
   b. Disagree
   c. No Opinion

54
10. A knowledge of the contributions of Black Americans to American culture will help in developing positive attitudes toward Blacks.
   a. Agree
   b. Disagree
   c. No Opinion

11. Black Studies do not have a solid academic foundation.
   a. Agree
   b. Disagree
   c. No Opinion

12. Taking a course in Black Studies will have little usefulness in the outside world.
   a. Agree
   b. Disagree
   c. No Opinion

13. Are you content with your knowledge of Black history and culture?
    Y       N
The purpose of this questionnaire is to sample your familiarity with Blacks and their contributions to American history and culture.

Please circle the number to the left of your response.

QUESTIONS

1. A mulatto is the offspring of:
   1. Black and White parentage
   2. Indian and White parentage
   3. Black and Indian parentage
   4. White and Mexican parentage
   5. Mexican and Black parentage

2. Richard Allen and followers organized:
   1. Holiness Church
   2. Bethel African Methodist Episcopal Church
   3. Church of the Sabbath
   4. First Negro Baptist Church
   5. African Baptist Church

3. The Schomburg collection is a:
   1. Collection of rare coins
   2. Collection of rare stamps
   3. Collection of tropical animals
   4. Collection of materials by and about Blacks
   5. Collection of material on famous Americans--Black and White.

4. The Philosophy of Malcolm X advocated:
   1. non-violence
   2. self-help
   3. existentialism
   4. obedience
   5. theory of integration
5. The oldest Black University in the United States is:

1. Hampton University
2. Atlanta University
3. Tuskegee University
4. Lincoln University
5. Fisk University

6. W.E.B. DuBois wrote:

1. The New Negro
2. The Souls of Black Folks
3. Notes of a Native Son
4. The Lives of the Lowly
5. Up from Slavery

7. One of the foremost Black historians:

1. Adrian Dove
2. Melville Herskovits
3. William Styron
4. John Hope Franklin
5. John Howard Griffin

8. Lewis Latimer, known as "The Black Edison," invented:

1. color TV
2. color bulbs
3. fluorescent lights
4. the light switch
5. the light bulb socket

9. Benjamin Banneker is known as a (an):

1. athlete
2. musician
3. explorer
4. politician
5. surveyor and mathematician

10. The first successful heart operation was performed by:

1. Charles Richard Drew
2. Daniel Hale Williams
3. Ulysses G. Dailey
4. Ernest E. Just
11. A Raisin in the Sun was written by:

1. Nikki Giovanni
2. Kathleen Cleaver
3. Gwendolyn Brooks
4. Lorraine Hansberry
5. Betty Shabazz

12. Katherine Dunham is known for her:

1. painting
2. singing
3. acting
4. dancing
5. poetry

13. The National Director of Operation Breadbasket was:

1. Rev. Ralph Abernathy
2. Rev. Jesse Jackson
3. Roy Innis
4. Ron Karenga

14. The "Father of Black History" is generally recognized as:

1. Booker T. Washington
2. Carter G. Woodson
3. John Hope Franklin
4. Lerone Bennett
5. Benjamin Quarles

15. Booker T. Washington was the founder of:

1. Fisk University
2. Howard University
3. Atlanta University
4. Tuskegee University
5. Lincoln University

16. The first person who threatened to organize a March on Washington was:

1. Roy Wilkins
2. Martin Luther King, Jr.
3. Medgar Evers
4. A. Phillip Randolph
5. Marcus Garvey
17. A period known as the "Harlem Renaissance" occurred during the:

1. 1910s
2. 1920s
3. 1930s
4. 1940s
5. 1950s

18. Uncle Tom's Cabin is actually based on the life of:

1. Josiah Henson
2. Joshua Johnson
3. Henry O. Tanner
4. Robert Duncanson
5. Edward Bannister

19. The "hair straightening" process was revolutionized by:

1. Lilian Harris
2. Mahalia Jackson
3. Ethel Waters
4. Madame C.J. Walker

20. Brown vs. The Board of Education decision occurred in:

1. 1944
2. 1954
3. 1958
4. 1964

21. The first March on Washington for jobs and freedom occurred in:

1. 1944
2. 1960
3. 1963
4. 1968

22. This civil rights leader died after being shot in the back in 1963:

1. Medgar Evers
2. Malcolm X
3. Huey Newton
4. Fred Hampton
23. The first National Black Political Convention convened in:
   1. 1925
   2. 1968
   3. 1972
   4. 1984

24. In 1896 the Supreme Court upheld __________________ in its "Separate but Equal" doctrine set forth in the Plessy vs. Ferguson decision.
   1. integration
   2. assimilation
   3. slavery
   4. segregation

25. She was considered one of the greatest conductors of the Underground Railroad:
   1. Mary Mcleod Bethune
   2. Rosa Parks
   3. Harriet Tubman
   4. Hattie McDaniels


