REIMAGINING HISTORICALLY BLACK COLLEGES AND UNIVERSITIES

Survival Beyond 2021

Edited by
Gary B. Crosby • Khalid A. White
Marcus A. Chanay • Adriel A. Hilton

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Reimagining Historically Black Colleges and Universities

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Edited by Kate Carruthers Thomas and Amanda French

Timely is the best caption to summarize *Reimagining HBCUs*: *Survival Beyond 2020*. In a watershed moment in world history, this volume captures the unique role of HBCUs beyond 2020. The contributors to this volume discuss a wide range of social issues which include the role of HBCU's amidst *COVID-19* and *racial injustice*. *Reimagining HBCUs: Survival Beyond 2020* is a must read for those concerned with social justice! It offers a unique perspective that juxtaposes the historical with the contemporary role of HBCUs in preparing leaders to address the most pressing challenges in the 21st century.

–Abul Adonis Pitre, PhD,
Professor & Chair of the Department of Africana Studies,
San Francisco State University

In this very timely work, Dr. Crosby and his colleagues encourage us to reimagine HBCUs by incorporating a triad of perspectives – reflection, introspection, and projection – to provoke thought. The collective insights herein, if embraced, offer us viable considerations that will ensure that HBCUs remain as options for our children's children.

–Eurmon Hervey, Jr, EdD, MBA,
Special Assistant to the Chancellor and SACSCOC Liaison,
Southern University at New Orleans

Reimagining HBCUs: Survival Beyond 2020 is an exciting new volume that pushes the next generation of HBCU leaders and scholars to reconsider what is necessary to ensure the vitality of HBCUs in the future. HBCUs have a storied history of advancing educational outcomes for black people in the face of great odds. However, the challenges in continuing to fulfill the HBCU mission has become increasingly difficult in recent years, given enrollment challenges, resource constraints, and racist political structures. To emerge successfully from the COVID-19 pandemic, HBCUs will need to reconsider practices in all areas. This volume can serve as the impetus for action and a guidebook for those who are committed to ensuring that HBCUs exist and thrive in the 2020's and beyond.

–J. Luke Wood, PhD,
Vice President of Student Affairs & Campus Diversity,
Chief Diversity Officer,
Distinguished Professor of Education,
San Diego State University

Historically Black colleges and universities (HBCUs) in America have a long, remarkable history that celebrates their undeniable past contributions to the advancement of every field of human endeavor, like art, history, music, politics, and religion. The preponderance of published works, to date, acknowledge this timeless fact. Commendably, this new book builds upon that unshakeable foundation to make an important, fresh contribution to knowledge. The authors show through each chapter that the future of HBCUs can be even brighter than their illuminating past. Read and see.

–Terrell L. Strayhorn, PhD,
Provost & Senior Vice President, Academic Affairs,
Professor and Director, Center for the Study of HBCUs,
Virginia Union University

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EDITED BY

GARY B. CROSBY
Alabama A&M University, USA

KHALID A. WHITE
San Jose City College, USA

MARCUS A. CHANAY
Lincoln University of Missouri, USA

And

ADRIEL A. HILTON
Southern University at New Orleans, USA

United Kingdom – North America – Japan – India – Malaysia – China

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INVESTOR IN PEOPLE

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Foreword

In the dimming of the Age of Pisces,

In the dawning of the Age of Aquarius,

In the moment of the Grand Conjunction,

In the cycle of the Triple Conjunction,

In the pandemonium of the COVID-19 Pandemic,

In the chaos of the unprecedented deadly assault on the bastion/symbol of Democracy: The Capitol of the United States of America, the business of the people, the lives of the people are evolving since human beginnings in ways with losses and gains, and with prospect and promise, yet to be realized. Whether one believes in these ages, cycles, pandemonium, insurrection, matters not.

Out of such conditions and circumstances of great adversity, human accomplishments are achieved. So, it is that: what we know, understand, and believe about historically black colleges and universities (HBCUs) is encapsulated in our direct, indirect, and peripheral, if you will, experiences with these forging institutions.

Someone once said that the most important resource of every organization/institution is "the right people, in the right place, at the right time, with the right skills." This is a valid assertion that must simultaneously acknowledge and incorporate the essential need and availability of appropriate organizational tools/systems for the "right people" to efficiently and effectively meet the needs of those for whom they provide services and support.

In retrospect, 1865 marked the instance when four million emancipated slaves, ninety-nine percent of whom were illiterate, found themselves in need of an education. Spawned from this unparalleled and unprecedented state of human need is what we contemporarily call HBCUs. Emerging in the first ten years following emancipation, early institutions founded by various religious denominations, supported by northern philanthropy/largesse, some private, some public, poorly supported, but were not colleges or universities in our contemporary senses of these terms. Long denied regional accreditation, when finally admitted it was to an inferior status than institutions with much fewer consecutive and cumulative years of service or scope of academic programs. Evolving over time and through circumstances succumbing and surviving, and sometimes thriving in spite of the odds against them. Paradoxically, it was desegregation that did the most damage

to the then-emerging potential power of these colleges and universities as they were coming fully to be in their own right. While these institutions struggled through uncountable troubles and torments and destructiveness both man-made and natural, they continue to aspire and compete successfully in an increasingly, reshaping environment where bold and visionary, engaging, and inclusive leadership must be demonstrated and sustained.

It is leadership and management that must come together, always reaching to advance while also reaching back to pull another up and or maintain a path where others may follow as they so choose and move forward. It will require a recognition that the ebb and flow of learning and teaching and teaching and learning is foundational to longevity and contribution. It is in recalling, recognizing, and remembering that it is as in a baby's first movement after birth/the essence of one's success in any life endeavor.

HBCUs have remained and maintained viable roadways to achievement and success for any who seek what they have to offer in an increasingly complex and conflicted world. Within the DNA of this essential community, resource is a resistance and concomitantly boundless sustenance for well-being. This aspect of the HBCU DNA was forged when enslaved people were forced into this land. It is self-perpetuating by preparing for future political and sociocultural pitfalls through facilitative and enabling learning, knowing, and internalizing the rich competitive enhancing and enlightening historical nature of education/teaching and learning and teaching in the HBCU community.

In the 156 years since the Emancipation Proclamation, 54 years after publication of his seminal book, a few days after insurrectionists stormed the Capitol killing and injuring, six days before Dr Martin Luther King, Jr's Holiday Observance, and a week before the inauguration of the 46th President of the United States, I am STRUCK surprisingly by the CONTEMPORARILY questioning title of Martin Luther King, Jr's 1967 Book:

CHAOS or COMMUNITY, Where Do We Go from Here?

John T. Wolfe, Jr, PhD

Chapter 1

An Anchored Look Forward

Gary B. Crosby

Abstract

In 1994, Henry Cisneros, Secretary of Housing and Urban Development, created the Office of University Partnerships (OUP) to streamline resources and serve as a hub for universities to share best practices for addressing external needs of their communities. The creation of OUP was a direct result of what was occurring in urban cities across the country. As crime, poverty, and infrastructure deterioration increased in urban communities from the mid-1970s through the early 1990s, anchor institutions, specifically institutions of higher learning, developed strategic partnerships to fulfill their core missions, beyond the campus proper. Today, these higher education anchor institutions are committed to improving the quality of life by working together on health and wellness, access to education, poverty in urban cities, reduced crime, affordable housing, and access to food and basic needs. Additionally, historically Black colleges and universities (HBCUs) are aligning efforts with elected officials to strengthen, or in some cases implement, sustainable infrastructure and economic development projects. The author provides a cursory look at how HBCUs and their leadership can aid in resolving community-wide issues as anchor institutions.

The nation's historically Black colleges and universities (HBCUs) are more relevant today than ever before. As the national student loan debt grows, as the racial wealth gap continues to widen, and as unemployment in the African American community exceeds that of other racial demographic groups, the HBCUs represent a collective means to combating the aforementioned socio-economic ills. The HBCUs stand in the gap – supporting the African American community at large and nation. For example, a 2017 landmark study commissioned by the United Negro College Fund's Frederick D. Patterson Research Institute found that HBCUs "generate $14.8 billion in economic impact annually, 134,909 jobs for their local and regional economies." Without question, the mission of HBCUs has always been to improve the conditions of

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African Americans by educating resolute learners and investing in communities of color as anchor institutions.

Anchor institutions such as universities, community development corporations, faith-based organizations, and hospitals are deeply rooted in the community. They are committed to improving the quality of life by working together on health and wellness, access to education, poverty in urban cities, reduced crime, affordable housing, and access to food and basic needs. Regarding the latter, we are seeing HBCUs such as Alabama A&M University, the University of the District of Columbia, North Carolina A&T University, Morgan State University, and others take the lead on serving as food hubs for thousands of people across the country.

In addition to meeting food and basic needs of communities, HBCUs, through a closely aligned 501(c) (3), are making strategic investments in infrastructure within a two to three mile radius of campus. These investments range from removing blighted property to mixed-use developments designed to increase long-term community residents' property value. There is a laser focus on developing leaders of tomorrow through robust STEM-focused K-12 summer camps. During these unprecedented and challenging times, communities need anchor institutions such as HBCUs to work at the intersection of purpose and community needs by leveraging strengths in research, capacity building, procurement, problem-solving, and sustainability to solve tough problems.

By themselves, HBCUs are not "magic bullets" to ending the problems Americans and African Americans specifically face. However, these prestigious institutions do represent and have traditionally constituted a pathway for advancement for thousands since the 1800s. Over the years, HBCUs have graduated over 50% of African American teachers, physicians, dentists, attorneys, judges, and scientists, serving as a gateway to middle-class status. Notable alumni such as Dr W.E.B. Dubois (Fisk University), Dr A.H. McCoy (Tougaloo College), Toni Morrison (Howard University), Oprah Winfrey (Tennessee State University), John Thompson (Florida A&M University), Dr Hadiyah-Nicole Green (Alabama A&M University), Alice Walker (Spelman College), and the like have attributed their success to lessons learned at these educational, social, and spiritual sanctuaries.

With these historical successes in mind, it is also critical that HBCU leadership continues to look ahead, beyond 2020, to cultivate the inherent uniqueness and greatness that our HBCUs and their student body possess. In fact, visionary leadership is a must for our HBCUs to survive and to thrive. Traditional models, familiar ways of resource raising, the historical successes, and resting on past accomplishments won't enable today's HBCUs to weather the current sociopolitical and socioeconomic storms that America's higher education system is facing and will face in the future. This is particularly true as HBCUs will need thoughtful and innovative leaders to move these institutions forward in the new COVID-19 normal.

In this "new normal," HBCUs will need to explore new business models, deliver advanced academics designed to meet students where they are, support student development, strategically manage enrollment, and in many cases, help

campus members heal. Although many HBCUs completed Fall 2020 with fewer COVID-19 cases than other institutions, it is critically important to develop meaningful external partnerships across the board to survive beyond 2020.

> Difficult times have made partnerships between anchor institutions and their communities more important than ever, with many communities depending heavily on the intellectual capacity and service-learning strengths of these institutions. (U.S. Department of Housing and Urban Development, 2011)

Reimagining Historically Black Colleges and Universities: Survival Beyond 2020 provides pivotal revelations on how HBCUs and their leadership can sustain, maintain, and advance from barely surviving to thriving in the new decade and beyond. In what follows, authors explore traditional and innovative approaches to leadership, fundraising, student success, enrollment management, diversity, equity and inclusion, and governance. They delve into exploring several unique challenges associated with leading and working at HBCUs.

The premise of the text is to tout the rich tradition, legacy, and outcomes of HBCUs. Through best practices and HBCU administrative experiences, the publication offers a path forward for avoiding political and cultural missteps. It is intended to be a relevant, anecdotal, and practical book for HBCU leadership and administrators, HBCU faculty leaders, and researchers who want to uncover the ways and means for cultivating success within the HBCUs longitudinally.

Reference

The U.S. Department of Housing and Urban Development. (2011). The evolution of anchor institutions. Retrieved from www.hud.gov. Accessed on September 2020.

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Chapter 2

The History of HBCUs: Lessons on Innovation from the Past

Evan Wade

Abstract

This chapter explores the innovative founding and legacy of Historically Black Colleges and Universities (HBCUs). This chapter contends that HBCUs have been on the forefront of curriculum development and adoptability. Early curriculum models focused on preparing students for better employment and for leading in racial uplift work. This chapter asserts that the HBCU needs to maintain a cultural relevancy in the twenty-first century by developing a strong entrepreneurial class and an employable Black labor force; it also needs to stand steadfast in its commitment to train leaders of the next generation. Lastly, listening to students and incorporating their perspectives in the institutional planning process is vital to maintaining cultural relevancy in the twenty-first.

In 1968, the student government at Howard University organized a conference called TABU, "Toward a Black University." Ossie Davis, Amiri Baraka, and Max Roach provided cultural entertainment. Stokely Carmichael, Maulana Karenga, Harold Cruse, and Robert Browne provided guidelines on the path Black students should take. The student government aimed to transform Howard into a school that would better prepare them to live, work, and be agents of change in the communities they resided. TABU organizers believed Howard's curriculum was too conservative for the 1960s. Its classes only prepared students to live in a White-male kyriarchy. They argued that the curriculum did not equip students with the tools needed to challenge, interrogate, and change systems of oppression. TABU organizers had a list of demands: they called for the creation of additional Black studies courses, the hiring of more Black faculty, an improvement of facilities, and most importantly, a paradigm shift in the mission

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of the college (Biondi, 2012, pp. 146–149). The call to action at Howard was not an isolated event.

Students at Howard began protesting three years before the TABU conference – in 1965 – and they continued protesting afterward occupying the law school and eight other buildings (Kendi, 2012; Rogers, 2012). As one Howard student argued,

> No longer do we conceive of Howard University as an educational community separate and distinct from the total black community… There is now a united black community of which a black university becomes the educational apparatus for defining black values and black goals. (Biondi, 2012, p. 151)

Students at other historically Black colleges and universities (HBCUs) organized similar protests in the 1960s. Some demonstrations took on a violent arm. At Hampton, students occupied their administration building. Morehouse and Tuskegee students held Board of Trustees members hostage. At Lane College, a boycott was called for and three school buildings were set on fire. Voorhees students carried shotguns renaming the campus, "the liberated Malcolm X University." Students demanded that their HBCU hire more Black faculty, offer additional Black studies courses, upgrade facilities, and be more accountable to the needs of the Black community (Biondi, 2012). As one Hampton student stated, the current HBCU model "Geared…us for a 'nice, comfortable, middle-class' existence with a nice-paying job in some huge impersonal corporation." The HBCU, he said, was nothing more than an "unobtrusive assimilation into White bourgeois society (Booker T. rides again) – rather than teaching us to think…and to preserve our cultural integrity in a hostile society" (Rogers, 2012, pp. 25–31). A student at Voorhees echoed similar statements, "We are determined to do whatever is necessary to see that Voorhees College meets the needs and aspirations of black people" (Biondi, 2012, p. 155). Students at HBCUs called for a paradigm shift in their campus' mission, focus, and purpose. No longer will Black colleges function as parallel institutions to their White counterparts, providing a Eurocentric curriculum and operational structure. Students claimed the campus as their own space, and they had a right to craft an educational agenda that was more accountable to the Black community.

HBCUs have always been on the forefront of change, adopting new curriculums to meet the needs of the Black community. At key periods in history, schools were engaged in moments of serious introspection: times in which they evaluated their services, mission, financial stability, and relevance to the Black community. Students initiated the call for change – the 1920s and 1960s in particular. At other points, trustees, benefactors, and school administrators were the initiators of change.

Structural adjustments at HBCUs were healthy; when welcomed, they allowed institutions to grow, develop, and expand services. Resistance to innovation and change led to periods of stagnation in HBCU history. For the modern HBCU to be successful, it must embrace its history of change and be willing to create contemporary changes that involve the input of students, alumni, faculty, and administrators.

HBCUs changed names, locations, funding models, and degree programs to better fit the needs of the Black community. The first HBCUs were founded in the antebellum era. Examples of early institutions include Cheyney University (founded in 1837 as the African Institute), the University of the District of Columbia (founded in 1851 as the School for Colored Girls), Lincoln University (founded in 1854 as the Ashmun Institute), and Wilberforce University (founded in 1856 as the Ohio African University). During the Civil War and afterward, new Black schools were established, including LeMoyne-Owen College (founded in 1862 as Lincoln Chapel), Shaw University (founded in 1865 as Raleigh Institute), Fisk University (founded in 1866 as Fisk Free Colored School), Alabama State University (founded in 1867 as Lincoln Normal School at Marion), and Howard University (founded in 1867 as the Howard Normal and Theological Institute for the Education of Teachers and Preachers). Assisted by northern White missionaries and Black church funds, many schools became extensions of the churches themselves. Morehouse College, for example, was founded in 1867 as the Augusta Institute in the basement of the Springfield Baptist church of Augusta, GA. Its primary goal was to train men for the ministry. Spelman College was founded as the Atlanta Baptist Female Seminary in 1881 in the basement of the Friendship Baptist Church of Atlanta, GA. Its goal was to train teachers and prepare women for service in the family (Butler, 1977; Higginbotham, 1993; Lefever, 2005).

Schools lacked a clear, long-term curriculum model; they were instead triages designed to serve the needs of the Black community. Schools met in whatever space they had with little access to resources. Funding was based on donations (or the promise of donations), and students ranged in age from seven to 70 (Wade, 2016). Spelman's founders were White missionaries from the North who desired to provide high school and liberal arts education (The city of Atlanta did not provide Blacks with a high school public education until 1924). Spelman grew by moving into old military barracks where they began offering high school diplomas. They emphasized literacy and taught nursing, printing, sewing, dressmaking, and laundry as secondary skills (Lefever, 2005, p. 61). Spelman issued its first bachelor's degree in 1901 and was accredited as a college in 1958 (Higgebotham, 1993; Lefever, 2005).

LeMoyne-Owen College had a similar history. The American Missionary Society dispatched Lucinda Humphrey, an educator, to Memphis during the Civil War to instruct newly freed Blacks. The school opened at Camp Shiloh and then relocated to Memphis where it continued to teach adults in elementary and high school education under the name LeMoyne Normal Institute. A student's duration at LeMoyne-Owen was brief. Once students attained basic skills they were dispatched into service as teachers. LeMoyne-Owen did not graduate its first pupils – a class of two – until 1876 (Jenkins, 2020). The school became a junior college in 1924 and a four-year degree-granting institution in 1934. HBCUs were initially set up to provide short-term basic services. They later grew into full-fledged institutions.

In the late 1800s, there were a few HBCUs – such as Wilberforce, Lincoln, and Shaw – that provided four-year degree programs. The majority of HBCUs

provided elementary and high school services to meet the needs of an emerging Black community. In 1870, only 21% of the Black population could read. In 1900, the Black literacy rate increased to 55% (Jackson & Nunn, 2003). Basic education was needed as states provided limited access to quality public school programs. Literacy was the first great HBCU mission; and leadership training became the second.

Leadership was emphasized in HBCU training. Educators believed that their graduates, now literate, were best equipped to solve the racial problems of America. Classrooms of the late 1800s primarily prepared students for three vocations: the ministry, the teaching profession, and the trades. By preparing students in these sectors, schools believed they could prepare race leaders who could earn reliable incomes while providing services to the newly freed African American community. Black graduates worked hard to uplift the race. Many alumni founded their own schools. Booker T. Washington, a graduate of Hampton Institute, became the founding principle of the Tuskegee Normal and Industrial Institute in 1881 (now Tuskegee University). Elizabeth Wright, a Tuskegee alumna, founded the Denmark Industrial School in 1897 (now Voorhees College). Mary McLeod Bethune, a graduate of the Scotia Seminary for Girls, founded the Daytona Educational and Industrial Training School for Negro Girls in 1904 (now Bethune-Cookman University). Shaw University alumni became founding presidents of the following institutions: Elizabeth City State University (1891), North Carolina Agricultural and Technical University (1891), and North Carolina Central University (1910) (Jackson & Nunn, 2003; Morris, 1983). A professional class of ministers, teachers, school administrators, and civil rights leaders was created. As the Black community grew, programs and services at HBCUs expanded. Some HBCUs expanded in size acquiring new land, more buildings, and additional faculty. In the early twentieth century, most schools began offering a bachelor degree and some offered graduate degrees. Fields of study expanded to include law, medicine, art, philosophy, business, and science. According to Allen, Jewell, Griffin, and Wolf (2007), in 1900, roughly 90% of HBCU students were enrolled in precollege courses. In 1940, 40% of students were enrolled in precollege courses while 60% were in college courses.

The Benedict College expansion was emblematic of most HBCUs. The American Baptist Association purchased a plantation house in 1870 with the hopes of preparing students for careers in teaching and ministry. The school cultivated a culture of leadership and believed their graduates were equipped with the "powers for good in society." The college expanded its curriculum beyond literacy to include courses in shoemaking, printing, carpentry, and paint. In the 1890s, the school became a liberal arts, degree-granting institution changing its name from "Benedict Institute" to "Benedict College." During this period, new buildings such as Morgan Hall (1895) and Pratt Hall (1902) were erected. Benedict transitioned from a one-building secondary school to a postsecondary college to reflect the needs of a better-educated African American community (Kliever & White, 1994).

As schools developed into formal colleges in the 1900s, a debate over curriculum models ensued. Some schools became proponents of the liberal arts model,