

James Anderson: Relationship with White control of African American institutions. And that's one of the very ironic things about both Hampton and Tuskegee, but especially Tuskegee, because on the one hand, Tuskegee really had an image of this very important and very famous institution having been founded by an ex-slave, even though, in fact, it wasn't founded by Booker T Washington. It was a state normal school. And it was founded as a consequence of the African Americans in Macon County pledge in their votes to a White politician in return for normal school, Washington was hired as principal. But nonetheless, the story developed that, that he founded. And, and, and, and that this was evidence of self-help.

James Anderson: But when you look at Tuskegee its board of trustees was all White. Not even Washington was on the board of trustees there. And you had solid White control of Tuskegee Institute, and all of the major decisions were being made by a an all White board of trustees, even to the point that that in 1906, when, when, when Tuskegee got one of his first major, um 1903 endowments from Andrew Carnegie, one of the things that Carnegie did, he gave \$600 of dollars to Tuskegee Institute, but he also gave \$150,000.

James Anderson: He wanted to give \$150,000 to Booker T. Washington. And he said he didn't want Washington have to warrant for anything as he championed the cause of Tuskegee. But the board of trustees, principally the, um the head of the endowment fund William H. Baldwin, decided that Washington couldn't have that money in the White South because the White dominated South, because it wouldn't look right for a Black man to be wealthy, that that would create ill feelings.

James Anderson: And so they denied the money to Booker T Washington. It wasn't Washington's choice. They had that kind of control over its endowment funds, over its monies, over its land there. And so if you go from Tuskegee to Alabama State to A&M to Florida A&M to Savannah, to all these institutions, and some way or another, whether it was a governor appointed board of trustees or legislative appointed board of trustees, or a private board of trustees, this whole question of White control is fundamental to the Jim Crow era.

James Anderson: That now when you move beyond the Jim Crow era into our own presence, it's still a battle that we are waging as to whether an African American institution can be governed in the way that other American institutions have been governed historically, the typical American college has been public since the late 19th century. It has been founded to serve the interests of states or local communities. And it has been governed by representatives of those communities, with the exception of African American institutions that have been under White control throughout the Jim Crow era, and are now fighting this battle all the way to Supreme Court in the Mississippi case today. That that is one of the continuations you will see throughout there.

James Anderson: The other one has been this resistance to African American institutions becoming full fledged colleges, much like other American colleges, there's always been the notion that somehow the, the,

the concept of a college contradicts African American, that in each state, there's always been the notion that no, it has to be something other than a college.

James Anderson: Okay, maybe it can be a junior college. Maybe it can be a normal school, maybe it can be something, but it can't be a college like the University of Alabama. It can't be a college like Ole Miss. It has to be something other than that. And that debate continues today even with many of the 1960s liberals when I read , editorials in the, in the nation will call it for the African-American colleges to be transformed into junior colleges. There. I mean, this returns us back to 1919 when the state of Alabama restricted Alabama state to junior college function and restricted A&M to junior college function. And so, college and university debate is been, yes, that has been. And, and this notion of restricted mission that that continues throughout the Jim Crow era. The other thing is that it was in the Jim Crow era that the states, through their own actions, their own legislation and their own propoganda fostered the notion that the African American College was ferial.

James Anderson: The States deliberately fostered that notion, okay? And when the state did not give Alabama state a building from 1873 to 1930, it then turned around and argue at a later point that it was too expensive to develop it into a college. Well, the reason being because it had this long period of deprivation that, and we find this, especially after the Gaines decision in 1938, when the, the Supreme Court demanded equal facilities states began to say, well, we can't develop the African American colleges into equal institutions that it's, um an impossible financial burden, or let's assign these functions to the private college, or let's use outstate scholarships to do it.

James Anderson: But nonetheless, it was continuation of this notion that the African American College was of, of inferior status there. Now, that's characteristic of the Jim Crow era when there was such resistance to African American higher education and the propoganda against it.

James Anderson: And you follow that through to the period of massive resistance to the 1960s, to the seventies, right into the 1990s. And the African American college still has this struggle with this notion of the stigma of inferiority there. And in sense what was created and developed in the Jim Crow era has carried forward into our own presence there. And so, in important ways, the question of White control the question, the mission the question of inferiority , a lot of these questions, which originated in the Jim Crow era really do have a hold on , the debates today.

Speaker 2: Well, looking into your educational crystal ball. I'm also concerned about this inferiority imagehood, which is one of the legacies that stigmatize the Black university. Do you see Black, historically Black universities and colleges struggling to offer at least PhD programs or of are being regulated to the policies?

James Anderson: I think that's, that's where the issue join right now. That's why the case is going to the Supreme Court. That's why the Alabama case is in the Federal District Court, because it's clear from the African American community that from the time that these states made a pledge to develop these institutions as full fledged liberal arts colleges and universities they have always pushed for, demanded and

wanted the same thing that these colleges would become full fledged colleges with graduate and professional programs in much the same way as other colleges. There, the states, on the other hand, have resisted this all the way right into the present day. And I don't think that that has changed is that the African American community will continue to push for full fledged colleges with graduate and professional education. The states will continue to resist.

James Anderson: Now, if you, if you think about it, up until the time of the Gaines decision, any notion of graduate and professional education was unheard of there.

James Anderson: But once the Gaines decision was passed, and the other important thing about that decision was the Supreme Court ruled that out. State scholarships did not fulfill the letter of Plessy. You could not use out-of-state scholarships to offer graduate and professional training to African American students as a way to fulfill the separate but equal principle. It had to be within the state's borders. And that's when the states began to create the overnight graduate professional schools then. And so when the states created graduate and professional work for African Americans, it created in a way to foster the stigma of inferiority. Okay? I mean, that was these , makeshift law schools many states simply designated, for instance, Alabama again in that kid.

James Anderson: Now, A&M, by the way, was, was restricted to junior college in 1919, then become a college again until 1940. But once the gains decision was passed right away, the state of Alabama designated Alabama state as capable of often graduate and professional work.

James Anderson: And it had just become a college again in 1930. And the Gaines decision was passed in 1938 then. And that's the point I'm making by saying the states, by their very action sought to make a mockery of African American institutions of higher education. And now I want to turn around and use a legacy, which they created as a reason to restrict their development there. And so, in that sense, that vow really continues there. It, it, it, it really goes back to the 19th century, goes back to the founding of, of institutions like Alabama State that were founded to be full-fledged universities but have never become that in the way that they were envisioned and, and, and are now in federal courts to decide that they

Speaker 3: Further compounded by the claim that that now you going to create graduate and professional schools and doctoral regions area.

Speaker 3: Now what you're doing is you're duplicating efforts. You know, Florida A&M for example had its law school taking away, and now there's some cost of trying to reinstitute the law school.

Speaker 3: But now Florida State, which is right across town, has, has developed and supported financially, the law school at in Florida State , and now for Florida A&M to try to reinstitute the law school.

Speaker 3: Now it's gonna be the claim of duplication. And I, and I see that in other graduate programs now, because you're gonna say, well, there are other schools not only in the not simply in the city, but , but in the state that can offer the same thing, so they can deny, you know, graduate professional programs on that

claim.

James Anderson: Yeah. Lemme respond to 'em. That's a good point. They, and it is one of the things that as, as you, if you gauge in, in any kind of projects to, to research the development of African American application institution, you really do want to look for the the origins of these kinds of arguments. 'cause one of the things that I discovered was that this argument about duplication, the two majors, one about duplication and the other one's about it being an impossible financial burden to develop African American institutions to the same extent as traditionally White America White , institutions. These are very old arguments. I was surprised to realize that the arguments about duplications go back to the early 20th century there through the Gaines period. The only thing is that they tend to, to change as the issues change.

James Anderson: For instance, when the Gaines decision was passed, the state said, well, it will be duplication to develop agricultural and mechanical signs of Alabama A&M because we have it in Tuskegee. Well, Tuskegee was a private school. It was not a state institution then. And Alabama A&M was the land grant, but yet the state said that would be duplication.

James Anderson: So what we'll do is that we will give African American students in the state of Alabama the opportunity to go to Tuskegee for this. But what the state was doing then was to use the duplication argument as a reason not to develop A&M. And it was just one more in a long line of arguments not to develop A&M dating back to when it was founded in 1875, and when it became a land grant in 1890. The other argument the state made was that it was an impossible financial burden.

James Anderson: Now, why was it an impossible financial burden? I mean, one of the things that, that, that, that just the primary sources, I was able to get that as we went through the depression in the state of Alabama. There was a letter from the president of university of Alabama written to the General Education Board, which was a Rockefeller Foundation. And he said, I wish you could see us now. And in this letter, it was important because it began to list all the things that the state of Alabama was doing for the University of Alabama. He said, our endowment now is up to over so many million. Our physical plan is this, our faculty salaries that just went on and on about the funds that were being allocated to the University of Alabama. Now, what do you think the state was saying to Alabama State and A&M at the same time?

James Anderson: It's an impossible financial burden. This is depression, you see? So you really have to look at both sides of the question to realize that there was really no basis, in fact, to the duplication argument or to the possible financial burden argument, but that these were propaganda arguments as a way to under develop the African American colleges there. And the other, um dimension of that, before I stop that you wanna look at, is that when they developed a land grant, say Alabama, Auburn University, and they put engineering there.

James Anderson: Now, what happened when the University of Alabama in an engineering program did the state say, well, we have a land grant, we have an engineer, and this would be duplication if we put an engineering program there. No, we need another engineering program.

James Anderson: It really, when it comes to the African American college, that the duplication argument tends to become paramount there. And so that's one perspective on it. I've been missing this before,

Speaker 4: But but I mean, how do Blacks make the argument, for instance, about the whole—

James Anderson: Question because if we assume American argument at the largest extent Black institutions of higher learning were created because the avenues were not there in terms of the White institutions.

James Anderson: And once those doors are open, then on what argument that you, what arguments to be made to justify a law school at South Carolina State College, and what, at the University of South Carolina 45 miles away.

Speaker 4: Another point, I think also the presidents at the colleges are curious to results and, and have something to say also about, you know, their vision and how to perceive the role of these colleges and, and maybe about the all kind of inferiority stigma, what have you. For instance, South Carolina State college, not the process of trying to become a university. And their proposal was after some concern about the cost, moving from college to university in terms library and professional degrees.

Speaker 4: So the response to that was not, we ought to have the money or whatever, but well, we understand that we make a distinction between a name change and a mission change. And mission change would require all the things you're talking about, but we just want to change how name. And what? And this is written from almost unbelievable. And then what we want to do is, it's a name change. And what will that cost? A change in stationary and little heads. So, I mean, they kind of put some in their own position to be taken, as a joke.

Speaker 5: You see, in some respects. That's what happened in Mississippi a few years ago. Mississippi Valley State College and Jackson State College, we went through that whole situation where we changed the name across the board of the historical Black schools from colleges to universities. But there were no increases in funding, you know, no changes in the library status. And in many respects, they, they remain pretty much colleges against some exceptional, and, and they dismantled the program at Valley State in order to try to get rid of—

James Anderson: Let me, I was gonna ask you before I move off this point, really as to get you to reconceptualize something because, you know, it, it's, it's really an important part of the conceptual framework for doing any kind of documentation or research on African American institutions in general, but particular education.

James Anderson: And that's the first point you made, which is the point that the states make, again, again, and that is the, the claim that traditionally African American institutions were founded because African Americans didn't have access to White institutions. That needs to be modified. That is not why African American institutions was founded. That is not the only reason one can give for the founder of African American institutions.

James Anderson: Now, let's, let's consider this, for instance, South Carolina, at the time when the majority of the students at the University of South Carolina was blocked, not South Carolina, say, at the University of South Carolina, there was the point when the majority of students there were blocked—

Speaker 4: Reconstruction—

James Anderson: Yeah. During reconstruction. They were still found in African American institutions in the state of South Carolina. You see, even when they did have access, one of the things that we have to do is look at the whole pattern of American higher education. And to realize that what is happening among African Americans is fundamentally similar to what is happening to American in general. That throughout America, in various communities, people are found in institutions of higher education. That's a pattern in American history. That one particular case,

Speaker 3: AME schools, all AME schools really founded outside of the, the idea that access.

James Anderson: Now, now think about this. In South Carolina, African Americans, about 60% of the population, they're the majority of them. They're the majority of Mississippi. They're the majority in Louisiana.

Speaker 4: To what

James Anderson: Of the population?

Speaker 4: General

James Anderson: Population Of the general population.

Speaker 4: African Americans make up 60% of South Carolina

James Anderson: In the 19th century. Yeah. Throughout the 19th century into the, as of the 1900, and even as the, as, as after the, the, the migration, they continue to be a majority of the population for while. But it's, it's certainly up to, I, I think I have those figures. Yeah, they, the population figures in my book.

James Anderson: But what you see is that African Americans, the 57 or so of six 58% of the population at the time that these colleges are being founded, they, 50 some percent of Mississippi, and they, they're 50% or more of Louisiana.

James Anderson: Now, in the state of Mississippi, there was only one public college founded for African Americans until Jackson State became a public college in 1940.

James Anderson: So why would someone have to explain why the majority of the population would have

one public college and to use segregation is the only reason for it, and yet not use that as a reason to explain all of the White public colleges. Why would someone have to explain, explain that In South Carolina, other than South Carolina State, there were no public colleges for African Americans, even though they were the majority of the population. So why does the majority of the population have to use segregation as a reason for its found in an institution?

James Anderson: You know, think about that. I mean, other words, the point I'm trying to make is that African Americans, see, the whole thing of autonomous institution is fundamentally related to a question of autonomous culture, of political interests of family, of churches. And so within that context, African Americans had every reason to want an institution of higher education to serve the interests of the African American community, irrespective of access to other institutions.

Speaker 4: You know, you—

Speaker 4: Oh, why, why then I'm not debating just in what happens in the history. Because if, if the need a recognized need for Black commons institutions as a historical phenomenon, then seems to me one would have a question of why what could the, the struggle could have been early on for equal distribution of education and funds to Carolina State College, as opposed to trying to open up University of South Carolina to Blacks. I mean, why didn't—you spoke on—you see my question?

James Anderson: I missed the point.

Speaker 4: Okay. If you 1940 or 50, and Black people would've said, University of South Carolina received more funds than South Carolina State College. One struggle could have been to increase the allocations of funds to South Carolina State College. But it seems to me that struggle was to open up the doors to the university. And it seems to me if the ideal of an autonomous Black institution was paramount for Black people, right, then they would have choose—

James Anderson: I see your, your point being that you, you're suggesting that those things are in some way incompatible. What I want to suggest is that they're very compatible there. For instance [indistinct] was the first land grant in Mississippi. Mississippi State was founded in 1878.

James Anderson: Now, White students originally went to Alcorn 'cause it was the only land grant. But because White students were going to Alcorn, it didn't mean that they wouldn't want to have old Miss as well or later Mississippi State. The fact that African Americans will want to have access to every institution in the state does not preclude the notion of autonomous institutions.

Speaker 2: And and that's evident when you look at the, the military institutions in the American South, you know they do not have to justify duplication at the Citadel or VMI. They're just there. So there's some choice that they have.

James Anderson: Good example, a recent example was in Evanston in Evanston, Illinois. They, they have a

day where apparently the, I, I think it was, it was a Catholic church in Evanston that split in the 19th century over question of racial segregation then. And so African Americans started their church.

James Anderson: And so here in 1991 the Whites in the church decided, well, it is really time to make amends. And so they had this day where they all joined hands. And they went to the White church there, and they talked to the African Americans said, that's all fine and good, but we want our church. Other words, course they want access to go to that church. But being able to go to a White church does in no way preclude the notion of an African American church.

James Anderson: If Whites wanna come to the African American church—now, if you reverse it, you see that's what an important issue is raised. What if Whites wanna come to the African Americans at church?

James Anderson: Now, that's where a certain history of the African American colleges has been left out. And I think we really need to document that, that in most of the African American colleges, when they were founded, Atlanta University, a White student went to Atlanta University. The state of Georgia, I mean, Atlanta University used to receive the land grant funds because the state didn't have land grant institutions. The state of Georgia said, the Atlanta University, if you don't deny admission to White students, we will take away the land grant funds, which was an important part.

James Anderson: And the Atlanta University said, take 'em away. It was that committed to equality of opportunity, and it lost its land grant funds there. And then the state had to pass a law saying specifically that White students could not go to Atlanta University in order to deny admission.

James Anderson: One of the things that has not been written about the African American College is that it was founded on a principle of equality of opportunity that all students could attend right from the beginning. And was only when southern states passed laws specifically denying that, that that tradition changed. And now they threaten to take away the funds, which reinforces the notion that African Americans had a conception of higher education, had reasons to founded institutions that were quite different from the, the, the typical American college. And so that's the point that we need to, I mean, that's one of the points that really needs, needs to be researched. Go ahead.

Speaker 6: Okay. I had an experience when I was in Birmingham when I worked at Miles College, and I was also administered and I was solicited funds from a Jew for the campaign drive for Miles College. And after integration of University of Alabama, I went to this somewhat Jewish philanthropist and asked for my annual donation for Miles College.

Speaker 6: And he said, well, you don't need Miles now because of integration. And he was looking for it as an alternative school after integration. So then I responded to him by saying, "I think we need Miles College. You have integration, but you still have Brandeis." (laughter) which is a Jewish school.

Speaker 6: So it's, it is just as important for us to continue to have Miles College as it is for you to have Brandeis, because a part of our culture that's a depository of our culture, that, and I think it's just a

significant for us as a people, as it would be for any other ethnic group to have that institution.

James Anderson: Yeah. This is one thing we have to realize. This is one of what's one of the impacts of the Brown decisions you pointed out, is that, that moving into Brown and beyond Brown people became so preoccupied with access to White institutions that what slipped into that preoccupation was the notion that at the point in time when Black students had equitable access to White institutions, that was also the point in time when African American institutions could no longer be justified.

James Anderson: Now, that is a basic part of American liberal philosophy today. I mean, the notion is that, in fact, when I, when I talk to, in these court cases, talk to people who are very much supportive of the African American colleges, here's argument they make, they said, well, the African American College historically has tended to widen access that it's an important contribution to BA degrees for African Americans. That they enroll about a third of the African American students nationally, but they produce about more than half of the of the BA degrees. And they give all these kinds of demographic arguments. And then they conclude that as long as the White colleges continue to limit access or deny access, that the African American College is justified. And then they say, but however, when the White College does for Black students, what the Black colleges are doing, then the Black College should be abolished. And always ask them to reverse the argument.

James Anderson: Just reverse the argument and decide that when the Black college does for White students what the White College is doing, then the White college should be abolished. 'cause if we reversed the argument, because Atlanta University was doing in the 19th century, called for the abolition of all White colleges in, in, in Georgia, because only Atlanta University had an admissions policy that was colorblind. And we have these one way, you know what I call the one one-way street arguments, you know, it's like one drop of Black blood makes you Black, but one drop of White blood can't make you White. Whenever you have these one-way street arguments, you know, something is wrong. So if you close a Black college, because the White college has the equality of access, why wouldn't you close a White college? Because the Black college has equality of access in the back here. You,

Speaker 7: How do you feel about that? There's an assumption on the part of some mississippians and some Georgias that schools such as for Valley State College and for Valley and Jackson State University, will eventually become White universities, primarily because of their location. not because of the historical population.

James Anderson: Well, you know, it's more reasonable to assume, and I tell you why, because at this very day in the state of Mississippi, even though the majority of population, the general population is not, is, is not Black any longer, the majority of the school population in Mississippi is still Black. There is a majority of the school population. So if you were gonna assume anything given those demographics, you would've to assume that Ole Miss is more likely to become predominantly Black than Jackson State, will become predominantly White if you had Black students going to college at the same rate as White students. So it, you know, sometimes you wanna know what people are using as the basis for the argument. Here you have a state where the majority of the school population is Black, and you're concerned about a Black institution

becoming all White. The only that could happen is that Blacks would not go to college.

Speaker 5: And that's,

James Anderson: Which takes us back to the Jim Crow era, right. (laughter), you have Jim Crow all over again when Blacks couldn't go to college. But,

Speaker 5: I just wanted to ask a question. What, what are the prospects though, for African Americans, even though they do not control the politics of these institutions, but to have such decided influence so that their interests are no longer the marginalized? For example, take South Carolina State College, they had a, a north school, not in 1957, south Southland has changed. Today. There are one per Black, well, only 1515 out of the, of the members of the house, you know, are Black, and they only, it was only in 1983 that, that, that um they had the Black Senator since . When you look at this, these trends, and you look at the education, you know, it goes back to my, my earlier question, how, how, even though African Americans there do not control the politics of a higher educ, but how can, how, how can these things be, be, be organized in such a way that their interests?

James Anderson: Well, one of, one of the things I, I, I always have to point out to myself again and again it's in education as well as in politics. One of the reason I made the point earlier, the first generation of African Americans in these states that came to regard public Secondary Education University with the 1960s, is to remind you how recent it has been before you've had a generation of African Americans exposed to a public high school education. Same is true politics in these states. I mean, the 65 Civil Voting Rights Act is the act that returned to the, the polls African-American voters. And it's been a very short time since then. And so in many of these states, you don't have the kind of representation, and in South Carolina, especially you having all these redistricts and and voting rights cases because they've drawn boundaries in order to limit that participation, that political clout.

James Anderson: Now, because right, you know, made the point earlier about the political clout, you can overlook political clout. One of the things I've looked, I I found in education is that when you go back to the reconstruction area, the very reason you have all coin, well, Alabama State in that time period is because of the political clout the African Americans held at that particular point. Because once you get beyond that period, you rarely see the founding of a state institution except what Gaines in the case of like Texas Southern and others , in, in, in the 20th century there. But what haven't talked about is another set of institutions called the Common Schools there. And I did which was not a part of my book, I did census. The book was to take a collection of counties in Alabama known as the Black Belt Counties, because in each one of these counties, you have an African American majority population majority.

James Anderson: And look at those counties during the reconstruction period when Blacks have political count clout in terms of schools available teachers pay length of school term, and a whole set of figures. And what I discovered was that in the majority of those counties, that Black children had a longer school term than White children. Black teachers were paid more than White teachers. Uh then some other factors are looked at, I can't recall all of 'em. There were about four or five of 'em there that I looked at there.

James Anderson: Now that maintained itself until the 1890 law in Alabama, which, which represented the return of White control and allowed the local superintendents then all White to divide the money according to their choice. And it was only after then that the school terms for White students became longer than Black students. It was only after then that the pay, the White teachers began to double and triple the pay of Black teachers.

James Anderson: The point being is that there's always been this relationship between political clout and African, African-American educational institutions. And when you go to an era where there was even a semblance of voting in political clout, African-American institutions fared a lot better.

James Anderson: Now, what we are seeing with all these cases in Alabama and Mississippi and Louisiana is precisely that since the 1960s with the Voting Rights Act, that even though you only have 20 African Americans in the, in the assembly, they're starting to raise the questions all over again. It's a return to the end of Reconstruction where they're saying, what about these institutions? And the support from there. And so that relationship has always been there. And we'll continue. We are going to give our presenter a brief break and we will, we will reconvene in 20 minutes. So let's reconvene at 10 50.

Speaker 8: Alright.

Speaker 9: Okay. Alright.

Speaker 8: That institution, I don't know whether this somewhat misleading or maybe you can , clarify this for me because I was under the general impression that most of the Black institution had White fountain, and as a result of that, their children were in attendance at the institution. So did the enrollment at Alcorn go be done? The Falcon, um , children in Attendance.

James Anderson: Yeah. And I think at, at Alcorn, it wasn't mainly faculty children anyway, that these were White students interested in, in mechanical and agricultural education. And since Alcorn was the only institution in the state that offered that they went to Alcorn then, see Ole Miss got the land grant funding originally, and Ole Miss did not really offer agricultural mechanical education. It continued to be a liberal arts institution. And that's why the White farmers in another part of the state in 1878 really demanded a land grant. And Mississippi State was created there because there were objections to White students going to Alcorn. But there was no other institution in the state that offered the the kind of curriculum that was the mandate of the land grant college mm-hmm.

Speaker 8: , because I know it evolved from a institute for White southern gentleman into that land grant institution for [indistinct]. My other, I would like to do that

James Anderson: Before I leave this, by the way, on, on the same point, because I understand the question you raised at that time. I thought that myself, I thought it would be highly unlikely that White students would be attending institutions were college or academies or elementary schools that were primarily

viewed as African American institutions. But in my research, not only did it happen at the, at, at higher education levels, but even at the, um elementary level in the reconstruction period, we find some White students attending public schools where Blacks were the predominant majority because they were the only public schools in the area.

James Anderson: Now, what you find are the parents talking about how they were ostracized by the community for allowing that children to attend an institution that was perceived as a predominantly Black and all Black institution. And so you really had an initial period there where when in some cases parents were threatened even for doing that. And so it wasn't clear at the outset of reconstruction that White students would not to go to institutions that were founded by African Americans. That was something that had to be established there. Okay.

Speaker 8: Well, I was surprised at that statement because I know the law had stated in certain states that if the state did not provide for a common school education for Black state could attend White institution, but I didn't know, you know, the vice versa in terms of White Yes. Attending Black institutions and so on. But I would like for you to address the issue of, of the curriculum and also maybe you can well in terms of this for a long time it has been stated that the reason for the inferiority of Black education or the perceived inferiority of Black education was that Black teachers only went to the eighth grade and then they were certified teach Black students. So this vicious cycle continued, and I know in the state of Mississippi, it was in the mid seventies, that many of the teachers in the state on the high school secondary level had only completed two years of college.

Speaker 8: And you still had some that had only gone to the eighth grade who were still teaching in the public school system . So they allowed, gave them a certain number of years to go back to school, get their degree, and then they could teach . So in terms of the curriculum, the course offering and so forth, you still had basically the three Rs being taught and it's rope tight memory , of learning in, in, in place in the south. And also, and also about Lloyd Gaines since you mentioned that case. I know in the, in the 70 naacp and also the students at the University of Missouri went to court because they thought that Lloyd Gaines had been murdered , and that he was buried up under what they considered the Confederate rock on the campus. And they wanted his body exhumed and, and, and so on. And the, and the University of Missouri continued to defy and refused to have this rock removed and the grave. So if you know anything that happened,

James Anderson: (laughter),

Speaker 8: I would appreciate,

James Anderson: I, I could assure you that, that I don't know what happened to law again. But that suspicion was there from the beginning because the day that he was missing was the day that he was scheduled to be in court there. And and, and the counts that the NAACP lawyers had, they having talked with him and and his parents and he was , told them that he would, he would be there. And so the missing in action was very mysterious. And so people always thought right from the beginning that something, um a bad had happened to to Lloyd Gaines. The part about being buried under the Confederate rock is new to

me, (laughter).

Speaker 8: Well, they have this rock that is dedicated to the Confederacy, and then it was reported that some of the White administrators and educators there claim they saw him in the West Indies living the life of Riley.

James Anderson: I see. (laughter). No, no one has ever I don't think, seen him since that time. But people have always suspected that there was something, something bad that happened to him. But no one's ever, ever proven.

James Anderson: On the curriculum. The question of the teachers. Now, one of the things that I, that I really did not deal with in the book, but I wanna point out here in that, so when I talk about these levels of education from the normal school training and high school versus college, keep in mind that I'm not talking about the quality of education. I am just talking about levels there. Because the question of quality is very different than the question of level, whether you finish eight grades or 11 grades or a college because, you know, from your own school experiences that there were some people who had finished three grades that knew more than people who'd finished nine grades, which speaks to the question of quality. That, and so I think for the African American teacher, when you talk about what teachers brought to the classroom in terms of quality of that training, we have to go directly to that question. What was the quality of training in normal school? You can't be assumed because they were below high school, the 19th century, and that they only finished eighth or ninth grade, and even to the 20th century there, that because of that, that that,

James Anderson: That translated automatically into low quality. Now, one of the things that, that, that, that's surprised me and said, when you think of the 19th century education, it's very different from much of what we do today. You really have to think of the drill rotation, recitation exercises, which by the way, people may very well come back to.

James Anderson: You know, they used to say, well, that wasn't really critical thinking, but people could read and they could write and they could cipher, which is more than Americans can say today.

James Anderson: And so they used to sort of thumb their noses at the 19th century, pedagogical styles. But that was the 19th century ciphering, drill recitation when the Latin those kinds of, that kind of drill.

James Anderson: Now, when you go into the normal schools of the 19th century, and I suspect that you would be shocked at the quality of education for those persons who were actually in the normal school. If you had Avery Normal School in Charleston, South Carolina, or Atlanta University, or any number of normal schools or Alabama state, Alabama state teachers had the best record on the teacher's examination of any institution in the state of Alabama.

James Anderson: Not any Black institution, any institution at Atlanta University. When Richard Wright came out there, they used to have a public examination because the Whites wanted to see if Richard Wright and his fellow graduates really could speak Latin and pass the Latin examination. And they used to pass it. They,

at Avery Normal in Charleston, one normal school left another.

James Anderson: Now Hampton, when I went through the Hampton Archives, see, I knew the Hampton curriculum and I knew the night school program, the day school program. And I knew they only had a few hours for academic training. But I found in the archives a whole series of letters that were written by the students in the night school who only went to class from seven to nine that night after having worked all day. And I was shocked at the quality of the writing.

James Anderson: They could write the pedagogical styles of the 18th century in terms of drilling people on siping and on writing. And and reading were extremely effective there. And the African American teachers who came out of the normal schools and went into the elementary schools to teach reading and writing and arithmetic on the whole were very well prepared.

James Anderson: Yeah. It didn't matter. They had not finished college. The quality of education was very, so now that teachers think about the teachers, sometimes people look at the levels of education of the students, but you also look at levels of education of the teachers. What you have in the African American institutions is a deliberate policy, not to develop them too rapidly. So even though, I mean, Hampton for instance, had most of teachers from places like Smith and Wellesley and other places.

James Anderson: I mean, there were no Black teachers at Hampton until very late. And so their graduates were of northern White institutions. The same thing is true of many other institutions of Talladega, of Avery, the history review, their teachers had come from the better academic institutions in America. The reason they didn't develop those institutions in the college is because they had a policy that they didn't wanna go too fast. But the students were going to normal schools with teachers that were very well prepared.