UNIVERSITY

I. Earlier Attempts Discussions and writings on the Black University reflect the difficulty which Black theorists face in overcoming the impact of Western thought and their essential distancesphysically and dynamically-from the Black tively constructed masses. While this is understandable, it is not necessarily excusable, unless such persons are willing at the same time to recognize that they have not yet unlocked the door leading to the aubeginning. He can only hope to offer some clues, some senas to how an "ideal model" of a Black University might ap-

pear. A review of the literature on Black Universities suggest that most proposals thus far, have used the white-controlled anti-people educational construct as a model.(1) Such efforts have been reactions to white schemes rather than articulation of Black enactments. The evidence for this assertion is seen in the proliferation of Black Studies Programs on white college campuses; the confrontation and collective begging (not bargaining) to achieve a genuine response from such institutions; and desertions of such campuses, after the failure of negotiation to materialize, as is the case at Federal City College and Duke University. The Malcolm College (Durham, N.C.) has arisen out of the ashes of the Duke confrontation.(2) The Black Education Program at FCC is now supposedly operating in the community.

The newest cliche, then, is that "It is impossible to conduct a Black program on a white-controlled campus." This is not only a possible copout but essentially an appeal to the white conscience for legitimitation of the Black conscious.

Such a position assumes that the majority of Black students have engaged in their own prior self-liberation before the confrontation. It also is based on the assumption that, if white institutions approve the establishment of autonomous Black Studies Programs, such programs can be effec-

A second waning assertion that might be made is that the earlier innovators viewed the Black University as being a replica of the white one -- only in technicolor. It is not, and thentic Black Univer- cannot be. It must, them ever sought sity. This reporter in the beginning and w hite-bestowed freewould like to quali- the end, become an dom. Rather, they fy this effort at the endeavor that human- liberated themselvesit becomes a synergiclocked behind bars. (3) a look at the re- ucated for life, and hujanizing educa-Few were willing to sitizers, if you will, tional system. It is negotiate their own not a replica of whiteness or a resc- whites or even betion to it. In the lieved that formal least, it is an in- education alone was strument for codify- the gateway to freeing the humanization dom. process while build- This statement may ing in the safeguards be read by some to to protect one's right to be human.

It is not a reaction formal education; to oppression; it is That is a damned lie! an attempt to over- This statement is not come oppression with-about formal educaout becoming an op- tion; it is about pressor itself. It is not anti-white. It is an attempt to produce people who have no need to be anti-anything. It is Definition. not an attempt to com- The Black Unipete with white insti-versity already tutions. Rather, it exists; it awaits Sidney Walton, Jr. is an effort to build expansion, deepen- has recorded in a cooperativeness with- ing and codifica- challenging docuin the Black community. Builders of Black Universities must comprehend that the issue for Black people is not their alienation from white schools, with people; it is their isolation from other

Black people. The use of the white university set- Black people. It ous study and inting, format and form is the underlying vestigation. (8) with slight revisions revolutionary zeal James Forman's of curriculum content embedded deep with-"Black Manifesto" versities. In general, the issue of credentials, course credit, professional rank, tenure, program scheduling and structure, financing, ets. have been major areas of concern. The preoccupation with gatekeeping rather than

influance. Another point that

gates altogether re-

veals a heavy Western

with removing the

might be made is that are viewed as being de-racize and decolo- Black experience. nize white sources (Du Bois) or else one agrees to master them in order to later ton). This observer the liberation

of the legitimate ar- collective survichitects of the Black val of Black peo-University were fully ple. The ultimate educated within white test of validity: institutions. They were educated at Selma, in Birmingham, in Watts, in Harlem, in Newark and in Detroit-during the rebellions. Few of

W. E. P. Jubois and

Booker T. Washington

the essential proto-

Either one chooses to

types to follow.

liberation with

suggest that this observer is against how-to-learn to create a Black Uni-

versity.

James Boggs has developed a useful II. A Beginning formulation for comparing Black and white educational programs. (6) tion. It exists ment (The Black on street corners, Curriculum) what Black people must in narcotic and begin to learn how alcoholic selftreatment groups, to perform, think within liberation and feel in order to achieve the de-Black theater and sired goals. (7) political action Stokely Carmichael groups-and within Black Power Thesis the minds of all is worthy of seri-

in every Black man articulates a new thrust of earlier ar- As Malcolm X puts socio-economic chitects of Black Uni-it. contract between You show me a Black recipients Black man who isn't an ex-And already, in tremist and I'll show you one who needs psychiatric attention. (4) The Black University is distinct from the white uni-

several places, efforts have begun to create embryo Black universities. who read this. (10) The diagrammed Neither would it table attempts to put all of these ideas together as a means to pose some questionslege. It is a reacand to suggest some guidelines

for defining the

ultimately desired product. One of the most

interesting for-

mulations was de-

veloped under the

Dean of the Black

leadership pf M.

Lee Montgomery,

University con-

replica of nei-

ther. It is a

natural social

bowels of the

Its most cher-

undying love of

Black people.

ished reward: the

its impact on the

In an earlier

statement, this

observer made a

distinction be-

tween Negro and

Black history.

volutionaries,

'Black history, a

those who rejected.

with their bodies

white oppression.

And Negro history

tried to accommo-

The relevance of

this distinction

is that it forces

one to look at the

targets of such an

endeavor and its

multi-dimensional

and historical as-

date themselves to

is about those who

and their minds

masses.

wrote:

it. (5)'

lives of the Black

institution that

arises out of the

synergic and

vened in Atlanta, Ga. by the Nationsubvert them (Washing- Its ultimate goal: al Association for African American would submit that few and meaningful and Education between August 20 and August 24, 1969. Montgomery sought to fedefine the concept of Black education from the traditional agelevels guides: from pre-school, elementary, and secondary and college to childhood, He wouth, young adult and adult. His position was that not just school attendance and jobs. He believed that Black spiritually was an all-encompassing concept. It embodied science, reason, culture, politics, economics, physical and social issues, and the like. It could not be submitted to analysis by westernized tools. The critiss of the "cultural revolution," then, not only were applying a westernized analysis to an Africanized model; they also revealed their inability to understand it.

> The paradigm was completed by connecting the age-levelsguides, listed above, to the family, the neighborhood and municipalityand to the Black nation. It included everything since the Black nation exists only as a part of the Third World. III. Learning-How

To understand the

was to be Black.

Montgomery paradigm

To-Do-It. It would be less and white donors. (9) than anguine to suggest that the above statement is completely intelligible to all be fair to suggest that, even if understood, the beginning concept lends itself to easy accommodation or attain-

ment. It will largely be misunderstood because it destroys the concept of rewards as understood by whites. Also, it asks Blacks to do what whites have planned not to do: to view the Black masses as being educable, human and worthy of superior effort and attention. Importantly, it asks Blacks to utilize themselves in helping the Black masses to achieve their own goals. The usual pattern has been for Black educators to achieve their own goals at the

expense of the

Black masses. The challenge within this statement rests on one's willingness to surrender his own goals of Western vintage. The challenge offered is to urge Blacks to link their destinies to those of the Black masses. This point is made with the full understanding that most of my readers are following the guides listed in the "Negro College" column in the diagram. It further recognizes that Vincebt Harding's now famous letter to Black college students will go largely unheeded.

The hope, here, however, is that some suggestions can be made that will initiate a learning-how-tocreate-and-partibehave, feel and willingness and in- Carver were imdo-so can lead to nants in their

sequences. The following ing made with the recognition that will have to under- Black brethren go a de-westerniaation, de-niggerfication, de-colonization, re-humanization process as they seek self-liberation. (13)

These then, are beginning suggestions: A. Independent

Black Study Project Every Black student should involve himself in a self-directed, nonaccredited independent study effort of an issue of importance to Blacks. It should be of an historical, scientific, political or cultural nature but it should be engaged in as a means to having one's mind for use on Black issues. No such inteldectual tradition exists in this country.

B. Service to the Black Communi-

Every Black student should be involved as a member (consultant, researcher, etc with an indigenously-based Black organization throughout his college career. Black stud dents do not have to leave the Black community to achieve in the white world. If they do, move closer to they will only have total control. to learn how to come "back home." C. Writing Papers

Black students should find themselves writing papers on Black-oriented issues no matter what courses they are taking. Lists of prospective assignments should be developed for circulation to Black students. There is Blacks learn-howno course which cannot be made relevant to the

Black condition. Scientific colonization can be replaced by scientific humanism, cipate-in-a-Black i.e., science can University process. be applied to hu-In the last analy- manizing the Black sis too few of us condition. One know what it is to could assert that the Blackness of think authentical- Charles Drew and ly Black so that a George Washington vestment in how-to-portant determirevolutionary con- choices of scientific preoccupations. A white suggestions are be-doctor has no need for blood plasma; A Black doctor most Black students concerned about his would have such an

interest. Nutritional uses for tion effort? How peanuts, other than can Blacks learneconomic profit, would be a natural concern for a

Black scientist whose people were starving. (Carver probably refused great economic rewards for his discoveries because he probably understood the westernized interpretations of such behavior: money is much more IV. Summary an instrument of control than it is an instrument of meaningful survival. Or else why are there so many Black people starving in the richest nation on the face of the

D. Use of Student Funds to Purchase Land Within the Black Community

earth?)

Black students should be residing in, paying rent in, or collectively purchasing property within the Black community. As the number of

Black students increases and cooperative ownership expands, Black communities can Black athletes should demand "reparations," a on the Black Condi- share of the gate for Black Communal developments. E. Codification of Black Humanization Technologies Black students should be engaged in efforts to codify ways and

means for the

Black community to

humanize its ex-

istence. How can to engage in cooperative socioeconomic relationships with each other? How can Black men and' women learn-how-to humanize their relationships? How can Negroes, Super-Blacks, Afro-Saxons, Negro Militants and the Black bourgeoisie learn-how-to relate meaningfully to the Soul Bourgeoisie, authentic Blacks, African Americans and Black revolutionaries? How can Blacks learnhow-to negotiate with each other and monitor each other as a means to building a collective achow-to negotiate

and when not-to

negotiate with'

whites? How can Blacks extricate themselves for a need to be annoited as being "human" by whites and incorporate a need to convince each other each of their essential The position

here is that the Black University exists without the generalized consciousnesness of it by Black educators: It is a movement, not a physical building or a formal social institution. It has no admissions requirements for Blacks. It's tuition fees are known as dues. Its faculty and its students are one and the same. It exists where ever Black people are. It's not a replica of the white university-nor does it discourage Blacks from attending such. On one level it is the transformation of the Black world from oppression to liberation. It requires reason, effort, imagination, skill and commitment. Black men, authentic ones, are teaching and learning in the Black University wherever they are. They are converting white entrepreneurism into Black economic cooperation; white competition into Black communalism; and white-controlled Negro communities into Blackcontrolled Black communities.

In the last analysis, the ultimate goal of the Black University is to liberate the Black world. It will take liberated minds, hearts and souls to achieve this goal. It will take sustained participation in the Black University to produce these kinds of individuals.

> " SFIZE" TIME

> > THE TIME NOM .

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versity; is distinct

from the Negro col-

tion to neither; a