

SEP

September 9, 1970

Mr. Joseph H. Taylor
National Fund Raising Director
United Negro College Fund, Inc.
55 East Fifty-Second Street
New York, New York 10022

Dear Mr. Taylor:

Your letter of August 21 described accurately the growing cooperation between our respective organizations. As you know, the Southern Regional Education Board is committed to the goal of expanding opportunity for black people in education beyond high school, and your organization has a similar commitment.

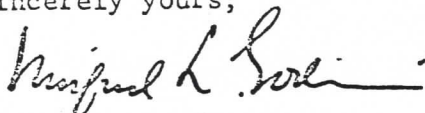
It is not unusual for our staff to receive a call from the UNCF staff asking for information, and we have felt a similar access to assistance from your staff. We wish to keep these lines of communication open.

You have made use of our task force report on SPECIAL FINANCIAL NEEDS OF TRADITIONALLY NEGRO COLLEGES. Dr. Van S. Allen's Washington address reflects the rationale in this and other SREB statements. The potential role and scope of the traditionally Negro colleges in the future is constantly becoming more clear, and as a result it is easier to identify their financial needs.

If you think of any specific ways in which we might expand our cooperation, I would like to discuss them with you. I know that our Institute staff will appreciate receiving any data about the traditionally Negro private colleges which you feel you may supply -- such as enrollment trends, new curricular programs, and analyses of financial resources.

I look forward to seeing you and other UNCF staff members whenever you are in Atlanta.

Sincerely yours,


Winfred L. Godwin
President

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THE BASIC CASE FOR UNCF

The basic case for the members of the United Negro College Fund has not changed in substance since the colleges joined together to establish the Fund:

Providing accredited college-level education for a significant segment of the American population.

Providing this education at a cost low enough to make it attainable for young men and women from less than affluent backgrounds.

Providing educational facilities for many students whose primary and secondary education left them "undereducated" in terms of traditional admissions criteria but whose real aptitudes qualify them for higher education.

Providing supplementary education programs to raise these "undereducated" students to the level of a meaningful Bachelor's degree, thereby preparing them for useful, productive job opportunities and positions of leadership in their communities.

What has changed are the externals rather than the substance of the case for UNCF member colleges. They are still fulfilling their original mission, but emphasis has shifted in some areas to reflect their growth within contemporary society. Many of the member institutions of UNCF are more than 100 years old. Some were originally established as trade schools, others as teacher training institutions or institutions to train candidates for the Ministry. The colleges today offer a wide range of curricula: from the Liberal Arts to engineering, from Business Administration to education. For example, the Atlanta University Center is offering for the first time in 1970 a degree in computer science; Clark College offers a degree in medical technology; Bennett College offers a degree in special education for the mentally retarded. An examination of the enclosed

booklet, Information for Applicants to Colleges in the UNCF, will show the broad range of courses and degrees offered by these institutions.

The thirty-six member colleges of the United Negro College Fund enroll more than 40,000 students, a substantial percentage of the young black men and women attending colleges and universities in the United States. They draw their students from forty-eight States, from Puerto Rico, the Virgin Islands and from seventy-three foreign countries.

The remainder of the black college-age population receiving accredited college-level education are attending either State-supported, predominantly Negro colleges or predominantly white, private and public institutions outside the South. The tragic truth is that the predominantly white institutions in the South are still accepting no more than token Negro enrollment: white colleges and universities in the State of Georgia are still 99 percent segregated. Similar situations exist in Alabama, Mississippi and South Carolina.

Because broader educational opportunities have opened for Negro youths, the mission of the member institutions of the United Negro College Fund has changed in one significant respect. Where the original purpose of their establishment was to provide education within a segregated society, their present role is to provide educational opportunities, at costs commensurate with their ability to pay, for those students who are considered "marginal" by predominantly white institutions, for those students who cannot gain admission to predominantly white institutions because of vestigial remains of segregated education, and for those students who choose the

Moreover, one of the primary missions of the predominantly Negro colleges in the 1970's will be the delineation of the rich cultural contributions of Negroes to American society. Also, as more black students begin seeking a greater sense of identity, the role of the predominantly Negro colleges will continue to have relevance.

In discussing this role of the predominantly black colleges in the decade of the 70's at a meeting of the national staff of UNCF held in Washington, D.C. in January, Van S. Allen* made the following points:

* "Our experiences in attempts at integration have made us realize that where blacks and whites are concerned in America, we have developed two cultures. One white and one black and both have influenced the characteristics of each other.

"Both of these cultures have their individual value systems, folkways and mores.

"Both systems have developed their own ego supportive forces which are essential to the development of identity and the survival of the individual.

"Few of our white supporters appreciate how close the black man came to being destroyed by an educational system that denied his existence and magnified whiteness. I recall clearly and traumatically how, on the campus of one Northern university in 1950, I was rudely awakened to the fact that blacks viewed associating together as being a very unpopular practice. There I found American black students deliberately staying away from each other on the campus, in the dining halls, and in the dormitories. At the same time, I observed that African, Japanese, Chinese, Jewish and Indian students sought each others' company and frequently got together as a group to talk.

"The black student, on the other hand, was so obsessed with the idea of fitting the white image that he was seeking every means of losing his identity and otherwise disappearing into the white world.

*Associate Project Director of the Institute of Higher Educational Opportunity of the Southern Regional Education Board, Atlanta, Georgia.

"Many of our supporters have not understood this need for identity by black people. They have not understood that effective integration cannot take place in this nation until every ethnic group knows and appreciates itself and is equally appreciated by every other cultural group.

"This will occur only when we teach each ethnic group to appreciate its own and the culture of others...as equals. To debase or project as inferior any culture is to render the integrative formula null and void.

"What I have attempted to say is, we must help those who would support us to understand that we live in a pluralistic society."

Dr. Allen described the contributions of these colleges to the

American scene:

"Our supporters should understand that these colleges have served this nation well, even with limited resources. To verify this point we have but to take a look at the black intelligentsia produced by our white and now predominantly white colleges and universities in this country since the Emancipation Proclamation, as compared with black intelligentsia produced by our private, church-related, black and predominantly black colleges. The figures suggest that, except for the black colleges, the development of black intelligentsia in this country would have been even more tragically limited.

"A head count of black leadership today will again support the potency of this group of colleges. The Kings, Brooks, Abernathys, Wilkins, Evers, to name several, all have come by way of one of these institutions. And there are thousands of others who are not as well-known but are making their contribution.

"The whole civil rights thrust received its impetus from the leadership of graduates of these colleges. And, while some are trying to make up their minds about the rightness or appropriateness of this role for black college graduates, I would hasten to say no other force has done so much to take the hypocrisy out of America than has this movement. And further, I challenge anyone to point to one development growing out of the struggle of blacks for civil rights in this nation that has in any way weakened us. On the contrary, this nation has been substantially strengthened. No longer can any nation charge America with legally supporting second-class citizenship."

It might be pointed out here that more than 126,000 alumni of the member institutions of the United Negro College Fund, live and work in communities across the breadth of the United States as well as in many countries abroad. These men and women serve in all the professions and as leaders in their communities. Paine College in Augusta, Ga., produced the novelist Frank Yerby and Daniel A. Collins, director of Harcourt, Brace and World, Inc. Dr. Martin Luther King and State Rep. Julian Bond are products of Morehouse College in Atlanta. Many of the emerging black political leaders in the South attended these 36 schools, as did Angie Brooks, the Shaw graduate, who is President of the United Nations General Assembly. Member institutions of UNCF have also graduated 85 percent of the black men and women who went on to be medical doctors in the United States and 70 percent who went on to win Ph.Ds.

Dr. Allen pointed out that the predominantly black institutions also have contributions to make to white students and white teachers as well as white administrators:

"The potential resource that these institutions have for training both black and white teachers is unlimited. Through cooperative teacher training programs between predominantly black and white colleges, whites can be introduced to the black culture. They can be helped to understand what they must do in order to reach the black student in the classroom. And by the same token the black student in the sharing experience can learn even more about the white world, its dreams and aspirations: the end result being a deeper and more meaningful appreciation for culture differences, which is absolutely essential to successful teaching.

"The same holds for the social worker, the public health worker, political leaders and the diplomat. All of these professionals, in order to be effective in the future, must have an appreciation and an equalitative respect for every other cultural group. They must understand each group's cultural heritage, its motivations and aspirations. Those who cannot will be inundated by the flow of the human experience."

And finally, Dr. Allen discussed what he described as "the right to a relevant education":

"It should be pointed out that just as we blacks have been willing to be educated in predominantly white institutions over the years, we also covet the right to be educated in the black or predominantly black college. Above all, we want the right to a relevant education--an education that, in addition to introducing us to the ways and means of the larger society, also deals with the problems that a minority group such as ours has to overcome in order to succeed. For example, political science as it is generally taught is applicable to the white experience in American society. It does not deal with the socio-psychological principles that a Charles Evers has to pursue in order to be elected sheriff in Fayette, Mississippi. Until very recent times, the sociologists and psychologists in our predominantly white institutions did not consider the fact that the ego needs of the black students were different from those of white students.

"Our black colleges have more or less instinctively addressed themselves to these critical needs of our students and, hence, our record of success far out-distances anything that our white counterparts have been able to do."