



Does the Negro need Separate Schools?

W. E. Burghardt Du Bois

The Journal of Negro Education, Vol. 4, No. 3, The Courts and the Negro Separate School (Jul., 1935), 328-335.

Stable URL:

<http://links.jstor.org/sici?sici=0022-2984%28193507%294%3A3%3C328%3ADTNSS%3E2.0.CO%3B2-K>

The Journal of Negro Education is currently published by Journal of Negro Education.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/jne.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

JSTOR is an independent not-for-profit organization dedicated to creating and preserving a digital archive of scholarly journals. For more information regarding JSTOR, please contact support@jstor.org.

CHAPTER IV

Does the Negro Need Separate Schools?

W. E. BURGHARDT DU BOIS

There are in the United States some four million Negroes of school age, of whom two million are in school, and of these, four-fifths are taught by forty-eight thousand Negro teachers in separate schools. Less than a half million are in mixed schools in the North, where they are taught almost exclusively by white teachers. Beside this, there are seventy-nine Negro universities and colleges with one thousand colored teachers, beside a number of private secondary schools.

The question which I am discussing is: Are these separate schools and institutions needed? And the answer, to my mind, is perfectly clear. They are needed just so far as they are necessary for the proper education of the Negro race. The proper education of any people includes sympathetic touch between teacher and pupil; knowledge on the part of the teacher, not simply of the individual taught, but of his surroundings and background, and the history of his class and group; such contact between pupils, and between teacher and pupil, on the basis of perfect social equality, as will increase this sympathy and knowledge; facilities for education in equipment and housing, and the promotion of such extra-curricular activities as will tend to induct the child into life.

If this is true, and if we recognize the present attitude of white America toward black America, then the Ne-

gro not only needs the vast majority of these schools, but it is a grave question if, in the near future, he will not need more such schools, both to take care of his natural increase, and to defend him against the growing animosity of the whites. It is of course fashionable and popular to deny this; to try to deceive ourselves into thinking that race prejudice in the United States across the Color Line is gradually softening and that slowly but surely we are coming to the time when racial animosities and class lines will be so obliterated that separate schools will be anachronisms.

Certainly, I shall welcome such a time. Just as long as Negroes are taught in Negro schools and whites in white schools; the poor in the slums, and the rich in private schools; just as long as it is impracticable to welcome Negro students to Harvard, Yale and Princeton; just as long as colleges like Williams, Amherst and Wellesley tend to become the property of certain wealthy families, where Jews are not solicited; just so long we shall lack in America that sort of public education which will create the intelligent basis of a real democracy.

Much as I would like this, and hard as I have striven and shall strive to help realize it, I am no fool; and I know that race prejudice in the United States today is such that most Negroes cannot receive proper edu-

cation in white institutions. If the public schools of Atlanta, Nashville, New Orleans and Jacksonville were thrown open to all races tomorrow, the education that colored children would get in them would be worse than pitiable. It would not be education. And in the same way, there are many public school systems in the North where Negroes are admitted and tolerated, but they are not educated; they are crucified. There are certain Northern universities where Negro students, no matter what their ability, desert, or accomplishment, cannot get fair recognition, either in classroom or on the campus, in dining halls and student activities, or in common human courtesy. It is well-known that in certain faculties of the University of Chicago, no Negro has yet received the doctorate and seldom can achieve the mastership in arts; at Harvard, Yale and Columbia, Negroes are admitted but not welcomed; while in other institutions, like Princeton, they cannot even enroll.

Under such circumstances, there is no room for argument as to whether the Negro needs separate schools or not. The plain fact faces us, that either he will have separate schools or he will not be educated. There may be, and there is, considerable difference of opinion as to how far this separation in schools is today necessary. There can be argument as to what our attitude toward further separation should be. Suppose, for instance, that in Montclair, New Jersey, a city of wealth and culture, the Board of Education is determined to establish separate schools for Negroes; suppose that, despite the law, separate Negro schools are

already established in Philadelphia, and pressure is being steadily brought to extend this separation at least to the junior high school; what must be our attitude toward this?

Manifestly, no general and inflexible rule can be laid down. If public opinion is such in Montclair that Negro children can not receive decent and sympathetic education in the white schools, and no Negro teachers can be employed, there is for us no choice. We have got to accept Negro schools. Any agitation and action aimed at compelling a rich and powerful majority of the citizens to do what they will not do, is useless. On the other hand, we have a right and a duty to assure ourselves of the truth concerning this attitude; by careful conferences, by public meetings and by petitions, we should convince ourselves whether this demand for separate schools is merely the agitation of a prejudiced minority, or the considered and final judgment of the town.

There are undoubtedly cases where a minority of leaders force their opinions upon a majority, and induce a community to establish separate schools, when as a matter of fact, there is no general demand for it; there has been no friction in the schools; and Negro children have been decently treated. In that case, a firm and intelligent appeal to public opinion would eventually settle the matter. But the futile attempt to compel even by law a group to do what it is determined not to do, is a silly waste of money, time, and temper.

On the other hand, there are also cases where there has been no separation in schools and no movement to-

ward it. And yet the treatment of Negro children in the schools, the kind of teaching and the kind of advice they get, is such that they ought to demand either a thorough-going revolution in the official attitude toward Negro students, or absolute separation in educational facilities. To endure bad schools and wrong education because the schools are "mixed" is a costly if not fatal mistake. I have long been convinced, for instance, that the Negroes in the public schools of Harlem are not getting an education that is in any sense comparable in efficiency, discipline, and human development with that which Negroes are getting in the separate public schools of Washington, D.C. And yet on its school situation, black Harlem is dumb and complacent, if not actually laudatory.

Recognizing the fact that for the vast majority of colored students in elementary, secondary, and collegiate education, there must be today separate educational institutions because of an attitude on the part of the white people which is not going materially to change in our time, our customary attitude toward these separate schools must be absolutely and definitely changed. As it is today, American Negroes almost universally disparage their own schools. They look down upon them; they often treat the Negro teachers in them with contempt; they refuse to work for their adequate support; and they refuse to join public movements to increase their efficiency.

The reason for this is quite clear, and may be divided into two parts: (1) the fear that any movement which implies segregation even as a tem-

porary, much less as a relatively permanent institution, in the United States, is a fatal surrender of principle, which in the end will rebound and bring more evils on the Negro than he suffers today. (2) The other reason is at bottom an utter lack of faith on the part of Negroes that their race can do anything really well. If Negroes could conceive that Negroes could establish schools quite as good as or even superior to white schools; if Negro colleges were of equal grade in accomplishment and in scientific work with white colleges; then separation would be a passing incident and not a permanent evil; but as long as American Negroes believe that their race is constitutionally and permanently inferior to white people, they necessarily disbelieve in every possible Negro Institution.

The first argument is more or less metaphysical and cannot be decided *a priori* for every case. There are times when one must stand up for principle at the cost of discomfort, harm, and death. But in the case of the education of the young, you must consider not simply yourself but the children and the relation of children to life. It is difficult to think of anything more important for the development of a people than proper training for their children; and yet I have repeatedly seen wise and loving colored parents take infinite pains to force their little children into schools where the white children, white teachers, and white parents despised and resented the dark child, made mock of it, neglected or bullied it, and literally rendered its life a living hell. Such parents want their child to "fight" this thing out,—but, dear God, at

what a cost! Sometimes, to be sure, the child triumphs and teaches the school community a lesson; but even in such cases, the cost may be high, and the child's whole life turned into an effort to win cheap applause at the expense of healthy individuality. In other cases, the result of the experiment may be complete ruin of character, gift, and ability and ingrained hatred of schools and men. For the kind of battle thus indicated, most children are under no circumstances suited. It is the refinement of cruelty to require it of them. Therefore, in evaluating the advantage and disadvantage of accepting race hatred as a brutal but real fact, or of using a little child as a battering ram upon which its nastiness can be thrust, we must give greater value and greater emphasis to the rights of the child's own soul. We shall get a finer, better balance of spirit; an infinitely more capable and rounded personality by putting children in schools where they are wanted, and where they are happy and inspired, than in thrusting them into hells where they are ridiculed and hated.

Beyond this, lies the deeper, broader fact. If the American Negro really believed in himself; if he believed that Negro teachers can educate children according to the best standards of modern training; if he believed that Negro colleges transmit and add to science, as well as or better than other colleges, then he would bend his energies, not to escaping inescapable association with his own group, but to seeing that his group had every opportunity for its best and highest development. He would insist that his teachers be decently paid; that his

schools were properly housed and equipped; that his colleges be supplied with scholarship and research funds; and he would be far more interested in the efficiency of these institutions of learning, than in forcing himself into other institutions where he is not wanted.

As long as the Negro student wishes to graduate from Columbia, not because Columbia is an institution of learning, but because it is attended by white students; as long as a Negro student is ashamed to attend Fisk or Howard because these institutions are largely run by black folk, just so long the main problem of Negro education will not be segregation but self-knowledge and self-respect.

There are not many teachers in Negro schools who would not esteem it an unparalleled honor and boast of it to their dying day, if instead of teaching black folk, they could get a chance to teach poor-whites, Irishmen, Italians or Chinese in a "white" institution. This is not unnatural. This is to them a sort of acid test of their worth. It is but the logical result of the "white" propaganda which has swept civilization for the last thousand years, and which is now bolstered and defended by brave words, high wages, and monopoly of opportunities. But this state of mind is suicidal and must be fought, and fought doggedly and bitterly: first, by giving Negro teachers decent wages, decent schoolhouses and equipment, and reasonable chances for advancement; and then by kicking out and leaving to the mercy of the white world those who do not and cannot believe in their own.

Lack of faith in Negro enterprise

leads to singular results: Negroes will fight frenziedly to prevent segregated schools; but if segregation is forced upon them by dominant white public opinion, they will suddenly lose interest and scarcely raise a finger to see that the resultant Negro schools get a fair share of the public funds so as to have adequate equipment and housing; to see that real teachers are appointed, and that they are paid as much as white teachers doing the same work. Today, when the Negro public school system gets from half to one-tenth of the amount of money spent on white schools, and is often consequently poorly run and poorly taught, colored people tacitly if not openly join with white people in assuming that Negroes cannot run Negro enterprises, and cannot educate themselves, and that the very establishment of a Negro school means starting an inferior school.

The N.A.A.C.P. and other Negro organizations have spent thousands of dollars to prevent the establishment of segregated Negro schools, but scarcely a single cent to see that the division of funds between white and Negro schools, North and South, is carried out with some faint approximation of justice. There can be no doubt that if the Supreme Court were overwhelmed with cases where the blatant and impudent discrimination against Negro education is openly acknowledged, it would be compelled to hand down decisions which would make this discrimination impossible. We Negroes do not dare to press this point and force these decisions because, forsooth, it would acknowledge the fact of separate schools, a fact that does not need to be acknowl-

edged, and will not need to be for two centuries.

Howard, Fisk, and Atlanta are naturally unable to do the type and grade of graduate work which is done at Columbia, Chicago, and Harvard; but why attribute this to a defect in the Negro race, and not to the fact that the large white colleges have from one hundred to one thousand times the funds for equipment and research that Negro colleges can command? To this, it may logically be answered, all the more reason that Negroes should try to get into better-equipped schools, and who pray denies this? But the opportunity for such entrance is becoming more and more difficult, and the training offered less and less suited to the American Negro of today. Conceive a Negro teaching in a Southern school the economics which he learned at the Harvard Business School! Conceive a Negro teacher of history retailing to his black students the sort of history that is taught at the University of Chicago! Imagine the history of Reconstruction being handed by a colored professor from the lips of Columbia professors to the ears of the black belt! The results of this kind of thing are often fantastic, and call for Negro history and sociology, and even physical science taught by men who understand their audience, and are not afraid of the truth.

There was a time when the ability of Negro brains to do first-class work had to be proven by facts and figures, and I was a part of the movement that sought to set the accomplishments of Negro ability before the world. But the world before which I was setting this proof was a disbe-

lieving white world. I did not need the proof for myself. I did not dream that my fellow Negroes needed it; but in the last few years, I have become curiously convinced that until American Negroes believe in their own power and ability, they are going to be helpless before the white world, and the white world, realizing this inner paralysis and lack of self-confidence, is going to persist in its insane determination to rule the universe for its own selfish advantage.

Does the Negro need separate schools? God knows he does. But what he needs more than separate schools is a firm and unshakable belief that twelve million American Negroes have the inborn capacity to accomplish just as much as any nation of twelve million anywhere in the world ever accomplished, and that this is not because they are Negroes but because they are human.

So far, I have noted chiefly negative arguments for separate Negro institutions of learning based on the fact that in the majority of cases Negroes are not welcomed in public schools and universities nor treated as fellow human beings. But beyond this, there are certain positive reasons due to the fact that American Negroes have, because of their history, group experiences and memories, a distinct entity, whose spirit and reactions demand a certain type of education for its development.

In the past, this fact has been noted and misused for selfish purposes. On the ground that Negroes needed a type of education "suited" to them, we have an attempt to train them as menials and dependents; or in the case of West Indians, an attempt to

perpetuate their use as low-paid laborers by limiting their knowledge; or in the case of African natives, efforts to deprive them of modern languages and modern science in order to seal their subordination to outworn mores, reactionary native rulers, industrialization.

What I have in mind is nothing like this. It is rather an honest development of the premises from which this plea for special education starts. It is illustrated by these facts: Negroes must know the history of the Negro race in America, and this they will seldom get in white institutions. Their children ought to study textbooks like Brawley's "Short History," the first edition of Woodson's "Negro in Our History," and Cromwell, Turner and Dykes' "Readings from Negro Authors." Negroes who celebrate the birthdays of Washington and Lincoln, and the worthy, but colorless and relatively unimportant "founders" of various Negro colleges, ought not to forget the 5th of March,—that first national holiday of this country, which commemorates the martyrdom of Crispus Attucks. They ought to celebrate Negro Health Week and Negro History Week. They ought to study intelligently and from their own point of view, the slave trade, slavery, emancipation, Reconstruction, and present economic development.

Beyond this, Negro colleges ought to be studying anthropology, psychology, and the social sciences, from the point of view of the colored races. Today, the anthropology that is being taught, and the expeditions financed for archeological and ethnographical explorations, are for the most part straining every nerve to erase the

history of black folk from the record. One has only to remember that the majority of anthropologists have peopled the continent of Africa itself with almost no Negroes, while men like Sayce and Reisner have even declared that the Ethiopians have no Negro blood! All this has been done by the legerdemain and metaphysics of nomenclature, and in the face of the great and important history of black blood in the world.

Recently, something has been done by colored scholars to correct the extraordinary propaganda of post-war psychology which sent men like Brigham and McDougall rushing into scientific proof of Negro congenital inferiority. But much more is necessary and demanded of Negro scholarship. In history and the social sciences the Negro school and college has an unusual opportunity and rôle. It does not consist simply in trying to parallel the history of white folk with similar boasting about black and brown folk, but rather an honest evaluation of human effort and accomplishment, without color blindness, and without transforming history into a record of dynasties and prodigies.

Here, we have in America, a working class which in our day has achieved physical freedom, and mental clarity. An economic battle has just begun. It can be studied and guided; it can teach consumers' cooperation, democracy, and socialism, and be made not simply a record and pattern for the Negro race, but a guide for the rise of the working classes throughout the world, just at the critical time when these classes are about to assume their just political domination which is

destined to become the redemption of mankind.

Much has been said of the special esthetic ability of the Negro race. Naturally, it has been exaggerated. Naturally, it is not a racial characteristic in the sense of hereditary, inborn, and heritable difference; but there is no doubt but what the tremendous psychic history of the American and West Indian groups has made it possible for the present generation to accumulate a wealth of material which, with encouragement and training, could find expression in the drama, in color and form, and in music. And no where could this training better be pursued than in separate Negro schools under competent and intelligent teachers? What little has already been done in this line is scarcely a beginning of what is possible, provided the object is not simple entertainment or bizarre efforts at money raising.

In biology, the pioneering work of Carolyn Bond Day could be extended indefinitely in Negro laboratories; and in the purely physical and chemical sciences, the need of Negroes familiar with the intricate technical basis of modern civilization would not only help them to find their place in the industrial scene for their own organization, but also enable them to help Abyssinia, India, China, and the colored world, to maintain their racial integrity, and their economic independence. It could easily be the mission and duty of American Negroes to master this scientific basis of modern invention, and give it to all mankind.

Thus, instead of our schools being simply separate schools, forced on us by grim necessity, they can become

centers of a new and beautiful effort at human education, which may easily lead and guide the world in many important and valuable aspects. It is for this reason that when our schools are separate, the control of the teaching force, the expenditure of money, the choice of textbooks, the discipline and other administrative matters of this sort ought, also, to come into our hands, and be incessantly demanded and guarded.

I remember once, in Texas, reading in a high-school textbook for colored students, the one anecdote given concerning Abraham Lincoln: he was pictured as chasing Negro thieves all night through the woods from his Mississippi flatboat! Children could read that history in vain to learn any word of what had been accomplished in American history by Benjamin Banneker, Jan Matseliger, Elijah McCoy, Frederick Douglass, or James Dunn. In fact, one of the peculiar tragedies of the smaller Southern colleges is that they hire as teachers of history, economics and sociology, colored men trained in Northern institutions where not a word of any information concerning these disciplines, so far as Negroes are concerned, has ever been imparted to them. I speak from experience, because I came to Atlanta University to teach history in 1897, without the slightest idea from my Harvard tuition, that Negroes ever had any history!

I know that this article will forthwith be interpreted by certain illiterate "nitwits" as a plea for segregated Negro schools and colleges. It is not.

It is simply calling a spade a spade. It is saying in plain English: that a separate Negro school, where children are treated like human beings, trained by teachers of their own race, who know what it means to be black in the year of salvation 1935, is infinitely better than making our boys and girls doormats to be spit and trampled upon and lied to by ignorant social climbers, whose sole claim to superiority is ability to kick "niggers" when they are down. I say, too, that certain studies and discipline necessary to Negroes can seldom be found in white schools.

It means this, and nothing more.

To sum up this: theoretically, the Negro needs neither segregated schools nor mixed schools. What he needs is Education. What he must remember is that there is no magic, either in mixed schools or in segregated schools. A mixed school with poor and unsympathetic teachers, with hostile public opinion, and no teaching of truth concerning black folk, is bad. A segregated school with ignorant placeholders, inadequate equipment, poor salaries, and wretched housing, is equally bad. Other things being equal, the mixed school is the broader, more natural basis for the education of all youth. It gives wider contacts; it inspires greater self-confidence; and suppresses the inferiority complex. But other things seldom are equal, and in that case, Sympathy, Knowledge, and the Truth, outweigh all that the mixed school can offer.