THE HERITAGE OF STUDENT AFFAIRS IN HIGHER EDUCATION

History, Philosophy, and Values

Amy E. French

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IN HIGHER EDUCATION

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Foreword by Naijian Zhang

(With 9 Other Contributors)

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*This book is dedicated to all doctoral candidates
who have met challenges and seemingly impassable
roadblocks while striving to complete their dissertations.
Keep writing, never give up, and stay positive.*

CONTRIBUTORS

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Amanda Jo Hobson, Ph.D. (they/she) is a scholar, practitioner, educator, and activist focused on issues of social justice and equity with more than 20 years of experience in higher education in a variety of functional areas. They currently serve as the Associate Director of Diversity, Equity, and Belonging at Rose-Hulman Institute of Technology in Terre Haute, Indiana. Their doctoral work at Ohio University's School of Interdisciplinary Arts centered on issues of intersectionality of identity using sexuality and the erotic within feminist genre film with a specific emphasis on horror films and pornography. Their dissertation was titled "Envisioning Feminist Genre Film: Relational Epistemology, Catharsis, and Erotic Intersubjects." Her scholarly work centers on gender, relationship, and sexual diversity within popular culture, frequently using monsters and the monstrous. She describes her scholarship as using pop culture, art, and media as bridges to help people better understand social justice issues. She is the co-editor with U. Melissa Anyiwo of *Gender in the Vampire Narrative* (2016), *Gender Warriors: Reading Contemporary Urban Fantasy* (2018), and *Queering the Vampire Narrative* (2023). They have taught classes regularly in gender studies and museum studies.

Joy Hoffman, Ed.D. (she/her) is a consultant and trainer who works with colleges, universities, companies, and organizations to advance diversity, equity, belonging, and inclusion through leadership development, evaluation of policies and practices, and strategies that promote sustainable organizational change. She served in higher education for 24 years before transitioning to full-time consulting. Joy was honored as a NASPA Pillar of the Profession in 2019 and holds a doctorate in Higher Education Leadership from Cal Lutheran University (2011). Joy lives in Bemidji, Minnesota with her partner, Dr. John Hoffman, and is the proud parent of Hanna and CJ. In her free time, she enjoys traveling, visiting family, and playing with fur baby, Jackson.

Jon S. Iftikar, Ph.D. (he/him) was born and raised in the San Francisco Bay Area. He graduated with a degree in Asian American Studies from the University of California, Berkeley. He then earned a juris doctorate with a concentration in Critical Race Studies from the University of California, Los Angeles. He moved to Boston where he received an M.A. in American Studies from the University of Massachusetts Boston. He then earned a Ph.D. in Curriculum and Instruction, with a minor in Educational Leadership and Policy Analysis, from the University of Wisconsin-Madison. He has taught for several years at the undergraduate level in Asian American Studies and first-year college composition and at the graduate level in Educational Leadership, Educational Foundations, Multicultural Education, Higher Education Law, and Student Affairs. Jon has also worked as an undergraduate academic advisor. His research draws on critical perspectives and focuses on race-related issues and inequities in higher education. He has disseminated his work at national conferences with the American Educational Research Association, the Critical Race Studies in Education Association, the Association for the Study of Higher Education, and the American College Personnel Association and in peer-reviewed journal outlets such as the *Journal of Critical Scholarship on Higher Education and Student Affairs,* the *International Journal of Qualitative Studies in Education,* and *Philosophy and Theory in Higher Education.*

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Ellise Antoinette Smith (she/her) is from Detroit, Michigan, and her research focuses on the experiences of bodies that identify as fat. With an interdisciplinary focus, Smith uses photography (#VisualActivism), pod-casting, spoken word poetry, and social media as a catalyst to center these narratives. As a doctoral student in the Urban Education Studies program at IUPUI, Smith dedicates her scholarship to creating celebratory spaces for the marginalized identities that she holds using frameworks such as Black Feminist Thought, sense of belonging, Intersectionality, and Critical Race Theory. She aims to ensure that the work and narratives around bigger bodies are included in academia while challenging the dominant ideologies around acceptance of body image. Smith centers her work within the Diversity, Equity, and Inclusion sector as she pulls from her experiences working with first-generation, low-income students, racial equity, and eradicating injustices for underrepresented populations.

David Hòa Khoa Nguyễn J.D., Ph.D., (he/him), is an associate professor of Urban Education Leadership and Policy and adjunct professor of law at Indiana University Indianapolis. His work is deeply rooted in legal literacy, legal and policy implications in education, and the advancement of diversity both in the courtroom and classroom. He served as the pro bono director of the American Bar Association's Disaster Legal Services program for six years and, in 2021, published a handbook that serves as a resource for volunteer attorneys. He has mentored many law, master's, and doctoral students. He was an assistant professor at the University of North Dakota and The University of Texas at San Antonio. Upon returning home to join the faculty at IUPUI, he collaborated with his IU McKinney School of Law colleagues to offer the PhD/MJ dual degree in Urban Education Studies. As a sought-after expert

on education law, David has published two books, over twenty peer-reviewed articles and law reviews, and ten book chapters focusing on affirmative action in education, issues impacting undocumented students, and diversity-focused educational leadership.

Julie Payne-Kirchmeier, Ph.D. (she/her) is a senior student-focused professional with over 25 years of progressively responsible and expansive leadership, supervisory, and budgetary experience across multiple institutional types and functional areas. Students have been the focus of Julie's life-long work, and in service to them, she has been asked to spearhead institution-wide new initiatives based on professional expertise in strategic planning and assessment, cross-functional collaboration, student development, and innovative problem-solving. JPK, as students call her, currently serves as the Vice President for Student Success at Indiana University. Before joining Indiana University, Julie served in various student affairs leadership roles, including as the Vice President for Student Affairs at Northwestern University in Evanston, IL. She has also held positions of Assistant Provost and Director of University Housing (concurrently) at Southern Illinois University Carbondale (SIUC), Director of Residence Life at the University of Southern Indiana in Evansville, Indiana, Assistant Director of Housing at Lamar University in Beaumont, Texas, and hall director at Texas A&M University in College Station, TX.

Harrianna Thompson (she/they) is a doctoral student studying Urban Education Studies at Indiana University Purdue University-Indianapolis (IUPUI) School of Education. She is the Assistant Director for Residence Life, Student Success in Housing and Residence Life at IUPUI. Harrianna received their bachelor's degree in liberal arts with emphasis on American Studies and Sociology from Marymount California University and a master's in Post-Secondary Administration and Student Affairs from the University of Southern California. Harrianna's research interest focuses on Black student/staff identity development, connecting students of color with their college campuses, and college student activism. The theories that frame their work are Critical Race Theory, Intersectionality, and theories and practices that center historically oppressed groups within systems of whiteness. Harrianna's passions align with dismantling systems of oppression within higher education, specifically student affairs, to create an equitable experience for students. Harrianna is committed to diversity, equity, and inclusion work and hopes to advance student affairs through accountability, action, and change.

FOREWORD

I'm excited while writing the foreword for *The Heritage of Student Affairs in Higher Education: History, Philosophy, and Values* because this is the last volume of the 11 books in the *American Series in Student Affairs Practice and Professional Identity.* It has been seven years since I came up with the idea of creating a book series that implements all the professional competencies by ACPA/NASPA. I realized that editing this book series demanded both rigor and compassion. After signing the contract with the publisher, I keenly set out to identify qualified authors for each of the 11 books. It was exhilarating to have all the authors onboard, ready to tackle the tasks ahead. However, the pandemic dramatically altered our original plans. Due to personal circumstances, some authors voluntarily released themselves from the initial agreement. Heartbreakingly, one author who was close to finishing his book passed away unexpectedly. Finding replacements for the unfinished projects became increasingly challenging. Thanks to the understanding and support of Mr. Michael Thomas, I was able to recruit new authors and ultimately complete this book series.

The author/editor of this volume, Dr. Amy French, has been a true collaborator. A few years ago, she authored a chapter for another book that Dr. Mary Howard-Hamilton and I edited for the series. Dr. French is a proliferative, productive researcher/scholar and a competent practitioner. She has published numerous articles in professional journals, book chapters, and books. She is a genuine and sincere student affairs educator who has taught at multiple institutions. Currently, she is an associate professor and the coordinator of the College Student Personnel Program at Bowling Green State University. Before her tenure as a professor, Dr. French worked as an administrator at two other institutions. Clearly, her knowledge, skills, experiences, and wisdom as a student affairs educator have become the foundation of this volume, *The Heritage of Student Affairs in Higher Education: History, Philosophy, and Values.* I appreciate her contribution, professionalism, and willingness to edit this book by herself despite her busy schedule.

Alex Haley once stated, "In all of us there is a hunger, marrow-deep, to know our heritage, to know who we are and where we came from." Haley speaks from an individual standpoint, but as student affairs professionals, we share a similar yearning to understand our profession's heritage. It's essential for us to explore not only our origins and identity but also our future trajectory and aspirations. The book *The Heritage of Student Affairs in Higher Education: History, Philosophy, and Values* is a valuable resource for student affairs educators seeking to discover their professional roots. It offers insights into the philosophical foundations of our field, including history, values, ethics, and practices, while providing a unique perspective on diversity, social justice, and inclusion. In this book, you will find out how student affairs educators establish their professional identity through practice. The editor of this book expertly interconnected all the essential elements of student affairs, creating a blueprint highlighting the profession's heritage.

American Series in Student Affairs Practice and Professional Identity is a unique book series published by Charles C. Thomas, Publisher, which creates an integration of all ten professional competency areas for student affairs educators outlined by the College Student Educators International (ACPA) and the Student Affairs Administrators in Higher Education (NASPA) in 2015 (NOTE: an updated version is in the works right now). The series reflects three major themes: professional competencies development, professional identity construction, and case illustrations for theory translation to practice. All volumes in the series target graduate students in student affairs preparation programs and new student affairs educators. The series blends contemporary theories with current research and empirical support and uses case illustrations to facilitate the readers' ability to translate what they learn into practice and decision-making. Each volume focuses on one area of professional competency, except the volume *College Students and Their Environments: Understanding the Role Student Affairs Educators Play in Shaping Campus Environments* (2019) by Cathy Akens, Raquel Wright-Mair, and Joseph Martin Stevenson, which addresses some major aspects of the Interaction of Competencies. The series helps graduate students in student affairs preparation programs and new student affairs educators develop needed ACPA/NASPA professional competencies by (1) constructing their personal and ethical foundations; (2) understanding the values, philosophy, and history of student affairs; (3) strengthening their ability in assessment, evaluation, and research; (4) gaining knowledge, skills, and dispositions relating to law, policy, and governance; (5) learning how to utilize organizational and human resources effectively; (6) learning leadership knowledge and developing leadership skills; (7) understanding oppression, privilege, and power, and then learning how to understand social justice and apply it in practice; (8) acquiring student development theories and learning how to use them to inform their practice; (9) familiarizing themselves with

technologies and implementing digital means and resources into practice; and (10) gaining advising and supporting knowledge, skills and dispositions. As a result, the series helps graduate students in student affairs preparation programs and new student affairs educators foster their professional identity and ultimately achieve their goal of whole-person education.

Naijian Zhang, Ph.D.
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INTRODUCTION

Amy E. French

This book prioritizes integrating social justice into student affairs by discussing professional identity, standards, and competencies throughout each chapter. Infusing historical context, philosophical foundations, elements of ethical decision-making, service and experiential learning, and leadership models takes practice and requires intentionality. As a higher educational leader, operating from a social justice lens requires steadfast dedication, vulnerability, and honesty. Student affairs practitioners work in tandem with many professionals across higher education and beyond. It is necessary to connect the theoretical underpinnings with real-world praxis. This book offers strategies for incorporating theory into our daily work using the ACPA-College Educators International (ACPA) and NASPA: Student Affairs Administrators in Higher Education (2015) professional competencies and self-reflection as central themes.

As an associate professor with a student affairs and university advancement background, I recognize the importance of relationship building, appropriately challenging and supporting students, and intentionally seeking ways to build community within the academy. I approach my faculty work with social justice at the center. I consider the environment and campus partnerships and collaborations when coordinating student events. When I am in faculty senate meetings, I routinely question how policies and procedures oppress Black, Indigenous, and People of Color (BIPOC) students and students from other minoritized identities. When I conduct work within the department, I challenge group norms by bringing a positive attitude, radical ideas, and imagination that seeks to create a new environment for those who inhabit the space but also for those who come after us. I attempt to creatively consider new ways of doing things because we sometimes reify oppressive structures by not asking questions about functions and systems. I do my best to do this work and recognize that I fail, likely as often as I succeed, but I listen to learn, ask questions, and continue to try to do better. My hope with this book is that the case studies presented demonstrate the complexity of ethical decision-making and leading through a social justice lens.

I bring my Midwest Academy community organizing training into the social justice work I do on college campuses. The Midwest Academy is a national training institute "committed to advancing the struggle for social, economic, and racial justice" (Midwest Academy, 2022). Often, my training as a grassroots community organizer is useful in strategizing approaches to bring about change in the collegiate environment. Daily, I am confronted by faculty members who perpetuate the same policies and procedures because they do not seek an alternative approach. Routinely I am reminded of a quote by Saul Alinsky, a political theorist and community activist. He stated,

> The first step in community organization is community disorganization. The disruption of the present organization is the first step toward community organization. Present arrangements must be disorganized if they are to be displaced by new patterns.... All change means disorganization of the old and organization of the new." (Alinsky, 1971, p. 116)

While this was written in 1971, the notion of disorganization is comforting and encouraging. If we are to be the stewards of change on our campuses, we must reimagine how institutions and systems operate. As an enterprise, higher education certainly does not embrace the notion of disorganization and change. In fact, higher education's loudest critics often indict its slow-evolution approach. However, the field must begin to respond to these critics in order to meet students' needs.

Chaper One of this text will address in more detail the history of student affairs from an equity and justice perspective. Still, for now I wanted to recognize that higher education began from a Black Arab woman from northern Africa. The U.S. higher education system colonized education and was a gatekeeper for wealthy white men for much of its history. This directly

This book focuses on student affairs in the United States. As a higher education historian and social justice advocate, I do find it imperative to take us back to the beginning of higher education for a brief moment because much of the student affairs and higher education history books begin with the Oxford or Germanic model, often leaving out higher education's genesis. The University of Al-Qarawiyyin is the oldest in the world. Fatima al-Fihri founded this university in 859 AD in Morocco. This premiere spiritual and education center contributed to studying Islamic and Arabic traditions in northern Africa and Europe. Nearly 200 years later, the University of Bologna in Italy was founded and influenced society by studying law and science. The University of Oxford came along in the twelfth century and was the first English-speaking institution of higher learning. The tenuous relationship between townspeople and students grew in the thirteenth century, prompting the development of primitive residential buildings at Oxford.

conflicts with the original intent of the cultural hub that Fatima al-Fihri originally envisioned in the ninth century. Women played a critical role in the development of higher education and the profession of student affairs, both internationally and within the U.S. context.

As the student affairs profession has evolved, the field has identified some professional competencies to serve as a guide. The ACPA/NASPA professional competencies include personal and ethical foundations; values, philosophy, and history; assessment, evaluation, and research; law, policy, and governance; organizational and human resources; leadership; social justice and inclusion; student learning and development; technology; and advising and supporting. These competency areas provide general content knowledge and skills for those working as student affairs educators in any functional area. These competencies interlock and overlap, mainly as an educator develops from the foundational to intermediate to advanced status within the different competencies.

Each professional will establish their wheelhouse of knowledge and expertise so that the competencies coalesce uniquely for each professional. The competencies set a standard for student affairs educators to pursue and provide a way to operationalize and synthesize the work they do. While ACPA and NASPA are conducting focus groups to update the competencies for a third time, the professional fundamentals, which emphasize the student's holistic development, are not anticipated to change. I expect a deeper articulation of how educators progress throughout the competencies at various crossroads in their careers will likely be addressed, along with a heightened emphasis on helping skills, counseling, and mentorship.

BOOK OVERVIEW

This book situates the ACPA/NASPA (2015) competencies within fundamental aspects of the student affairs field by providing current literature and real-world examples. Chapter One traces diversity and inclusion within student affairs from the elitist beginning to the current times. Through a comprehensive discussion about race, ethnicity, critical theories, and the law, the authors present a necessary perspective for all student affairs and higher education leaders to consider. The case studies offer a discussion about student activism, professional advocacy, and how student affairs leaders might respond to systemic oppression that pervades the experience of minoritized students today.

Chapter Two introduces the ethic of care and social justice. The authors identify how framing work using an ethic of care could foster longstanding change on college campuses rather than making a temporal difference using transactional approaches. A case study posits the sometimes tenuous position that new diversity, equity, and inclusion officers hold on campus

by highlighting how upper-level administration might stagnate progress for BIPOC students, faculty, and staff.

Chapter Three discusses the philosophical and practical applications of experiential learning. This chapter details the key components of experiential learning and explains distinctive and overlapping elements between experiential and service learning. Student affairs educators will better appreciate the theoretical underpinnings for experiential learning that guide our practice. In a case study where a faculty member engages with local politics to design an experiential learning opportunity for students, the authors thoughtfully walk the reader through a series of recommended questions before embarking on such an endeavor.

Chapter Four covers the role of values and ethics in decision-making for student affairs educators. Through case study vignettes, this chapter offers several ethical dilemmas that a student affairs educator might encounter. The authors prioritize infusing ethical decision-making into one's daily practice. With insight from a seasoned student affairs leader, the case studies showcase both complex situations and the daily synopsises that often complicate our work and our ability to support students most effectively.

Lastly, Chapter Five reflects on the foundations of our field while turning our attention to the future. These ideas in this chapter will encourage student affairs leaders to contemplate how they can continue to be sustained in this work and do the good work that our foremothers laid out for us. As you read this book, I invite you to consider some questions I routinely ask myself. They are not profound, but we must all revisit these questions to remain relevant and inform how we work together as student affairs educators. The questions are below:

- What concerns and realistic aspects should be considered when reflecting upon decision-making for student affairs educators?
- What actions can I take to stretch my understanding of philosophy, values, and ethics within the field?
- How can social justice and the ethic of care guide my professional practice?

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CONTENTS

THE HERITAGE OF STUDENT AFFAIRS
IN HIGHER EDUCATION

Chapter 1

FROM ELITISM TO DIVERSITY AND INCLUSION

Jon S. Iftikar, David H.K. Nguyen, Harrianna D. Thompson, & Ellise A. Smith

Race and racism have been a central part of the heritage of student affairs and higher education (Patton, 2016; Quaye et al., 2019). It is thus crucial that current and future student affairs professionals develop an understanding of this history, including the theoretical tools that have been developed from this history. This chapter focuses on the experiences of people of color in higher education by providing a history of higher education and race and an overview of relevant critical race theoretical frameworks. The chapter is divided into three sections. The first section focuses on the broader history of higher education, focusing on racial exclusion and inclusion. The second section discusses Critical Race Theory (CRT), including the various offshoot frameworks. The third section consists of two case studies and questions for reflection. In addition to reviewing the racial past of student affairs and higher education, this chapter will offer tools for student affairs professionals to actively reshape the future.

AMERICAN HIGHER EDUCATION BEGAN WITH EUROPEAN IMPERIALISM, STOLEN NATIVE LANDS, AND ENSLAVED AFRICANS

American higher education began, developed, and flourished on the backs of African slaves and the exploitation of American Indigenous peoples. The African slave trade contributed to the bustling economy

in New England, which further marginalized the Native communities. The enslaving of Africans and the marginalization of Natives killed and murdered millions over the years helped American higher education institutions gain footing to be established. The first five colleges established on Indigenous stolen lands in North America were rooted in the oppression of other people. Harvard (established in 1636), William and Mary (established in 1693), Yale (established in 1701), Codrington (established in 1745 in Barbados), and New Jersey (established in 1746) were instruments of the European imperialists of Christian expansion, tools to conquer the Indigenous peoples, and primary beneficiaries of the African slave trade and slavery (Wilder, 2013). Colleges provided management of the colonies, supported and upheld domestic institutions, and advanced Christian rule over Natives. There is no doubt that the creation of American higher education was based on the oppression of Africans and Natives while supplanting the white European system as superior.

Since universities facilitated England's colonial campaigns in Scotland and Ireland, the same model was used in the Americas. For example, in 1615, King James I called for the erection of a college in Virginia to convert "the Infidels" (Wilder, 2013, p. 21). Selling enslaved Africans in 1619 raised money to build the colonial school, its library, and other necessities. More than 300 people settled lands, "reclaiming" them from Barbarous Natives (Morgan, 1975), resulting in over 300 acres of Virginia land. These early colleges were used to spread the gospel in America. The English settlers used depopulation and political crises among Native tribes to strategically spread their faith to the benefit of white Europeans.

From the wealth built from slave trading, charitable gifts were made to fund the education of poorer boys by American settlers who replaced wealthy British donors. Merchant wealth built from the kidnapping and inhumane selling of Africans began to reconfigure the colonies by the mid-eighteenth century. The horrors of slavery were intertwined with the wealth of colleges and among its students and faculty. It was well-known and documented that several Harvard alumni and officers purchased slaves from other graduates of the college through a cozy commercial network (Wilder, 2013). Enslaved Africans also were forced to work on campuses and for their officers. Some institutions had more slaves than faculty, administrators, or active trustees (Wilder, 2013). Incoming university presidents often brought their enslaved people to campus or secured their servants upon arrival (Hodges, 1999). Slaveholding was

common among Yale's early faculty (Whitehead, 1973). It was common-place for slave owners to preside over colleges. During the first 75 years of the College of New Jersey, eight of its presidents were slave owners (Meltzer, 1993). African slavery and the enslaved sustained the economies of the colonies and especially new college towns that allowed Europeans to steal the land of sovereign Native nations (Epstein, 2008). By 1730, Blacks outnumbered American Indians in Massachusetts, Connecticut, and Rhode Island (Wilder, 2013). The white colonists used enslaved labor to advance their objectives while eliminating the presence of Native people from their lands.

Enslaved Africans were not just working in the homes of university presidents, but they were part of the daily routine of campus. Enslaved people often performed the most labor-intensive tasks, such as gathering wood for fires, water for washing, and breakfast after morning prayers. Enslaved people cleaned students' rooms and made their beds while students ate breakfast. Meals were prepared, and clothes and shoes were cleaned. Repairs were made on buildings, and errands were completed for professors and students (Lemire, 2009). Access to slavery sometimes differed between whether a college succeeded or failed.

Over the next hundred years, the oppression of Native peoples and enslaved Africans continued through American independence and the beginning decades of the United States of America. Colleges continued to be vehicles to whiten the "promised land" and benefit from the labor of enslaved peoples and the lands of Natives. It was America's racial destiny that conflicts would ensue as a struggle between races and the ever-stronger fight to oppress and exterminate the American Indians. Colleges were complicit in these conflicts and efforts. These efforts later focused on the enslaved Africans, who now outnumbered American Indians. To have a white nation, there were calls to send slaves back to Africa. African slaves were banished, and American Indians have now vanished (Wilder, 2013). Many university and college presidents considered themselves as white nationalists, such as Senator Theodore Frelinghuysen, president of Rutgers and New York University, and Edward Everett of Harvard (Wilder, 2013).

After Civil War

Before the Civil War, free Blacks were excluded from higher education almost as completely as enslaved Blacks, and education was

just as inaccessible to other communities of Color, such as American Indians, Asian Americans, and Latinos (Weinberg, 1977). After the Civil War emancipated slaves, Blacks succeeded in creating opportunities for their youth, but systemic obstacles continued to create barriers. White-controlled institutions were inclined not to share resources with Black and other marginalized youth, and public policies at all levels restricted educational opportunities based on race and ethnicity, especially among higher education institutions compared to common schools. Seven hundred colleges had already failed by 1865, and about 500 remained around 1870. Still, no Black person had ever been admitted to any of these colleges. Many institutions practiced the exclusion of minorities as a general practice. For example, in 1838, Dartmouth admitted a Black man. Still, it was later not permitted to join, and in 1845, Brown University excluded a Black student, and Union College had already refused admission to Black students more than once. In 1865, Wesleyan University had a policy of general exclusion. Admission of students of Color did not guarantee commitment to equality. While Black students were admitted, antislavery organizations and other movements were prohibited from assembling on campus (Ullman, 1971). White students often disrupted events and petitioned to remove Black students, claiming that their education was disvalued due to the admission of Black students. Between 1769 and 1973, Dartmouth College enrolled 187 American Indians and only graduated 25. American Indians rarely enrolled in colleges (Weinberg, 1977), but the lack of data exacerbates the underrepresentation of their presence in American higher education.

Oberlin College was the most significant exception. It was founded in 1833, and two years later, it began accepting Black students. From the 1840s to 1850s, Black students made up 4 to 5 percent of enrollment. Antioch College also regularly admitted Black students after Horace Mann became president in 1853. Horace Mann even refused to accept a philanthropic gift of $6,000 with the condition that Antioch reject an application of a Black woman. Until the Civil War, numbers showed the dismal, imperceptible graduation rates of Blacks versus whites. By around 1865, only 15 to 28 Black students had graduated from college (Weinberg, 1977). This compares to 9,372 degrees conferred on white students during the 1869-1870 academic year alone (Weinberg, 1977). Not only were students discriminated against and segregated, but the same was true for teachers. Black teachers were only employed at Black

schools. Even when Black students were admitted and enrolled, many felt tolerated more than welcomed (Weinberg, 1977).

Since southern white governments did not acknowledge Black higher education, Black schools formed because of external political pressure. Southern white institutions outlawed interracial attendance. Southern governments also were successful at withholding resources for secondary and primary schools, which burdened existing Black institutions. This forced many Black institutions to fail and, in turn, oppress Black youth (Weinberg, 1977). There was a dearth of high schools for Black youth. In 1896, since two out of five white college freshmen received their collegiate preparation in public high schools, there was no comparable system for Black freshmen (Harris, 1972). For example, Atlanta did not receive its first Black high school until 1924.

Given that education for Blacks was overtly and purposefully suppressed, enrollment of Black students in college-level courses remained very low throughout the mid to late 1800s and into the 1900s. Even with the passage of the Morrill Land Grant Act of 1862, Morrill colleges in former slave states were reserved for white students only. Southern states ignored the Civil Rights Act of March 1866 and established white colleges. Only four states appropriated Morrill money to Black colleges (Mississippi, Virginia, Arkansas, and Georgia) (Weinberg, 1977). While some Morrill cash was available, the spending per pupil for Black students was exceedingly small. The second version, the Morrill Act of 1890, was meant to address these injustices, and Congress, therefore, sanctioned a "separate but equal" higher education. After the bill was passed, each of the 14 former slave states without a Black land grant college promptly created one, which made them eligible for more funds (Brubacher & Rudy, 1997). These federal funds were later misappropriated by state governments from Black colleges to white colleges. When Black faculty attempted to adopt liberal arts programs, they were urged to take on vocational education. Because of these extraordinary efforts of impoverishing Black colleges in the South, until 1900, one-sixth of all Black graduates had studied at northern colleges. Oberlin College accounted for one-third of these graduates (Du Bois & Dill, 1910).

The Morrill Land Grant Acts also perpetuated the grabbing and stealing of Native lands from the American Indigenous peoples (Stein, 2020). The Morrill Land Grant Acts have been heralded in higher education history as a myth that the lands were public domain