

## PREFACE

NINETY-NINE years ago, intended slaves on the *Amistad* mutinied. They killed the captain, threw the crew in chains, and ordered the captive helmsman to steer for Africa. Through his ingenious navigation, the vessel anchored in Long Island Sound. The Africans were promptly clapped in prison, charged with mutiny and murder on the high seas. A fund was raised by popular subscription; the case was successfully defended; the Africans were repatriated. The defense of the *Amistad* mutineers led to the founding of the American Missionary Association with its avowed purpose of attack on "the sins of slave-holding, polygamy, and caste." Today, slavery is gone. Since our marriage and divorce laws permit only one legal spouse at a time, polygamy is prohibited except in serial form. But caste is as firmly entrenched and as powerful as it was a century ago.

Our caste-controlled America, in the main, presents to the Negro today the same alternatives it held out to the illicit cargo of the *Amistad*—servitude or mutiny. Not yet has the Negro been granted the option of normal, constructive citizenship. No individual or group within either race can be charged with the responsibility for this denial; it rests with the continuance of the caste system. The critical problem then becomes, how to modify caste or to make it irrelevant.

Caste will not be modified or made irrelevant unless the transformation is preceded or accompanied by a profound shift in individual and group attitudes. But these attitudes are largely a reflex of the social pattern in which persons live. To learn new attitudes, people must have new experiences. How can these experiences be obtained in a caste-controlled society? One method is that of carving out some areas of experience in which the code of caste does not control.

The college campus, Negro or white, can be such a center

of emancipation. In the widest and most inclusive sense of the term, education is the best answer to the challenge of caste. If well-meaning persons can be induced to stop prattling about "the race problem" and to set to work seriously to find what makes it impossible for Negroes and whites to live constructively as fellow-citizens, the time may come when the Negro will find that the old alternative of mutiny or subservience is replaced by the possibility of citizenship.

It may be too much to expect this transition to be completed within the lifetime of anyone now living. History will give its answer. In the meantime, the least which could be expected of an allegedly Christian and democratic nation is a rigorous, determined, good-humored, and persistent effort to understand the nature of the social forces which control it, and how these forces may be channeled in new directions. This book is offered as a tool for use in this effort. The first eight chapters carry through an analysis of caste and the social forces which work through the caste system. Chapters IX and X analyze the educational structure in the light of its social task. The remaining chapters work out details of principle and practice for the college which seeks to discharge its social function.

There is a sense in which a man's book is not his own. Only its deficiencies and errors are his. Whatever of excellence there may be in this book I owe indirectly to the six or eight hundred men and women whose writings I have read in preparation for my own; and I acknowledge more direct specific indebtedness to a number of counselors and aids.

Dr. William H. Kilpatrick has watched the study from its inception, spending many hours in conference with me, and as the work began to take shape, criticizing it both in the large and in detail, never intruding his point of view, and jealously guarding his counsel with the intention of helping me to discover better what I saw in the situation. He has patiently worked with me through revisions of the manuscript. Dr. Donald P. Cottrell has not only read the entire manuscript

(portions of it twice) and offered valuable criticisms and suggestions, but he has also assisted in the effort to work out the application of some of the principles emerging from the study in practical form on the campus of Talladega College. To both of these men I am indebted quite beyond the possibility of adequate acknowledgment.

Dr. John L. Childs has been helpfully critical at several points of educational philosophy. Dr. Edmund de S. Brunner contributed to the initial stages of the research, but leave of absence prevented his continuing participation. Dr. Otto Klineberg clarified my thinking at certain critical junctures. Dr. Helen M. Walker has been of invaluable help in the statistical aspects of the study and has reviewed that portion of the work. Professor Mabel Carney has contributed her stimulating counsel. Dr. R. Bruce Raup has been particularly helpful in the problems of methodology. Mr. Walter White furnished information not otherwise available, adding reliable counsel and comment. Dr. Charles S. Johnson and Dean Horace Mann Bond have read the manuscript and made suggestions.

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I am indebted to the American Missionary Association and to the Trustees of Talladega College for the leave of absence which enabled me to complete the work. In one sense my greatest debt is to my colleagues who have carried on in my absence—especially Dean James T. Cater on whom fell much of my administrative load. Miss Eleanor Thompson has spent long weeks at the typewriter in preparation of the manuscript.

It would be gratuitous to thank my lady for participation in what is so intimately her own shared achievement.

BUELL G. GALLAGHER

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