

MAKING MENTORING MATTER: THE ‘PROCTOR PROCESS’ OF FACULTY
MENTORING IN HIGHER EDUCATION

By

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ABSTRACT OF THE DISSERTATION

Making Mentoring Matter: The ‘Proctor Process’ of Faculty Mentoring in Higher Education

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Over the past few years, there have been a number of student protests at major institutions rallying for inclusion and equity. A primary demand is increasing faculty diversity. According to the 2012 National Science Foundation Survey of Earned Doctorates, Blacks comprised fewer doctorate recipients than Whites, Asians, and Hispanics. African Americans pursuing doctoral education have various sociological and institutional challenges. In light of the challenges facing African Americans, mentoring has been seen as a critical part of doctoral education for any student.

This dissertation project explored a historical mentoring model of African American doctoral students using the late Rev. Dr. Samuel DeWitt Proctor as the unit of analysis. Dr. Proctor (1921 – 1997) was a theologian and educator who was brought to Rutgers University in 1969 to assist in the advancement of diversity and social justice issues and to increase the number of students of color in graduate programs. During his tenure, he has been noted for producing the most African American doctorates in the history of Rutgers. Using a hybrid approach combining oral history and narrative inquiry, this dissertation addresses the following research questions:

1. Was there an identifiable “Proctor process” of African American doctoral student mentorship? If so, what practices did it entail?

2. How might the Proctor process serve as a model for mentorship of African American doctoral students today?

Primary and secondary sources were used in conjunction with an oral history of six graduate students mentored by Proctor at Rutgers between 1969 and 1984. These interviews were transcribed and analyzed to highlight emerging themes. An exploration of the influence of religion and theology on mentoring for social change was incorporated as well. The data led to the development of the *Proctor Model of Mentoring*, and challenges the literature to consider effective faculty mentoring, intentional mentoring models for graduate students of color, and unique approaches to penetrating the doctoral pipeline in higher education.

DEDICATION

This dissertation is dedicated to my unborn children – All that I have, am, and do is for you. I do not know you yet, but know that mommy is working really hard so that you can have better and be better. I promise to love you selflessly and unconditionally. I promise to support you, discipline you in love, protect you, challenge you and cherish you. I promise to hold you when you are afraid, to be your strength when you are weak and to be the best mother I can possibly be for you. Whenever you look down, I will be there holding you up. Whenever you turn back, I will be behind you pushing you forward. And as you press forward, following God's will, I will be by your side cheering you on the entire way. I pray for you now and I always will. You are my reason. You are my sunshine. You are my life. This, is for you.

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“For I know the plans I have for you, declares the Lord, plans to prosper you and not to harm you, plans to give you hope and a future” – Jeremiah 29:11

When I was in my mother’s womb, you knew me. When I was lost, you found me. When I was sick you healed me. When I did wrong, you forgave me. In spite of it all, you love me. Jesus, you are my rock, my strength, and my everything. My acceptance into this PhD program was ordained by you. My continuation in this journey was sustained through you. My completion of this PhD journey has been made possible because of you. Without you, I am nothing. Thank you for loving me, for forgiving me, for seeing in me what others and myself could not, and for blessing me abundantly beyond more than what I could ever ask or imagine. I trust you and the best decision I have made was to submit myself to you and to follow your plan for my life. I live my life solely and fully for you, to be used by you and for your Glory and only your Glory. I love you. With love, your daughter

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Chapter 1: Introduction

Within the past 3 years, there have been recent incidents across college campuses regarding students and faculty of color and the racial climate of the institution (JBHE, 2015). These marches, rallies, student protests, hunger strikes, and walk-outs have been somewhat unexpected, as many have believed the fallacy that we are in a ‘post-racial’ society. The visualization of what happened in 2015 draws a disheartening parallel to images and sentiments seen in America during the civil rights movement of the 60s and 70s. To address these concerns, one of the primary recommendations brought forth by the students at these various institutions has been to diversify faculty and administration across campuses (Perry, 2015). In doing so, faculty diversity will influence and challenge the campus climate and institutional norms that have been historically in place. However, if faculty diversity is to be an achievable goal, we must take a step back and consider who is at the table achieving doctoral status. We will not be able to achieve true faculty diversity if we are not attentive to the minority student pipeline and the structural and environmental factors that influence it.

Persons obtaining a doctoral degree in the United States have been disproportionately White. While there may have been increases amongst the minority races combined, there is still a drastic disparity seen across the disciplines pertaining to earned degrees by minorities. According to the 2012 Survey of Earned Doctorates, Blacks only comprised approximately 6.3% of all doctorate recipients while Whites comprised 53%. Hispanics made up 6.5%, Asians 25%, and American Indian or Alaska Native made up less than 1% (NSF, 2014). African Americans pursuing doctoral education have various sociological and institutional challenges (Felder, 2010). In light of

the challenges facing African Americans, mentoring has been seen as a critical part of doctoral education for any student (Nettles, 1990).

This dissertation provides a possible a historical model of mentoring African American graduate students using the late Rev. Dr. Samuel DeWitt Proctor as the unit of analysis. Dr. Proctor (1921 – 1997) was a theologian and educator who was recruited to Rutgers University in 1969 to assist in the advancement of diversity and social justice issues and to increase the number of students of color in graduate programs. His efforts are anecdotally deemed to be successful. In exploring the mentoring practices of Dr. Proctor, this dissertation will use a historical approach, as well as an oral history of graduate students he mentored and advised between 1969 and 1984. Furthermore, this dissertation will conduct a critical text and audio analysis of archival sources to gain insight into his social consciousness, his mentoring style, and explore how these applied to his faculty-student relationship.

Exploring the experiences of African Americans who obtained an advanced degree from the Rutgers Graduate School of Education may provide real examples on advising strategies, the mentoring relationship between faculty and student, and tools which aided in providing access for a population that continue to be marginalized in the pipeline today. The mentoring literature found its grounding largely in the 1990s, after Proctor's work at Rutgers. Investigating this historical model allows for the analyses of more recent frameworks and the potential for the creation of others. While this research project is historical in nature, it begins to fill a gap in contemporary mentoring research as well. This project explored and analyzed Proctor's strategies and methods. I

investigated the practices and processes of Proctor, and considered their possible efficacy in relationship between faculty mentoring, access, and the doctoral pipeline.

Research Question

The search for Proctor began as a very large and broad question. Since there is not much written about him, I started my journey exploring the life and social consciousness of Proctor. However, as this exploration continued, I began to narrow my focus related to the relationship between faculty mentoring and doctoral education. There have been recent increases in the completion of doctoral degrees amongst African Americans; however, these are very modest when we consider that African Americans held 3.8% of doctoral degrees in 1977, 5.8% in 2005, and as mentioned previously, 6.3% in 2012 (Hoffer et al., 2006). Slow progression of doctoral degrees for African Americans in the United States has been attributed to “preceding educational levels and an under-representation of minority faculty” (Felder & Barker, 2013, p. 2). Previous research and scholarship also supports this and shows the need for doctoral completion and diverse representation (Felder Thompson, 2008; Gasman, Hirschfield, & Vultaggio, 2008). The educational gap, or educational debt (Ladson-Billings, 2006) that is present in primary and secondary education influences the attainment seen in postsecondary and graduate education for African Americans, thus affecting the pipeline. The irony is that if we have few African Americans with doctoral degrees, we will continue to have shortages of African American faculty present at American colleges and universities. This, in turn will continue to fuel the lack of doctoral attainment. Elite institutions in the United States have a history of marginalization that develop environments that are not welcoming and often isolating for African American students (Hurtado, Milem, Clayton-Pederson, &

Allen, 1999). Considering such environments, it is important for African American students and faculty to have advocates to assist in its navigation of graduate education.

Doctoral education is the least studied of all educational areas. There has, however, been progress seen within the past 15 years with scholarship seeking to improve the effectiveness of doctoral programs (Anderson, Cutright, & Anderson, 2013). When we seek to improve the experience of doctoral students, we must not assume that a monolithic approach will be effective or should be applied to all students. To diversify the pipeline, we must consider the varied identities and experiences of underrepresented groups acquiring doctoral education. As previously mentioned, this research focuses on the influence of mentorship on the African American experience in graduate education. Therefore, my dissertation addressed the following research questions:

1. Was there an identifiable “Proctor process” of African American doctoral student mentorship? If so, what practices did it entail?
2. How might the Proctor process serve as a model for mentorship of African American doctoral students today?

These findings can add to the discussion of educational access and equity and offer new insight into diversifying the doctoral pipeline and the faculty pool. “Doctoral education is the backbone of scientific innovation and creativity and is a critical fuel for the global knowledge economy” (Anderson et al., 2013, p. 195). As we provide sustenance to the ‘global knowledge economy’, it is critical that we not only provide fuel but fuel *options* so that there are varied voices at the table of scientific innovation. Voices that are often silenced or veiled in methodological research will have the opportunity to tell their own story of mentorship by Dr. Proctor.

Unit of Analysis: Dr. Samuel DeWitt Proctor, a Mentor, Educator, and Advocate

When one speaks of or researches Rev. Dr. Samuel DeWitt Proctor, the words preacher, pastor, and theologian are almost always at the top of the list. In fact, the only available academic literature on Proctor is based on one aspect of his life – his role as a faith leader. Faith was always an important factor in the upbringing and adult life of Proctor. As a child, he faithfully attended church with his family, and this church was founded by his great-grandfather (Proctor, 1989). Beyond his childhood, Proctor enrolled at Crozer Theological Seminary as only Black student enrolled at the time. He received a Bachelor of Divinity degree from Crozer, spent a year studying at the University of Pennsylvania, and later received a Ph.D. in Theology from Boston University in 1950. It was in this same year that Proctor met Dr. Martin Luther King Jr., a student at Crozer, and they became close associates. King asked Proctor to deliver one of the week-long Spring Lecture series at his church in Atlanta leading up to the Montgomery boycott, and while there Proctor stayed in the King home (Bond, 2013; Proctor, 1995). As a trained theologian and minister of the Gospel, Proctor was very influential amongst Black clergy and the Black church. He later served as the Pastor of the historic Abyssinian Baptist Church in Harlem, NY, which at the time had well over 13,000 members. Proctor was a highly sought after preacher and speaker (Bond, 2013).

How did a trained theologian found his way into the field of education? Education was also a central part of Proctor's upbringing and tied to his faith. Proctor's grandparents both had university education, which was unusual during that time (Proctor, 1989). Historically, many Black leaders navigated both spaces: the church and the academy. During reconstruction, the church was often the only place in which African

Americans could learn to read and write. Sunday school was their classroom and the bible was their textbook. Ministers were trained, educated, and well-respected leaders in the community. At the same time, ‘the church’ played an integral role in the creation of many HBCUs (Anderson, 1988; Gasman & Tudico, 2008). Therefore, it should be of no surprise that most of our influential African American leaders of the past left their imprint in both religion and education. Yet, the imprint of Proctor as an educator has yet to make its way into academic scholarship.

As an educator, Proctor held various leadership positions. He was appointed as President of his alma mater, Virginia Union University, a HBCU in Richmond, VA. He also served as the fifth President of North Carolina A&T University, a HBCU in Greensboro, NC. His last appointment was as Professor Emeritus of what was the Dr. Martin Luther King, Jr. endowed chair at Rutgers University. When Proctor came to Rutgers in 1969, civil rights and racial relations was a major topic during this time. Proctor was asked to come to Rutgers to help assist with these societal issues, considering his influence not only in the Black community, but in the White community and political arena as well (Proctor, 1989). While Proctor may have been labeled a “race man” (Bond, 2013), and while he was very conscious of race relations, he had the ability to speak truth to power in a way that was far from invasive. In fact, his church members often talked about his “quiet activism” as his main approach to confronting issues facing Blacks (Palm Beach Post, 1997). Proctor was indeed what Carter (2006) coined, a *cultural straddler*. He could relate and converse with those in the community who had minimal education and at the same time have thought provoking conversations with scholars in the academy and the White House. Dr. Proctor had close ties to the Kennedy and Johnson

administrations and headed the Institute for Services to Education at Johnson's request. He also acted as a stand-in commencement speaker when Johnson was unable to do so. Within his role at the White House Dr. Proctor created opportunities and access for young people of color. But this ideology was salient throughout his trajectory as an educational leader. He went to the University of Wisconsin, Madison for a short time to increase the enrollment of underrepresented students. He soon had offers at Harvard University and Rutgers University. He chose to come to Rutgers in 1969 and retired in 1984. He spent his time at the Rutgers Graduate School of Education focused on creating access and opportunities for Black graduate students (Bond, 2013; Proctor, 1995). It is in this period of Proctor's career that this dissertation finds its place and its purpose.

This dissertation explored how Proctor did what he did, and ask the question: was there a 'Proctor Process' of faculty mentoring? The answer sheds light on what practices and methods he employed to increase African American representation in graduate education at a time when the numbers were, and still are, notably dismal. Besides the numerical representation, as mentioned earlier, there is much to be said and done regarding the mentoring and socialization of these students. This research used a historical lens to investigate Rev. Dr. Samuel DeWitt Proctor as an educator and mentor. Consequently, this work adds to the present conversation on faculty diversity and mentoring African American students in graduate education. It also seeks to push the literature to consider historical models of mentoring in hopes to diversify the doctoral pipeline and faculty representation.

Chapter 2: Literature Review

Scholarship on Mentoring

Mentorship is a concept that many schools, organizations, churches, and youth groups often incorporate or deem as a priority. It is something that is complex and yet simple at the same time. It is complex in that there are many approaches and models to mentoring different populations. Yet, it is simple in that someone could approach another person and say, “Will you be my mentor?” and that person could respond “yes.” It is through this basic and unsophisticated conversation that mentorship has just begun. Even still, the general understanding that has evolved over time is that through mentorship there is something that can potentially benefit one or both persons involved.

Scholarship on mentoring from a broad perspective has increased over the past 40 years. The practices and concepts of mentoring have been investigated from a more general perspective (Fletcher & Mullen, 2012). However, the research on mentoring undergraduate students of color provides scant data when compared to the broader body of research (Brown et al., 1999). For undergraduate students of color at historically white institutions, mentoring has been shown to help with college success and retention (Nora & Crisp, 2007; Smith, 2007; Alleman & Clarke, 2000). Additionally, increased social interaction and involvement has been shown to improve academic performance as well (Nemko, 2008). The literature on mentoring is highly dominated and focused on undergraduate students. Furthermore, the research on graduate students of color is even more dismal (Brown et al., 1999). Building upon the literature, it is important for mentoring to be inclusive of both populations.

The word mentor comes from the epic Greek poem *Odyssey* by Homer. The story tells of Odysseus, king of Ithaca, and how he leads the Greek soldiers during the Trojan War. Before leaving for the war, Odysseus entrusted his son, Telemachus, to Mentor. Mentor became Telemachus' teacher, guide, and counselor (Ragins & Kram, 2007). Mentor, originating simply as a Greek character, has transcended into many different models of mentorship, thus bearing fruit to the emergence of historical and contemporary leaders.

Today, the language surrounding mentorship uses multiple words and definitions. The common verbiage that is used is: mentors, mentees, protégés, mentoring, and mentor (Brown et al., 1999). As the discourse surrounding mentorship has evolved, so has the definition. Hill, Bahniuk, and Dobos (1989), defined mentoring as a "communication relationship in which a senior person supports, tutors, guides, and facilitates a junior person's career development" (p. 15). Anderson and Shannon (1988) describe it as

a nurturing process in which a more skilled or more experienced person, serving as a role model, teaches, sponsors, encourages, counsels and befriends a less skilled or less experienced person for the purpose of promoting the latter's professional and/or personal development. (p. 40)

And lastly, Brown et al. (1999) define mentoring as

the process by which a novitiate person (student or mentee) is positively socialized by a sagacious person (faculty or mentor) for the purpose of learning the traditions, practices, and frameworks of a profession, association, or organization. (p. 106)

These definitions reflect different priorities. Hill et al. (1989) stress the communication aspect of the relationship. Anderson and Shannon (1988) mention the end goal and the focus is not on the mentor but the development of the "less skilled" person. Brown's (1999) definition explores the socialization of the mentee or protégé.

“Mentoring has goal-oriented forms and manners of being that attempt to maximize student growth and development—academically, professionally, and otherwise” (Brown et al., 1999, p. 107). This last concept of mentoring is fundamental for the achievement and advancement of graduate students (Myers & Martin, 2008) and should be further explored in graduate education if we seek to diversify the pipeline and increase attrition.

For this dissertation, the most useful definition of mentoring in graduate education comes from Anderson et al. (2013). They define mentoring as such:

Mentorship is a purposeful educative process in which a faculty member deliberately promotes doctoral students’ development as a scholar in a one-to-one or group setting, acting as a guide, role model, teacher, and sponsor to the student. Mentorship may involve providing students with opportunities for experiential learning of various forms of scholarship as well as feedback on various aspects of student development as a scholar and guidance in terms of degree completion. Intellectual community, however, involves formal and informal interactions among a broader community within the department or program, including both faculty and students, exchanging ideas and feedback in support of each other’s learning and scholarship. (p. 198)

This definition, being more specific to *graduate education* as well as the informal and formal nature of mentorship, is fitting for the purposes of this study. Faculty and the intellectual community have great influence over the doctoral experience. Mentorship has proven critical to the success and completion of all doctoral students.

Throughout the academic journey, doctoral students encounter many different mentoring relationships. However, of most importance is that of the advisor-advisee mentoring relationship (Foss & Foss, 2008). These students may seek support and mentorship from other staff members, faculty members, peers, and even outside of the institution. Even still, according to graduate students in the study conducted by Waldeck and colleagues (1997), the most common mentoring relationship in which they are involved is the advisor-advisee relationship. If the advisor-advisee relationship evolves

into a mentor-mentee relationship, the benefits are promising. However, if the advisor-advisee relationship remains at just that, the interactions and development are not reaching its fullest potential for the student. Individuals have historically entered their professions through apprenticeship programs that offered useful, hands-on experiences (Brown et al., 1999). However, as it pertains to other professions including those in research and academia, mentorship plays a critical role, especially for African Americans graduate students.

African American Graduate Experience

Scholars attribute the low doctoral rates for African Americans to a lack of minority faculty at the institution as well as low completion rates at previous educational levels (Gasman et al., 2008; Thompson, 2006). The drastic statistical disproportion becomes heightened when you consider the exclusionary history of many historically White institutions (HWIs), which can further create a hostile and alienating atmosphere (Felder, 2010). A critical part of the experience for African American doctoral students is race in the environment. While some may argue advancements in racial issues, these students continue to face challenges connected to race while pursuing their doctoral degree (Felder & Barker, 2013).

African American students often label their campus climate at HWIs as “hostile and racially tense” (Shavers & Moore, 2014). Furthermore, a study conducted by Ellis (2001) found African American women to be the most isolated and frustrated group at HWIs. This implies the intersectionality of systemic race and gender issues at play. The feelings experienced by this group also suggest that their emotional state may be at risk even though they are able to persist academically (Shavers & Moore, 2014). Those

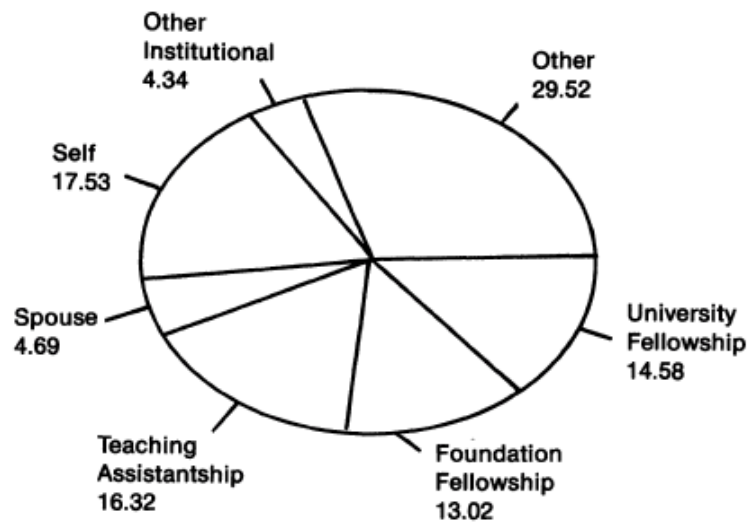
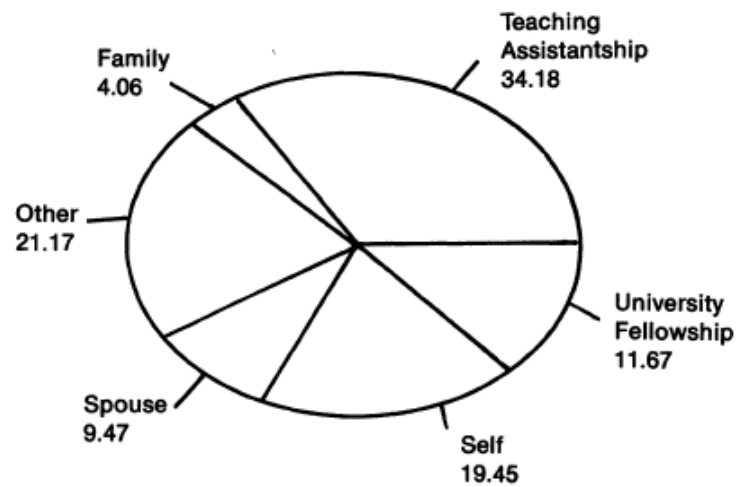
feelings of isolation and frustration can sometimes be used reversely and serve as a source of motivation and persistence. At the same time, in the midst of this persistence, it can also bring about issues related to mental health. For African Americans enrolled in doctoral programs at HWIs, discriminatory practices can impact the overall well being of the individual and cause stress and anxiety (Johnson-Bailey, Valentine, Cervero, & Bowles, 2009). This is not to say that all African American doctoral students at HWIs will have this experience, however, it is to say that these structural barriers connected to race that were present during Proctor's era are in fact still in place. While no social context is directly identical, the historic racial barriers that were in place during Proctor's time period, have not dissipated within the contemporary social and institutional context. The effects of discriminatory experiences can lead to psychological distress (Brown et al., 2003), and because these systemic practices are embedded in the fabric of the institution, they often go unnoticed or dismissed.

Navigating the construct of race within the institution is one challenge, but African American doctoral students also navigate this construct within their own identity. This barrier has external as well as internal pressures connected to it. The research done by Felder, Stevenson, and Gasman (2014) provides insight on this area of external and internal pressures. In a different study done by Taylor and Antony (2000), African American doctoral students often felt the need to prove themselves and to work a lot harder than others as a response to the stereotype of not being academically qualified because of their race. This demonstrates a direct link between racial experience and persistence and motivation. Felder et al. (2014) also found that the racial experience of these doctoral students led to a deeper commitment for social justice. This commitment

became “central to life-long obligations of service, research, and teaching—serving to uplift the very communities they represent” (Felder et al., 2014, p. 25). Thus, the discriminatory experiences these students felt as individuals were then manifested as a communal obligation and produced a collective response.

To further show the disparity in discriminatory experiences for African American doctoral students, it is important to discuss the work of Nettles (1990). In this research on Black, Hispanic, and White students, the systemic underrepresentation of Blacks and Hispanics was very significant. These same students also felt the most racial discrimination. Also of importance is the finding that when compared to their White counterparts, these students receive less assistantships to help advance their teaching and research skills. This lack of opportunity leads to a lack of experience, thus hindering the advancement towards a successful career in academia. Brazziel and Brazziel (1987) conducted a study to identify the sources of funding for Black humanities doctoral students between 1979 – 1984. As noted in the graph below Black students receiving institutional funding was approximately 30%. For Whites, institutional support was almost 50%.

Figure 1.

*Sources of Support: Black**Sources of Support: White*

Brazziel and Brazziel argue that the production of Black doctorates would increase if more institutional support were in place. Nettles (1990) discuss the challenges Black doctoral students face related to financial responsibilities, undergraduate preparation, and being selected for research opportunities. Due to these challenges and

other factors, he notes that Black doctoral students require the most support and involvement out of all the groups.

Green and Scott (2003) share a more contemporary account of the doctoral experience for African Americans showing examples of barriers, prejudices, and feelings of isolation and frustration. The authors stress the importance of community, family and strong supportive networks and relationships to help with academic achievement.

The mentors in our lives saw things in us that perhaps we just did not see. They kept us on the right pathway—but more importantly, they (mentors) kept us focused on our goals and we completed the journey. (p. 269)

To survive in the academy and complete the journey, the importance of effective mentoring and advising relationships between faculty and student was notably evident.

In discussing graduate education for African Americans, we must also include the research on HBCUs. The research on HBCUs and graduate education, does in fact address attrition (Felder et al., 2014). HBCUs have had significant achievements in preparing African Americans for doctoral study (Brazziel, 1983). For African American women specifically, Wolf-Wendel (1998) demonstrated the impact that historically Black colleges for women have had in their success. The connection between HBCUs and doctoral attainment is notably clear in the research (Sibulkin & Butler, 2005) and Brazziel (1983) connects this to the “history and tradition of the graduate preparation” found at HBCUs (Felder et al., 2014, p. 29). The extant research supports why Proctor is the unit of analysis for this study. Being trained and educated at an HBCU, as well as the past President of two HBCUs, Proctor’s background would serve as a unique model when arriving to a HWI in 1969 charged with increasing the diversity of graduate students on campus. At the time, there was not a lot of research or success with African American

doctoral attrition. Moreover, the data tracking the race/ethnicity of doctoral students did not begin to expand inclusively until 1972 (National Science Foundation, 1997). The success of these students was not tracked or documented by the government at all. The challenges faced by students in Proctor's era continue to remain today for African Americans pursuing the doctorate—they simply have different packaging.

To support and provide interventions to fight the challenges these students face, faculty and administrators must consider their racial experiences. In addition to the challenges of just being a doctoral student, African American doctoral students face systemic institutional barriers, individual discriminatory pressures, as well as financial problems. Considering these challenges, mentoring and advising is one practice that is feasible and beneficial.

Attrition

The challenges faced by students in doctoral programs may influence the number of students who complete their programs; thus, showing for a high attrition rate. The rate of doctoral attrition continues to steadily range from 40-50% in the United States (Golde, 2000; Wendler et al., 2010). This high number should be of critical interest when researching graduate education (Nettles & Millett, 2006). Golde (2005) argues that understanding doctoral attrition is important for three main reasons: (a) attrition is poorly understood (b) high levels of attrition may signal underlying problems in a department, university, or discipline and (c) the economic and psychosocial costs of attrition. One cannot analyze or discuss the doctoral experience without discussing funding (Lovitts, 2001); however, there are additional factors in place as well.

Researchers exploring attrition have identified multiple reasons why doctoral students do not progress in their studies, but the literature suggests the importance of a highlighted few. While successful completion is a shared responsibility between the program and the students, the real problem lies more with the program; integration into the department systems plays a critical role (Golde, 2000). Furthermore, socialization and faculty relationships play a huge part in the success of the student as well (Lovitts & Nelson, 2000). Golde (2000) says it best regarding doctoral students:

Paradoxically, the most academically capable, most academically successful, most stringently evaluated, and most carefully selected students in the entire higher education system—doctoral students—are the least likely to complete their chosen academic goals. (p. 199).

The students who depart from doctoral programs are often left unheard and suddenly disappear. Students leave less because of what they bring with them to the university than because of what happens to them after they arrive (Lovitts & Nelson, 2000). Considering the high attrition and the importance of creating an environment conducive for doctoral students of color, faculty mentors must pay close attention to their role as an advisor or mentor.

Mentoring vs. Advising

Within the context of mentoring graduate students of color, the concept of mentoring often gets conflated with advising. Mentoring is not simply “advising-plus” (Brown et al., 1999, p. 107). Having this approach to mentoring presents the opportunity to forsake meaningful interaction. It should not be a hierarchical relationship as seen in advising, but one of collegiality and partnership. Interaction between students and faculty is very important to doctoral completion (Felder & Barker, 2013). Lovitts (2001) posits that the formal and informal advising between faculty and student is the most influential

factor for degree completion amongst doctoral students. Graduate advising is different from undergraduate advising since it is more complex and involves more stakeholders. Graduate advising is a relationship between students, faculty, departments, and communities of discipline within the institution and others outside the host institution (Lovitts, 2001; Tinto, 1993).

The mentor and advisor role often collide and some find it challenging to separate. Conceptually, scholars have attempted to make the clear distinction between what it means to be an advisor and what it means to be a mentor (Barnes & Austin, 2009; Creighton, Creighton, & Parks, 2010; Waldeck et al., 1997; Zhao, Golde, & McCormick, 2007). Creighton and colleagues (2010) discuss the pressing issue of attrition in graduate education and draw the connection between mentorship and degree completion. The most significant factor is the mentor relationship between the faculty and the student and to begin their discussion, they highlight the difference between advising and mentoring. Advising is seen as a short-term relationship in which the faculty member deposits information into the student regarding coursework, degree planning, and other academic issues. Mentoring on the other hand, is a long-term relationship involving reciprocity. This relationship allows student and faculty to become lifelong colleagues. Zhao and colleagues (2007) emphasize advising as more of a formal role with importance being placed on intentional pairing between advisor and student. They also make the connection of the role that advisors play in student funding and recommendation letters.

When considering the advisor-advisee literature, there is a group of scholars who argue that formal advisors naturally serve as mentors to their advisees (i.e., Crookston, 1972; Monsour & Corman, 1991; Paglis, Green, & Bauer, 2006; Wrench & Punyanunt,

2004). There are also a group of scholars who argue the separation and distinction between advisor and mentor; such that the role of the advisor is to give academic advice for the degree (not always faculty members) and the student then works with mentors who are faculty members to assist with their professional development (Creighton et al., 2010; Waldeck et al., 1997; Zhao et al., 2007). These are two competing conceptualizations and it is necessary to note that not all formal graduate advisors have the capacity to serve as mentors. Additionally, Noy and Ray (2012) identify six advisor types in their research that students often group their advisors in. Those types are: instrumental, affective, intellectual, respectful, available, and exploitative. Formal advisors may not fit into just one cluster as they can sometimes occupy the space two different categories.

For the purposes of this research, Dr. Samuel DeWitt Proctor served in many capacities to the participants in the study. To some he served as a formal advisor, which may have turned into a mentor-mentee advising relationship. To some he served as an informal mentor. And to others he served as their dissertation chair, which may have also turned into a mentor-mentee advising relationship. Proctor is the unit of analysis in this study because of the mentoring component that evolved even beyond the formal role of advisor or chair. Additionally, he served as an informal mentor to many contemporary leaders today despite the absence of an institutional connection. As Mansson and Myers (2012) explain,

At the heart of the mentoring relationship is a human connection between the mentor and the protégé, both of whom are committed to personal and professional success. Mentors are motivated to coach, teach, nurture, support, and care for a protégé due to feelings of altruism, societal and organizational expectations, or a general desire to perform good deeds. (p. 313)

It is this ethos of morality, social consciousness, and sense of justice and compassion for the people that was explored in this study of the mentor relationship between Proctor and his graduate students.

Mentoring African American Graduate Students

In discussing African American doctoral students, mentoring is arguably of most importance. Felder and Barker (2013) argue that:

African American doctoral degree completion is highly dependent on successful advising or mentoring relationships that serve to support students' scholarly interest and perceptions of organizational support. (p. 4)

The person who serves the role of mentor holds an individual function as well as an organizational function. For the student, the mentor not only represents themselves, but they also represent and operate as an extension of the department and institution. This positioning alone adds another layer of importance found in this relationship. In fact, one of the strongest factors in doctoral degree completion for African Americans is the faculty mentor relationship (Willie et al., 1991). Additional research adds to the discussion on the overall development of African American doctoral students and the role that relationships with faculty play in their success (Gasman, Gerstl-Pepin, Aderson-Thompkins, Rasheed, & Hathaway, 2004). These authors contend that faculty perception should also be taken into consideration in building faculty-student relationships. It is a critical component because even if a student has the desire to participate, the faculty perception on student performance undoubtedly comes into play (Gasman et al., 2004). This creates a particular challenge for students to find an effective mentor. As Felder (2010) shows, African American doctoral students may face various challenges in finding a faculty adviser that can help develop their professional identity and assist in the

navigation of the socialization process. Without such mentoring relationships, many promising students will not acquire the skill set necessary for persistence in the academy, nor the perception among faculty that they *have* the skills. Mentoring is necessary for the sake of diversifying the doctoral student and faculty population.

Haizlip (2012) investigates the dismal representation of African-American doctoral students and faculty in counseling education programs. This research is fitting as it offers strategies for mentoring and ways to penetrate the pipeline of African-American faculty. In this study, mentoring is highlighted as one of the most significant factors aiding in the completion of a doctoral program and entering the role as a faculty member. Focused primarily on the retention of African-American faculty, this literature calls for support and mentorship of this population relating to the institutional barriers that are in place. To incorporate the role of gender, Grant and Ghee (2015) explores the mentoring relationship for African-American women pursuing doctoral completion and professional success as a faculty member at a historically white institution. This qualitative study, situated in auto-ethnography and Black feminist thought, also renders mentoring to be very effective and provides strategies for institutions in the recruitment and retention of African-American women in doctoral programs and faculty. They argue for the potential of informal mentoring and how it fosters a sense of support and safety for African-American women, thus aiding in their socialization. It also posits that faculty must place a priority on this and express a willingness to serve in this capacity. Without this, African-American women will continue to have extremely dismal numbers in doctoral studies and faculty positions and will continue to experience the journey in isolation. The socialization of graduate students has been one remedy in place to assist with this

isolation and transition. Corbett (2016) focuses on the socialization of doctoral students of color into the academy. It seeks to understand how graduate school operates as part of this socialization process in higher education. Recognizing the lack of faculty diversity the literature highlights four emergent themes (p.317): 1) graduate education does not focus on the systematic preparations of doctoral students 2) For students aspiring to be faculty, the expectations of what that looks like is not often clearly identified 3) There is a limited understanding of institutional differences, the history of higher education, and faculty careers 4) The quality of life in the academy is of concern for new doctoral graduates and early career faculty. The themes highlighted by Corbett (2016) are critical to the body of literature as it challenges institutional norms and practices.

Brown et al. (1999) also go further than what has been mentioned in the literature. They challenge us to rethink the “epistemological and axiological constructions of certain myths, models, and modes of mentoring” (p. 106). The authors suggest that effective mentoring goes beyond the classroom and not every expert individual can mentor a novice individual. Personality types as well as genuine investment must be considered. They also see benefits to faculty from mentoring students of color. This study along with others (Chrobot-Mason & Ruderman, 2004; Epps, 1989; Thomas, Willis, & Davis, 2007) also provides the recommendation that graduate students of color do not have to always be mentored by faculty of color. Faculty of a different race can in fact effectively mentor these students. Dahlvig (2010) explores the experiences of African-American women at a Christian college through grounded theory and provides recommendations for cross-race mentoring. It is important to note that this study by Dahlvig focuses on the undergraduate experience. Mentoring at the undergraduate level is very different than mentoring at the

doctoral level. While the research presented in my dissertation is not one of cross-racial mentoring of undergraduates, this literature does add value to next steps of mentoring. It calls for institutional support of mentoring programs as well as structured programs and strategies to take mentors and mentees out of their comfort zone. There is a level of comfort that the Black women experienced with their Black mentors, however, forcing interactions across races were deemed helpful. At the doctoral level, it would be hopeful that most persons have gone through the various phases of their racial identity. However, that may not always be the case. The reality is that African-American doctoral students will likely have a mentor from another race. The literature on cross-race advising and mentoring (Barker, 2011; Holland, 1993; Thomas et al., 2007) is increasing; however, it is not as relevant to this study as other research literature.

When mentoring graduate students of color, the discourse on research topics is one of importance. The literature in this area (Friedman, 1992; Holland, 1993; Padilla, 1994; Smith & Davidson, 1992) show the predicament that doctoral students of color find themselves in when desiring to study communities that have been historically marginalized. Because the predominantly White faculty members rarely study these topics, support and mentorship is sometimes challenging to find (Brown et al., 1999). When research interests do not align, it is challenging to identify and pair students with an effective mentor.

Effective Faculty Mentoring

One reason doctoral students do not complete their academic programs is because they are not involved in well-developed and satisfying advisor-advisee mentoring relationships. (Mansson & Myers, 2011, p. 309)

Just because mentorship exists, does not mean that it is effective. A graduate student could have a mentor or group of mentors, and those mentor relationships may not be fruitful. Human dynamics can complicate some mentoring relationships showing that no single mentoring process is blemish free (Fletcher & Mullen, 2014). In fact, during his years as an educator, advisor, administrator, and pastor, it is safe to assume that Proctor had at least one mentoring relationship that may have been ineffective. However, as it relates to this study, it is important to understand the priority that is—and should be—placed on effective mentoring for African American graduate students. Effective faculty mentoring is not a venue for reproduction. It involves a conscientious understanding and implementation that is not forceful upon the student (Brown et al., 1999).

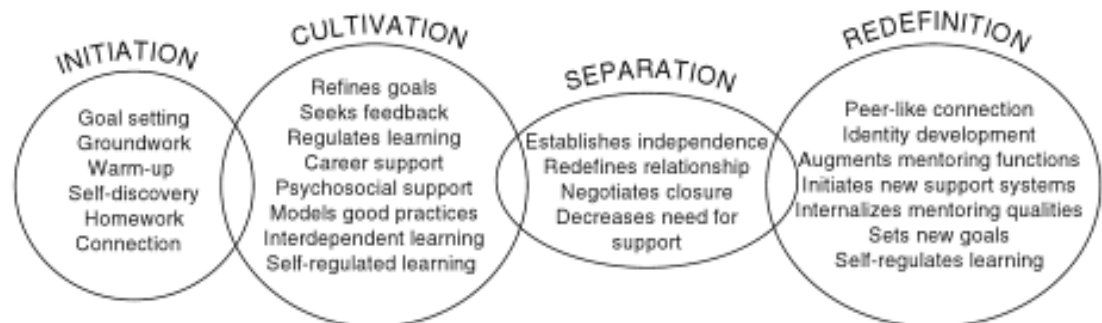
Brown et al. (1999) identify “the tripartite modes of mentoring” (p. 113) as they relate to graduate students of color. The three modes of effective mentoring they have identified are academic midwifery, role modeling, and “frientoring.” Academic midwifery is the process by which faculty help their students birth new ideas and scholarly insights. “A good academic midwife is a mentor who is respectful of oppositional ideas, committed to the intellectual and professional development of the student, and adaptive to different and nontraditional techniques and approaches” (Brown et al., 1999, p. 114). Effective faculty mentoring is not a venue for reproduction. It involves a conscientious understanding and implementation that is not forceful upon the student.

The second mode is *role molding*, which differs from role modeling. A role model is a symbolic figure or example. Role molding is the shaping of the student by the faculty mentor into the academic and social example desired by the student. This involves active engagement in allowing the student to create his/her own niche.

Lastly, “frientoring” is simply the intersection of mentoring and friendship. It entails friendly interactions between faculty and student but still allows for a place of reverence and collegial guidance. In putting forth these three modes of mentoring, the authors add to the scholarship on mentoring graduate students of color but also seek to advance and diversify the academic pipeline.

Kram (1983, 1985, 1988) has established four phases of effective mentorship to develop over time: initiation, cultivation, separation, and redefinition. Scholars of mentoring have identified these phases to be adequate and valid regarding effective mentoring (Fletcher & Mullen, 2014). While it sets the foundation, additional work and research continue to build upon practical and operational details of this model. Mullen and Schunk (2011) highlight the distinguishing characteristics of these phases from the protégé’s perspective (p. 89):

Figure 2.



These phases have been proven effective in developing positive one on one mentoring relationships.

Mass Mentoring

Contemporary research and discourse surrounding mentoring is often connected to a one-on-one relationship. In various fields and industries, mentors are assigned to aid in professional development. How are doctors, lawyers, professors, and researchers prepared to enter the workforce? “They are prepared through informal apprenticeship activities termed mentoring” (Brown et al., 1999, p. 106). Considering the vast overlap between the role of advisor and mentor, “the mentor role...is not determined by formal roles but in terms of the character of the relationship and the function it fulfills” (Winston & Polkosnik, 1984, p. 300). This is the intersection in which mass mentoring finds its place with Proctor. Mass mentoring is the relationship that is beyond a one on one dynamic. He had this with his church, his students, the community, and the pulpit/preaching to fulfill that function of mass mentoring.

While typical mentoring seeks to develop one professionally, the argument presented in this section of mass mentoring is that part of the “Proctor process” and the foundation of his values was developing one’s spirit, morals, and ethics. It is through this process that the professional development would exist and surface naturally. Known as a theologian, pastor, and preacher, it is impossible to discuss Proctor’s mentorship without discussing the platform in which he used consistently—the pulpit.

Many religious leaders in the African American community have and continue to use the pulpit as a place to address the social ills of life. It is an exemplar of shedding light on social justice theology and an aspect of Christianity that many followers,

believers, or scholars are not aware of or privy to. However, in application to this research project, Proctor's influence via his preaching is arguably a sense of mentoring to the masses.

There are prominent figures who have used an evangelistic approach to address social reform. This sense of mass mentoring addresses and develops individuals in a group setting. In Christian history,

biblical and historical figures have used strategic invitation methods that focused on the needs of the people who were listening to their evangelistic appeal. (Yoon, 2013, p. v)

Take the connection between Moses and Joshua as an example from the Old Testament. Moses prepared and trained Joshua for a duration of time. Moses shared with him and taught him. Joshua, the potential leader of Israel, learned from Moses' example and was fully equipped to lead (Deuteronomy 34:9; Exodus 17). From the New Testament is the example of Paul and Barnabas. Barnabas was a prominent disciple in Jerusalem who would have taken many missionary trips with Paul. However, even though Paul is widely known throughout Christianity, it was Barnabas who oversaw the movement at Antioch and introduced Paul to the apostles. Even prior to Paul's conversion, Barnabas was there to teach, mold, and serve as a confidante to Paul (in Acts). It is through these examples that evangelistic preaching is joined together with mentoring to demonstrate cooperation and the fulfillment a goal (Yoon, 2013).

As previously mentioned, mentoring has found its origin in Greek mythology described in Homer's *Odyssey*. Mentoring can be traced back to the Greek word *parakaleo*, inferring exhortation or beseech. The literal translation meaning "a calling of someone alongside to help" (Elwell & Beitzel, 1988, p. 731). It is through this translation

that evangelistic preaching is biblically connected to mentoring. In drawing the connection of the two, biblical scholars offer the following meanings: concerning the evangelistic function, the definition of preaching brought forth by Ronald E. Osborn (1976) adds focus:

A sustained mode of public address, dealing with a religious or ethical theme, bearing witness to the faith of a community, rooted in a holy tradition, occurring within an assumptive world of rationalized belief, communicated through the person of the speaker, employing the forms of verbal art, possessed immediacy, intended to convert the listener, and conveying powers of renewal to those who hear. (pp. 53-54)

Concerning the mentoring function, the biblical support can be found in G.C. Newton's (2004) statement that:

mentoring is one of the primary ways God uses people to help others learn, grow, and develop as well as to mold them into the kind of people He wants them to be. (p. 1)

When joining the two together, the information provided here demonstrates another area of mentorship worth exploring. Just as mentoring is a continuous journey with various phases, evangelistic preaching cannot be limited to a single event either. The two should be a continuous journey. It is through the lens of Proctor's preaching that his sermons and theological teaching will unveil a unique perspective of mentoring to the masses, and a part of his process for mentoring his students.

Samuel Dewitt Proctor in the Literature

The literature available on Samuel DeWitt Proctor, the unit of analysis for this dissertation, is largely connected to his role as a theologian. However, Dr. Proctor played a dual role as a scholar and theologian. Although he was in the pulpit, he was also very present in the academy. He demonstrated his role in higher education leadership as a past president of two HBCUs (Virginia Union University & North Carolina A&T University),

endowed professor at Rutgers University, author of multiple books and research articles, and later as an adjunct faculty member and/or visiting professor at Vanderbilt University, United Theological Seminary, Kean University, and Duke University. Beyond that, he also delivered speeches to over 25 colleges and universities across the nation and received over 35 honorary degrees (Proctor, 1989, 1995). He was highly sought after in the realm of theology and education. However, the literature that exists does not represent this as a dichotomy.

Most recently, Bond (2013) published a book entitled *The Imposing Preacher: Samuel Dewitt Proctor and Black Public Faith*. This text engages the reader with the life and work of Proctor. While it does provide some biographical content, it also analyzes the thought of Proctor from his works and sermons. Bond argues that Proctor's theology was present both in the pulpit and in public. It is in the pulpit that his theology was made public as he engaged with and shaped public policy critical to his community. Bond's text is arguably the first and only book written solely on and about Proctor.

For someone who wore so many hats and held various leadership positions, the research literature on Proctor is limited. There are texts available that were published within the past 10 years discussing the "legacy of Proctor" (Bond, 2006; Durley, 2012; Wright, 2005) and there are articles written in the late 1990s after his death to serve as a remembrance of Proctor (*The Trenton Times*, 1997; *The NY Times*, 1997; *The Palm Beach Post*, 1997). Nevertheless, there is nothing in the literature that analyzes his place in the academy as an educator, scholar, leader, and mentor. Proctor was undeniably an important figure to the civil rights movement, theology, education, and activism as well. He had close ties to Dr. Martin Luther King, Jr. served in the administration of the

International Peace Corps during the Kennedy administration and was an advisor to past President Lyndon B. Johnson during his War on Poverty (Proctor, 1989, 1995). There are other leaders who have navigated the academy and the pulpit and they have been the unit of analysis for various scholarly projects yet, not much is written about Proctor in the literature.

Wright (2005) states,

At Sam's funeral the president of Rutgers University pointed out that Sam had single-handedly produced more African American PhDs at Rutgers than any other person in the history of the school. (p. 6)

This statement becomes even more significant and worth the investigation when we consider the low number of African Americans obtaining terminal degrees. The one statement made by the past president of Rutgers University is the driving force behind this research and why this question is worth exploring. Knowing the social, political, and institutional context at the time, that accomplishment was no easy feat.

Context: U.S. Doctoral Pipeline (1969 – 1984)

We must struggle mightily against the contemporary tendency towards presentism, the idea inspired by television journalism that today's news has no precedent. As we struggle to preserve history, we preserve our human capacity to construct meaning and to reach independent judgment. (Ravitch, as cited in National Center for Education Statistics [NCES], 1993, p. vii)

The present concern for faculty diversity is not a new issue or problem. Like many other things, the struggle for faculty diversity has its roots connected to a history of exclusion and oppression at individual and institutional levels. It is a history that is responsible for the journey that many students and faculty face as they leave their imprint upon the institution. It is a history that is responsible not only for the low numbers in the pipeline, but also for the environmental and cultural challenges these persons face once

they are in the pipeline. This section provides historical data and context of the doctoral pipeline Proctor worked so diligently to lift-up African American leaders in education.

Historical Levels of Doctoral Education Attainment

A doctoral degree confers great prestige, knowledge, skill, and ability. It has the potential to advance one's leadership ability and career trajectory. In the United States, doctoral education is a research experience that develops scholars with an intense ability to discover, integrate, and apply knowledge (Council of Graduate Schools, 1990). Yet, this level of education has not had a positive history of access and inclusion.

The interest in obtaining doctoral degrees saw a surge occur in the 1960s with the absolute number of degrees rising by 204% between 1959 – 1960 and 1969 – 1970. At the same time, the length of time between obtaining a bachelor's degree and a doctorate degree hit a low of 7.9 years. This was the shortest time lapse seen since 1920. Throughout the 1970s, the number of doctoral degrees conferred fluctuated but within a limited range. During this time, the average length of time for doctoral completion also began to rise and during the late 1980s the average length of time to finish a doctoral degree hit a record of 10.5 years. Despite this, the number of degrees increased from 32,600 in 1979–80 to 38,200 in 1989–90 (NCES, 1993). It should be highlighted that data on doctorate education by race/ethnicity was not collected until 1976 (NCES, 1993; SED, 2006). Because of the exclusionary history practiced by historically White institutions, HBCUs played a significant role in the intellectual development of Blacks at the undergraduate and graduate level.

Race and Doctoral Attainment

Under the Second Morrill Land Grant Act, 18 historically Black colleges and universities were incorporated. These colleges are often known as the “1890 institutions” and would provide access to education for Blacks. Of the 18 schools, five of them would eventually grant doctorates: Alabama A&M University, Florida A&M University, North Carolina A&T State University, South Carolina State University, and Tennessee State University (SED, 2006). HBCUs are of great importance considering they produced many African American leaders. Additionally, majority of African Americans who have earned a doctoral degree received their undergraduate education at an HBCU. An early survey completed by the Ford Foundation showed that 630 men and 181 women received their undergraduate degrees at HBCUs, compared with 232 men and 53 women, who received their undergraduate degrees from historically White institutions (Ford Foundation, 1970). HBCUs provided access and opportunity for Blacks to take part in the creation and sharing of knowledge and thought that was historically deprived from them.

As previously mentioned, statistical information on U.S. doctoral recipients failed to include racial demography until 1976 (NCES, 1993; SED, 2006). Prior to this, there was no account of who received a terminal degree on a national level. Therefore, the data are very minimal, further highlighting the importance of this work and the use of oral history for the African American population. This section provides context and data surrounding the available historical numbers associated with race and doctoral education.

At the beginning of the decade in 1970 (Proctor began his career at Rutgers in 1969), the results from the Ford Foundation supported the assumption that Blacks held less than 1% of earned doctoral degrees (Ford Foundation, 1970). Specifically, only 294

(0.8%) of the 37,456 degrees awarded were earned by African Americans. This was revealed by a survey conducted between 1964 – 1968 including responses from 63 graduate schools of arts and sciences (Ford Foundation, 1970). Using a different sample size, the foundation then found that 159,771 Blacks held a master's degree and 2,280 Blacks held PhDs in June of 1969. This included results from 104 deans of graduate schools of arts and sciences as well as information from graduates of HBCUs (Brown & Stent, 1975; Ford Foundation, 1970). Bond (1972) conducted a study in 1962 of Black doctoral graduates and found that the top HBCUs producing doctoral graduates at the time were: Talladega College (Alabama), Fisk University (Nashville, TN), Morehouse College (Atlanta, GA), and Lincoln University (Missouri), with Howard University and Morehouse College leading in overall totality.

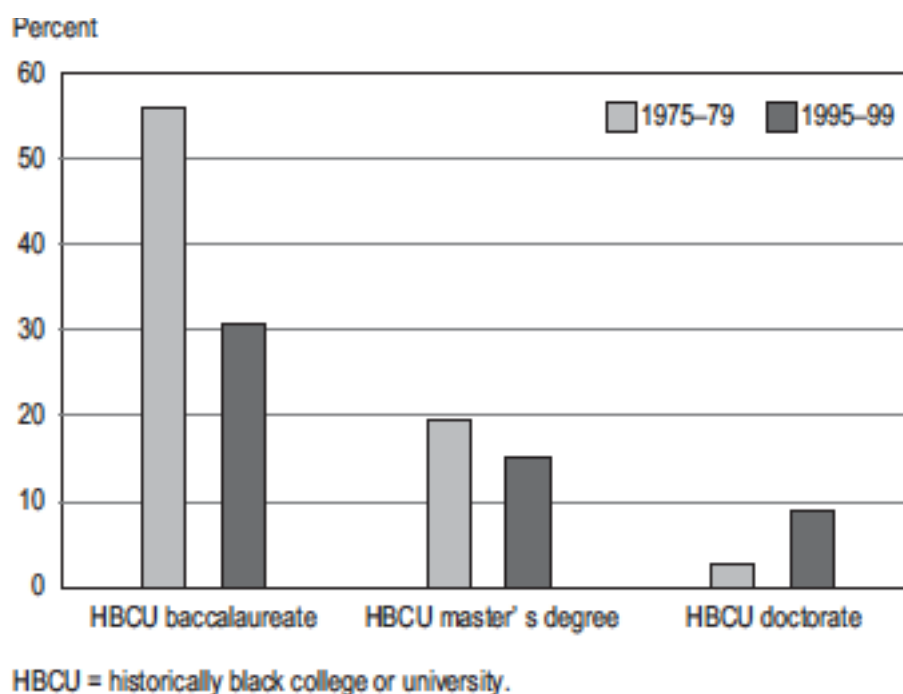


Figure 3. Black, U.S. citizen Ph.D.s with baccalaureates, master's degrees, or doctorates awarded by an HBCU: 1975-79 and 1995-99 (Source: Survey of Earned Doctorates, 2006, p. 47)

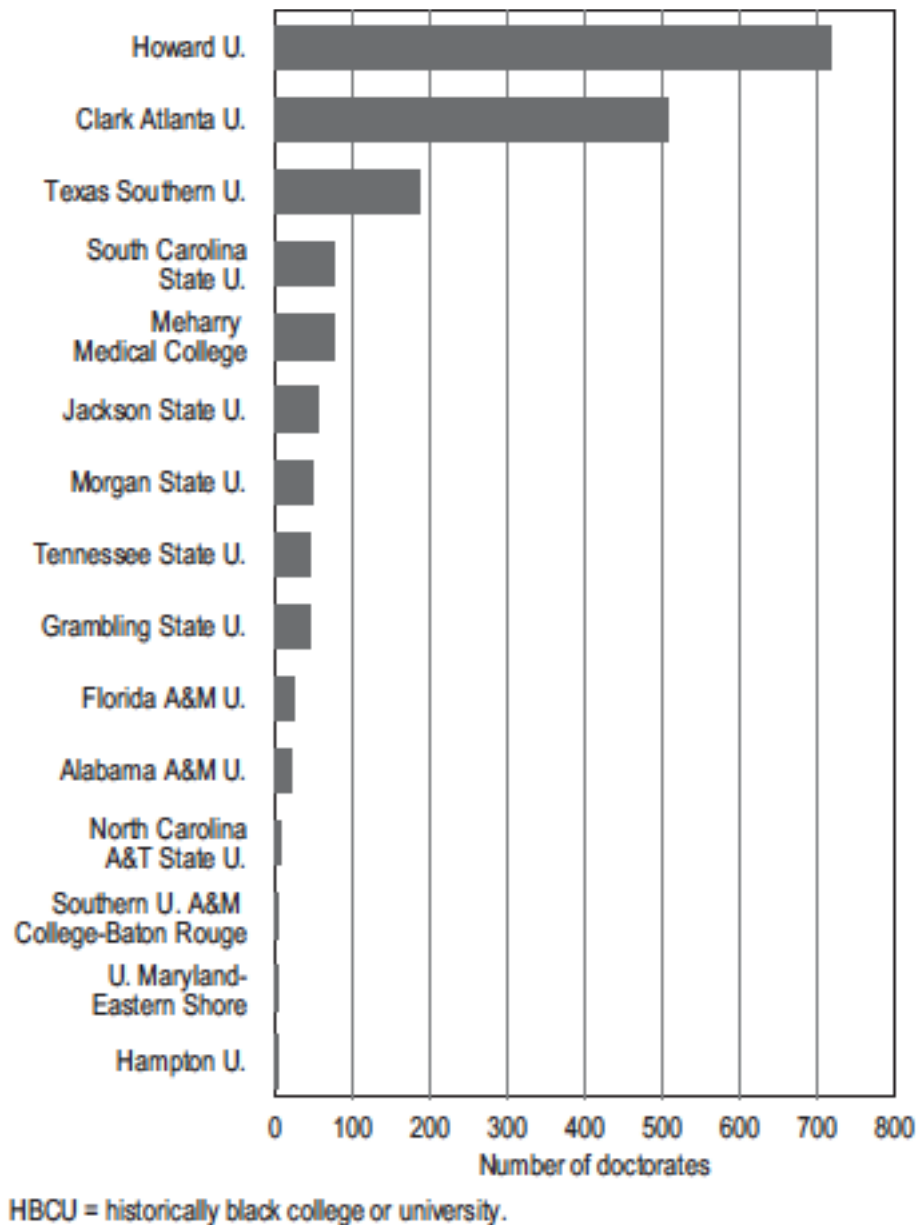


Figure 4. Doctorates awarded to Black U.S. citizens by HBCUs: 1975-99
 (Source: *Survey of Earned Doctorates, 2006, Page 56*)

More than 17% of Black doctoral graduates earned their degrees from HBCUs between 1975 and 1999. Furthermore, by 1975, Howard and Clark Atlanta were the only doctoral granting HBCUs. Therefore, if Rutgers was seeking to increase their number of Black

graduate students, it is no surprise that they would seek a scholar who was steeped in the intellectual tradition of the HBCUs .

Figure 5. Graduate Enrollment, 1960, 1970 (Source: Brown & Stent, 1975, page 25)

Age Group	Year	Total	%	White	%	Black	%	American Indians	%	Japanese & Chinese	%
17-34 yr. olds	1960	375,541	(100)	349,799	(93.1)	10,823	(2.9)	375	(.1)	6,903	(1.8)
17-34 yr. olds	1970	904,783	(100)	845,092	(93.4)	30,751	(3.4)	1,246	(.1)	17,881	(2.0)
17-49 yr. olds	1970	1,051,536	(100)	980,382	(93.2)	39,166	(3.7)	1,405	(.1)	19,529	(1.9)

1. U.S. Census (1960). Data on non-Whites other than Blacks, American Indians, Japanese, and Chinese were not itemized; their sum is a part of the total, however.
2. U.S. Census (1970b).

In 1970, Blacks comprised 11% of the U.S. population, yet only composed 3.4% of the graduate school enrollment. The table above shows this in comparison to other racial groups.

The survey of earned doctoral graduates found that from 1975, when data on race/ethnicity were first collected, to 1999, Blacks only accounted for 3% of earned doctoral graduates. However, there was extreme disproportion in that three particular groups accounted for 90% of all doctorates in the United States: White U.S. citizens (68%), Asian foreign nationals (14%), and White foreign nationals (8%). Asians/Pacific Islanders and Hispanics both accounted for 2%, and American Indians/Alaskan Natives, 0.3% (SED, 2006).

Overall, obtaining historical information on Black graduates and professionals is a very daunting task (Bond, 1972; Brown & Stent, 1975; El-Khawas & Kinzer, 1974). The data are often missing, inaccurate, and very limited. Even still, one thing is evident: there are wide racial disparities in those obtaining doctoral degrees in the U.S. Consequently, Proctor's work at Rutgers must be explored. Data produced by the National Science Foundation, created a list of top institutions producing Black PhDs between 1975 – 1999, and again between 1995 – 1999 (see Appendix A). Of the top 50 institutions overall, Rutgers ranked number 19, graduating 319 Blacks from 1975 – 1999. It has been pre-hypothesized, through oral history presented here, that Proctor alone produced 100 Black doctorates between 1969-1984. Furthermore, of the top producers of Black PhDs between 1995 – 1999, Rutgers did not make the list at all. Dr. Proctor left Rutgers in 1984 and was known to have produced the most Black doctoral graduates in the history of Rutgers

University. From the information found in this research project, it is possible that Proctor was a huge factor in the Rutgers' ranking in 1975.

Gender and Doctoral Attainment

The discussion of gender is relevant here as the representation of men and women has also been historically disproportionate, as well as misplaced. The history of women holding doctorate degrees has also been under-explored and therefore, the sources and data are minimal. Between 1920 and 1999, men received nearly 73% of all doctorates with women only receiving 27% (SED, 2006). Women who obtained doctoral degrees would not see a significant increase in their numbers and percentage of the whole until the 1990s. In fact, about 43% of all doctorates between 1920 and 1999 for women were granted in the 1990s (SED, 2006). In all, the number of earned doctorates from women increased from 1,042 in 1960 to 17,493 in 1999 (SED, 2006). Additionally, the percentage increased from 15% between 1920-24 to 41% between 1995-99 (SED, 2006).

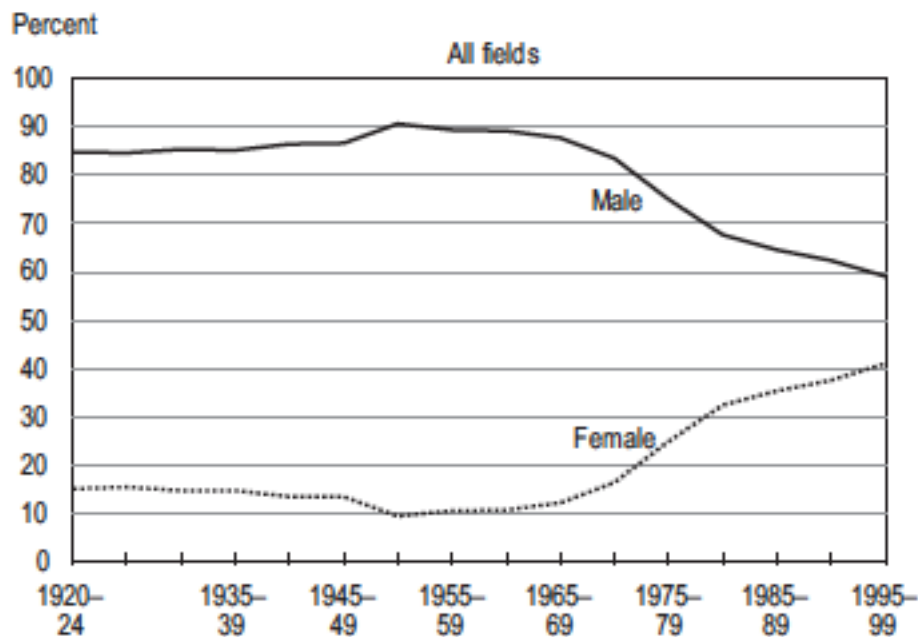


Figure 6. Distribution of doctorates awarded, by sex of recipient and broad field of doctorate: 1920-99 (Source: Survey of Earned Doctorates, 2006, p. 16)

Research from the survey of earned doctorates attributes this increase to multiple factors relating to the women's movement and targeted practices and policies to increase the presence of women. Considering this information, the applicant pool of women obtaining an advanced degree from Rutgers GSE (1969-1984) is likely to reflect a similar disproportion.

Discipline

As we continue to investigate the context of U.S. doctoral education between 1969 – 1984 and the inequities within it, it is critical to highlight the disciplines in which African Americans were present. Some have asked the question of what a Black trained theologian was doing in the field of education? However, in knowing the history of Blacks and Blacks in education, these two fields of study go hand-in-hand. Dr. Proctor said in his text, "Religion and education are symbiotic. One energizes the other" (Proctor, 1995, p. 150). At the same time, education was a highly sought after discipline for African Americans pursuing a terminal degree.

Based upon the study conducted by the Ford Foundation in 1970, more than half of the degrees earned were in education and the social sciences. Specifically, 28.6% were in education and 26.3% in the social sciences. Furthermore, according to El-Khawas and Kinzer (1974), 43% (6,990) of Black graduate students, specifically, were enrolled in a PhD program in education. This was followed by other, 25.5%, arts and humanities, 9.3%, social sciences, 9.1%, health professions, 4.5%, and engineering, 2.3%. In science and engineering, minorities only accounted for 6% between 1975 – 1979. That number would

increase to almost 14% between 1995 – 1999 (SED, 2006). Even still, education was at the forefront as a highly sought after discipline overall.

Year	Total	Agriculture and natural resources	Architecture and environmental design	Business and management	Communications	Computer and information sciences	Education	Engineering	Foreign languages	Health sciences	Letters	Library sciences	Life sciences	Mathematics	Physical sciences	Psychology	Public affairs	Social sciences	Visual and performing arts	Other ¹
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
1959-60	9,829	440	17	135	0	0	1,591	766	203	107	431	19	1,205	303	1,838	641	43	1,211	292	567
1960-61	10,575	450	3	172	16	0	1,742	943	232	133	439	14	1,193	344	1,991	703	66	1,302	303	529
1961-62	11,622	465	1	226	9	0	1,898	1,207	228	148	526	10	1,338	396	2,122	781	67	1,309	311	590
1962-63	12,822	449	3	250	7	0	2,075	1,378	237	157	565	17	1,455	400	2,380	844	77	1,461	379	598
1963-64	14,400	555	3	275	12	0	2,348	1,693	326	192	618	13	1,625	596	2,455	930	72	1,719	422	627
1964-65	16,467	529	10	321	9	6	2,705	2,124	376	173	786	12	1,928	682	2,629	847	87	1,913	428	722
1965-66	18,237	588	12	387	11	19	3,065	2,304	426	251	801	19	2,097	782	3,045	1,046	108	2,033	476	767
1966-67	20,617	637	18	437	5	38	3,329	2,614	478	250	972	16	2,255	832	3,462	1,231	123	2,088	504	828
1967-68	23,080	648	15	441	1	36	4,078	2,932	610	343	1,116	22	2,784	947	3,593	1,288	129	2,684	528	1,014
1968-69	26,158	699	32	530	14	64	4,830	3,377	659	283	1,275	17	3,051	1,097	3,659	1,551	137	3,016	684	983
1969-70	29,866	823	35	601	10	107	5,595	3,661	760	357	1,339	40	3,289	1,236	4,312	1,666	152	3,638	734	1,189
1970-71	32,107	1,086	36	807	145	128	6,403	3,688	781	459	1,657	39	3,645	1,199	4,900	1,782	185	3,659	621	1,247
1971-72	33,383	971	50	866	111	167	7,044	3,671	841	425	2,023	64	3,653	1,128	4,103	1,881	219	4,076	572	1,466
1972-73	34,777	1,059	58	923	139	196	7,718	3,672	991	643	2,170	102	3,656	1,088	4,008	2,089	214	4,230	616	1,827
1973-74	33,816	930	69	961	175	198	7,293	3,312	923	568	2,076	60	3,439	1,031	3,626	2,336	214	4,123	585	1,877
1974-75	34,083	991	69	1,009	165	213	7,446	3,108	857	600	1,951	56	3,384	975	3,626	2,442	271	4,209	640	2,053
1975-76	34,064	928	82	953	204	244	7,778	2,821	864	577	1,884	71	3,392	856	3,431	2,581	298	4,154	620	2,326
1976-77	33,232	893	73	883	171	216	7,683	2,566	752	538	1,723	75	3,397	823	3,341	2,761	316	3,784	662	2,285
1977-78	32,131	971	73	866	191	196	7,595	2,440	649	638	1,616	67	3,309	805	3,133	2,587	385	3,583	708	2,319
1978-79	32,730	950	96	880	182	236	7,736	2,506	641	705	1,504	70	3,542	730	3,102	2,662	344	3,568	700	2,796
1979-80	32,615	991	79	792	193	240	7,941	2,507	549	771	1,500	73	3,636	724	3,089	2,768	372	3,219	655	2,516
1980-81	32,958	1,067	93	842	182	252	7,900	2,561	568	827	1,380	71	3,718	728	3,141	2,955	388	3,114	654	2,407
1981-82	32,707	1,079	80	855	200	251	7,880	2,636	536	910	1,313	84	3,743	681	3,286	2,780	389	3,061	670	2,473
1982-83	32,775	1,149	97	809	214	262	7,551	2,831	488	1,155	1,176	52	3,341	698	3,269	3,108	347	2,981	692	2,805
1983-84	33,209	1,172	84	977	219	251	7,473	2,961	462	1,163	1,215	74	3,437	695	3,306	2,973	421	2,911	728	2,867
1984-85	32,943	1,213	89	866	234	248	7,151	3,230	437	1,199	1,239	87	3,432	699	3,403	2,908	431	2,851	693	2,533
1985-86	33,653	1,158	73	969	223	344	7,110	3,410	448	1,241	1,215	62	3,358	742	3,551	3,088	385	2,955	722	2,599
1986-87	34,120	1,049	92	1,068	275	374	6,909	3,820	441	1,213	1,181	57	3,423	725	3,572	3,123	368	2,916	792	2,562
1987-88	34,870	1,142	98	1,109	294	428	6,533	4,191	411	1,261	1,172	46	3,629	750	3,609	2,987	470	2,781	725	3,074
1988-89	35,720	1,183	86	1,149	253	551	6,800	4,523	420	1,436	1,234	61	3,520	866	3,558	3,222	429	2,885	752	2,492
1989-90	38,238	1,272	97	1,142	269	623	6,922	4,965	512	1,543	1,266	41	3,844	915	4,166	3,353	495	3,023	842	2,946

SOURCE: U.S. Department of Education, National Center for Education Statistics, Earned Degrees Conferred and "Degrees and Other Formal Awards Conferred" surveys; and Integrated Postsecondary Education Data System (IPEDS), "Completions" surveys.

¹"Other" includes degrees in area and ethnic studies, home economics, law, liberal/general studies, military sciences, multidisciplinary studies, parks and recreation, philosophy and religion, protective services, theology, and degrees not classified by field of study.

Figure 7. Doctor's degrees conferred by institutions of higher education, by field of study: 1959-60 to 1989-90 (Source: NCES, 1993, page 87)

As shown in the table above, a terminal degree in education was ranked in first place during the years of 1969 – 1984, which adds value to the placement of Proctor at the Graduate School of Education.

The context provided here of doctoral education during the timeframe that we are exploring Proctor (1969 – 1984), along with the additional literature review above, provides cohesive background knowledge and relevance to the research question presented in chapter one. The methods I used to answer these questions are addressed in Chapter Three.

Chapter 3: Methodology

The research questions presented in this dissertation were answered using oral history. James H. Cone, an American theologian and founder of Black liberation theology, says,

Black Americans want to know—indeed they must know—more about who they were and who they are if they are seriously concerned about whom they intend to become. (Cone, 1970, p. 7)

Our direction starts with history. Our present creates history. It leaves its imprint and passes the baton as we press towards the finish line to tell a historical truth.

The subject and unit of analysis of this research, Rev. Dr. Samuel DeWitt Proctor, is a historical figure. Often, a historical approach focuses highly primary sources. However, considering the research question, my study places the emphasis on the interviews and stories of those who were mentored or advised by Dr. Proctor directly. This approach may tread the line of narrative inquiry being that narrative research as a method is a procedure of collecting and analyzing stories told about an individual's experiences, identities, et cetera (Creswell, 2013). The difference here is that the subjects were not questioned about their life specifically. Instead, the questions focused on Dr. Proctor, his mentorship style, his leadership, and his influence as an educator. The overall design consisted of an oral history approach.

This dissertation is not a historiography, nor is it a historical account of the intellectual or educational thought of Proctor. Therefore, I have not written about the writings of history here. Nor have I sought to offer a full account or interpretation of the mind of Proctor. At the same time, it is not a qualitative study focusing on narrative inquiry. Therefore, the findings from this study have not been critiqued through a

particular framework. The focus of this research is an oral history, seeking to preserve and share the stories of those mentored by Proctor. The literature presented here and the research questions posed focus primarily on faculty mentoring and its influence on the production of Black doctorates. Perhaps this methodology presents blurred lines when attempting to box it into historical or narrative inquiry, however, it was most fitting. Who can best describe the practices and mentoring style of Proctor than those who were mentored by him? Archival research, while very important and incorporated in this study to provide additional evidence and synthesis, cannot share the stories of Proctor. Writing this oral history will provide a voice and add another dimension to what is currently in the archives.

Historians are the vessels of stories untold and the carriers of unfolded legacies. In historical research, identifying instruments of measurement or statistical data to analyze is not always clear. Key to the study of history is the “objectivity question” as presented by Novick (1988). As historical data are found, analyzed, and presented, historians should be conscious of this question. Novick (1988) writes,

The objective historian’s role is that of a neutral, or disinterested, judge; it must never degenerate into that of advocate or, even worse, propagandist. The historian’s conclusions are expected to display the standard judicial qualities of balance and evenhandedness—not having any investment in arriving at one conclusion rather than another. (p. 2)

But, when using secondary sources, particularly interviews, the data can be easily skewed to support the argument the historian is presenting. How does one truly know if the historian is unbiased and maintaining objectivity? Being mindful of the objectivity question, I was purposeful and intentional about using methods and practices that

challenged my positionality, identity, and relationship with the interview subjects as well as the unit of analysis—Rev. Dr. Samuel DeWitt Proctor.

When I entered the doctoral program at Rutgers GSE, I did not know who ‘Sam Proctor’ was. My admission and acceptance into the PhD program alone was one that was orchestrated and ordained beyond my control. I came to know the name of ‘Sam Proctor’ due to the financial support I received from the endowed chair in education named in his honor. In conversation with the Pastor of my church, he asked one simple question—“Do you know who Sam Proctor is”? To which I replied, “no.” And to any scholar or researcher, not knowing something heightens the inquisitive nature and means I must know that which I do not know. Thus, began my search on Proctor.

I had not known that Rev. Dr. Samuel DeWitt Proctor had a career as an educator and administrator. Most of what is written about him and spoken of him is connected to religion, preaching, and pastoring. Through the exploration of his career at Virginia Union University, North Carolina A&T University, and Rutgers University, I came to find untold stories of an African American leader in education. How is it that one who navigated both pulpit and classroom, had not been explored in the ivory tower? My advisor once told me to ‘find the hole in research and fill it.’ It was at this moment that I saw the connection between Proctor and my own research interests and it thus became my hole to fill.

Recognizing this connection and my position as a researcher, I returned to the objectivity question. Maintaining an unbiased approach and neutral stance in this project first required recognition of my own identity. As an African American licensed minister of the Gospel of Jesus Christ, I undoubtedly have a desire to share a beautiful narrative of

one who is highly revered as a preacher and pastor of the Black church. I have an affinity to Blackness and an affinity to the Black church. I have always been Black and ever since I can remember, I have always been a part of the church. It is my Blackness that pushes me to strive further and work harder. It is my 'Christ-likeness' that causes me to operate in love and to seek truth. It is these things that likely draw me to the man who was Sam Proctor. Furthermore, though I am technically considered a millennial, being raised by grandparents has afforded me with a somewhat conservative upbringing and a sprinkle of liberal flare. Similar beliefs were also present in what Proctor taught and preached to his students and mentees. Considering the parallel between race, faith, and beliefs, I was very mindful in having a critical eye while gathering research and data. This included journaling after every interview, which allowed for reflection and the identification of potential bias. I also shifted my language to communicate a holistic exploration of this historic figure. I was not solely interested in the praises of Proctor. I was interested in the critiques of him as well. Finding this narrative was extremely difficult as many persons cherished their moments with him and found great joy within those memories. Considering this, I was very mindful to maintain an objective and unbiased relationship with the participants in this oral history project. In doing so, I was able to build a rapport with the interviewees while also emphasizing the sharing of historical truth. Ritchie (2003) states:

As the only historians who deal exclusively with the living, they (oral historians) have to be convivial enough to establish rapport with interviewees, to put them at ease and encourage candor. (p. 13)

This awareness allowed for the protection of the data and maintaining objectivity—a historian's greatest objective.

Objectives of the Study

This history of Proctor is told primarily through the method of oral history. As Donald Ritchie (1995) suggests in his text, *Doing Oral History*, every oral history project should begin with a goal in mind. What is the researcher trying to achieve? What are the objectives of the study? While there are many responses to this question, the main objectives of this project are:

- Add to the existing scholarship on African Americans in doctoral education in an effort to inform key critical issues in the community
- Offer a historical model of mentorship with the intent to advance both theory and practice
- Supplement the current archival resources and add to the very limited research available on Dr. Samuel DeWitt Proctor
- Supplement the current research on the history of Rutgers GSE

Sharing this story of Dr. Proctor, will not only have a micro effect of exploring an important intellectual and revealing the unknown about Rutgers GSE, but it also has a macro effect in adding value to the practices used contributing to the experiences of African Americans graduate education. This oral history project may be focused on an individual, but its outcome has the potential to influence the masses.

Why Oral History?

Oral history as a methodology is one that is omnipresent. Ritchie (2003) shares how it is impossible to find a place on earth where oral history is not happening. For centuries, the stories and voices of the past have been a recorded history. At the same time, oral history, as a methodology, is also one that is evolving. Considering the use of

evolving technology, oral history is in position to evolve with it. It uses equipment and techniques to find a history that has yet to be told. Cutler (1970) discusses the origins of oral history dating back to the work of Allan Nevins (1948) at Columbia University. Since this inception, the technique and methodology of oral history continues to maintain its relevance, despite the evolvement of technology. Oral history has the ability to encapsulate the voices of those whose stories have meaning and provides scholarly validation.

The history of marginalized populations is often writ with a lack of their own voices. Their (our) history is told by the “other” for the benefit of the “other.” And if the history is not skewed, then it is missing altogether. Having a history with the absence of certain voices is no history at all. Because of this, oral history has allowed and continues to allow African Americans to integrate a piece of their own history. Storytelling can date back to ancient times; yet, the significance of oral history is the validity of methodology and its placement in scholarship and research. Findings from oral history projects offer credibility that is not always found at grandma’s kitchen table. Oral history is established hugely by its availability for reinterpretation, general research, and verification (Ritchie, 1995).

The need for oral history is imperative as it allows for equity in scholarship so that the voice and histories of the marginalized is shared, regardless of race, ethnicity, sexuality, and any other identity. Historians of these populations found a lack of print resources and turned to oral history and used live historical actors to offer information about the past (Boyd, 2008). Most outlets ignored news from the Black community until the 1960s (Ritchie, 1995), leaving the history of a people blank for many, many years. In

the text, *Oral Narrative Research with Black Women* (1997), we see the significance of oral history for women, and Black women in particular. Multiple scholars share their experience with oral history methodology and the benefits it has in developing and transforming knowledge. We have seen this regarding queer studies as well. In the text by George Chauncey (1994), we see the significance of oral history for the LGBTQI population. He states,

Early in my research it became clear that oral histories would be the single most important source of evidence concerning the internal workings of the gay world. (p. 70).

When including marginalized groups in research and to push the scholarship, oral history provides a space for such to happen. Gathering and sharing information connected to the identity and experiences of historically disserved populations is necessary to advance education and justice.

Dr. Proctor was an advocate for justice and education and was charged with increasing the enrollment of African Americans pursuing advanced degrees. Considering this charge and the connection of oral history to the preservation of the marginalized, it was only fitting to use this as a methodology. As stated in the oral history workshop at University of California, Santa Barbara, “Oral historians document the past by preserving insights not found in printed sources” (Russell, 2006, p. 1). Relying solely on primary and secondary resources would only offer but so much. However, to hear the stories and narratives of *how* Proctor did what he did and their experiences of Proctor, no archive can attest to that. At the same time, oral history has also always been multi-disciplinary. It has found its place in law, religion, sociology, psychology, education, and others. Considering the multifaceted leadership of Proctor in religion, education, and politics,

this draws another parallel between Proctor and the methodology chosen. It is through oral history that I sought to give voice to the actions, mentorship, and leadership of Rev. Dr. Samuel DeWitt Proctor.

As with any methodological approach, there are benefits and limitations to oral history. One benefit of oral history is that, as previously mentioned, it provides a voice to historical actors and events that may otherwise go unnoticed. It allows for the advancement of scholarship and the push of a research agendas and growing movements. Additionally, it also allows for knowledge to be shared from one generation to the next. The history of personal experience, particularly so-called ordinary people, is held in place for many, many years using oral history. As Ritchie (1995) argues, the preservation and availability of primary sources for additional research and interpretation cannot be found elsewhere.

There are several limitations to oral history. One criticism has been that it may be too subjective and less reliable than archival history, because it is biased and can change over time (Ritchie, 1995). The subject of objectivity for historians doing oral history is a critical one and must be addressed as well. For all historians, Novick (1988) describes “objectivity” as an idea and ideal that is not single layered but rather complex. It is at the center of the professional historian. Memory is an integral part of oral history and this can also be a liability. Many oral histories are conducted years after an event has taken place, which can lead to heightened imprecision. Furthermore, people tend to recall most what they deem to be important, which may not be in line with the goal of the project or the historian (Ritchie, 1995). Even still, Ritchie posits that archival sources may not be influenced by time, yet they can still be incomplete and that oral history is “as reliable or

unreliable as other research sources” (p. 6). A final limitation is seen in the number of participants in this study. This oral history was conducted of 6 persons and because of such, could be criticized in drawing conclusions. However, when reading this as preservation of information and not as a historiography or qualitative study, the number of participants does not discredit this body of work. Oral histories have been conducted on as little as one individual and as many as the researcher can acquire. The number of participants does not dictate validity. Whether it is individual or communal, oral histories are a perception of lived experience.

Above all, oral history projects, by recording history in the words of those who lived it, can tell future researchers how people lived and how they perceived the events of their time. (Ritchie, 1995, p. 24)

The criticism should not be seen in the numbers, but rather by the goals of the project, the interviewees, the questions asked, and the processed transcripts (Ritchie, 1995).

Despite the criticisms of oral history, it is the most fitting methodology for this project. David Lodge (1989) explained it best when he suggested in *Out of Shelter* that history is the conclusion “of those who weren’t there on those who were” (p. 185). To avoid this dissonance, oral history allows for the conclusion of history to be shared by those who were actually a part of such history. This oral history study allowed for the former students of Proctor to share their history directly; a history that fills the gap of an empty space. To date, nothing has been found to explore the leadership and mentorship of Dr. Proctor as an educator and advocate. This dissertation documents the past and preserves a history not found in printed sources. However, oral history can, but should not stand alone. “Oral history starts with the collection, transcription, and preservation of interviews. But its goal is historical synthesis and interpretation” (Vaz, 1997, p. 88). The

synthesis here is done by connecting the oral history interviews to primary and secondary sources. There are no primary or secondary sources to speak directly to the mentoring style of Proctor in higher education. Therefore, the synthesis of Proctor was done by connecting the interviews to (7) texts written by Proctor, (1) text written about Proctor, and (13) documents found relevant from the archives. This was done to gain a broad understanding of who Proctor was and how his mentees experienced him. The synthesis of mentoring was done by connecting the interviews to the broader literature on mentorship in higher education.

According to the oral history workshop at University of California (2006) in Santa Barbara, oral history as a methodology has distinct responsibilities: preliminary research and design and the interview process. To explain how I incorporated this methodology, each of these is discussed here. The Appendixes A through G contain related information, including the interview transcripts.

Preliminary Research and Design

The first phase of preliminary research was to conduct a search identifying all primary and secondary sources related to Dr. Proctor. Considering his connections to various institutions of higher education and Baptist churches, I began my search there. My first approach was visiting the archives at Rutgers University, New Brunswick and I met with Rev. Dr. Calvin O. Butts, Pastor of the Abyssinian Baptist Church in New York. Because these were my initial visits, everything following began to have a snowball effect. After visiting the archives at Rutgers, I also traveled to the archives at North Carolina A&T University, Virginia Union University, the Abyssinian Baptist Church,

and The Morton-Smith Library, Union Theological Seminary Presbyterian School of Christian Education in Richmond, Virginia.

Each of these archives held very meaningful and important items connected to Proctor and his work. Abyssinian had many items related to his tenure as pastor such as sermons, photographs, programs, and videos of his preaching and funeral service. Rutgers University did not have a lot of information on Proctor—only three biographical folders were found in the archives. In these folders were articles about his death, his offer letter to join Rutgers, and other clippings. North Carolina A&T had a lot of information considering he was President of this institution for a few years. Housed here were photos, articles, various forms of communication, and Presidential minutes and correspondence. Virginia Union had the most boxes available, possibly because his longest tenure as President was here and it is also his alma mater. This archive included correspondence between students, administrative papers, Presidential addresses, many photos, articles, etc. The information found in these archives, were helpful in identifying potential leads on participants for this oral history project, while also gaining further understanding into Dr. Proctor as an educator.

Beyond working in archives, I completed an online search to identify additional sources of information. This search led to additional videos and clippings not housed in a library, but held by individuals. These remarks and personal witness represent the voice in which I aimed to capture so that a piece of history is not lost. The online search also unveiled books written by and about Proctor that have been extremely helpful in unpacking Proctor. This study takes into account seven books written by Proctor and multiple published articles, speeches, and sermons. All of these written works were read

and analyzed to explore a potential mentoring process for his students. A summary was written for each text, along with emergent themes and supporting evidence for each. Additionally, the available sermons of Proctor were listened to in the archive of Union Presbyterian Seminary. Notes and quotations were taken from each and used to provide perspective on the influence of Proctor's theological foundation. This search also added to the list of participants as it opened for commentary from those who were taught or mentored by Proctor.

To obtain participants for this study, I used a few approaches. First, I used snowball sampling by connecting with my Pastor, Rev. Dr. J. Wendell Mapson, Jr. along with Rev. Dr. Calvin O. Butts, Pastor of Abyssinian Baptist Church. This led to the introduction of multiple persons to speak with. Not all of them were useful for this project because they were primarily clergy members and followers of Proctor as a theologian and this project deals primarily with mentoring and graduate education. Nevertheless, the conversations were helpful in understanding Proctor outside of the classroom. Participants were also identified by contacting the Rutgers Alumni Association of the Graduate School of Education, as well as the Department of Africana Studies. The list continued to grow and the search for Proctor persisted. However, as the list continued to grow, there were also mishaps in that some participants suffered a severe illness or transitioned before I was able to speak with them.

In this exploration of Proctor as an educator and advocate at Rutgers, part of the preliminary research also involved obtaining an exact number of how many African American doctorates he helped to produce. This is impossible to do electronically considering data on Blacks holding doctorates was not gathered until the late 1960s, with

Ford Foundation study being one of them in 1969 (Garibaldi, 1984). At the same time, when a search is done to find the total number of doctoral dissertations defended at the Rutgers Graduate School of Education between 1969-1984, it is very difficult to obtain an exact number. This is partly due to the loss of information during the electronic conversion of the 21st century. In the search for the exact number of dissertations Proctor either chaired or served on the committee for, a few searches were attempted. First, I searched through the catalogue cards that are maintained in the Rutgers Library, however, this collection was not complete. I then searched through ProQuest, of which Proctor served on many dissertations from Untied Theological Seminary. Furthermore, I also reviewed the Index to Rutgers Doctoral Dissertation 1912 – 1981, volume 1, housed in Special Collections at the Alexander Library. Again, this text was alphabetized by author name and possessed dissertation titles only. Even still, this listing is comprehensive but also not complete and does not offer the title page to find Proctor. The most comprehensive method was searching through the online catalog. Using the Rutgers Library Catalog, 809 dissertations were filed through the Graduate School of Education between 1969-1984. Of that total number, 658 were placed in Alexander Library. I searched through all 658 dissertations housed at this library and in my search of Proctor over the span of 15 years, he was listed as chair of 9 dissertations and on the committee for 34 dissertations, serving as the second signature for 4 dissertations, third signature for 18, and fourth signature for 12. At the same time, there were also dissertations housed on the shelves of the library but were not catalogued or listed on the initial catalog search at all. The catalog search rendered 658 dissertations yet, there was no count for the dissertation housed on the shelves but not catalogued. As I came across certain titles that

resembled the research interests of Proctor, I pulled that dissertation and checked to see if Proctor's name was listed. Proctor's name was found on some of them and this was just a random sampling of 20 dissertations found on the shelves, yet not listed in the catalog. From this random sampling of 20 dissertations, Proctor's name was found as chair for three dissertations, second signature for four, third signature for two and fourth signature for three. In all, using the most comprehensive, yet incomplete, search, Proctor was found in the production of 55 doctorates over a period of 15 years (1969 – 1984). One also has to keep in mind that during that period, not all dissertations were recorded and documented in the institutional libraries, therefore, it is almost impossible to place a numerical value on the mentorship and leadership of Proctor in graduate education. Yet, it attempts to provide a glimpse into the potential effect Proctor had on the doctoral pipeline. Although the number is not exact, it is still meaningful and it was enough for the Dean of Rutgers GSE at the time to give accolades to Proctor for producing the most African American doctorates in the history of Rutgers.

From the numbers and searches done in the archives and dissertations, persons were identified and a log was created to show the year and title of defended dissertations in which Proctor participated. A search was conducted to identify these persons, however, many of them are now deceased. Of the ones who were identified, contacted, and connected with as participants in this study, a biographical file was created for each of them. This file contained their contact information, dissertation date, topic, and committee members, previous institutions attended, work history, and other pertinent information regarding their leadership and experience. I found and read their dissertations, along with additional texts they authored, if possible. I put an order in place for the

interviews however I had to change it due to availability and location of the participant. Each participant was contacted via phone and email to explain the purpose of the research; the scope of the project, and a time was identified for an initial discussion of the interview.

Interview Process

The interviews for this oral history project were of persons who were mentored or advised formally or informally by Dr. Proctor at Rutgers University. There were a total of 6 persons who were interviewed for this project, 5 men and 1 woman, all of whom received a terminal degree and all of whom assumed leadership positions within educational or Christian organizations. Their individual biographical files are found in the appendix B. There were quite a few challenges in obtaining more participants for this project. Most of them connected to the fact that we are more than three decades post the time-period under exploration. Because of this, many persons are no longer living, are experiencing major health issues, or were unable to be found altogether. Another challenge foreseen in conducting these interviews was what Ritchie calls the fallibility of human memory. As mentioned previously, considering the age of these participants, they were asked to recall things that happened over thirty years ago. This may be easy for some, and difficult for others. Ritchie (1995) states, “People remember what *they* think is important, not necessarily what the interviewer considers most consequential” (p. 12). In knowing this challenge, I made sure to build a solid rapport and positive relationship with the participants. Additionally, I was intentional about not interjecting while the subject was telling their story since I may have disrupted their thought or recalling their memory. As the interviewer, I was flexible in my questioning and understood the importance they

have associated with their lived experience. Furthermore, I was creative in my questioning, word usage, and imagery. In using these various techniques, it helped the participants recall information useful for this dissertation.

Before

The overview interview for each participant was conducted by telephone. It lasted between 30 – 60 minutes. During this conversation, participants were informed about the focus of the project. This was critically important because many made the assumption that the project was focused on Proctor as a theologian and Pastor. However, as we talked more about the research, some participants did not qualify for this study, since they had not experienced him as an educator or mentor. Additionally, some participants chose not to have an initial interview and wanted to complete everything at one time due to their very demanding schedules. The goal of the overview was to identify the involvement and connection of the participant with Proctor so that the questions during the official interview were appropriate and targeted.

Prior to the interviews, each participant was given a packet of information outlining the focus of the project, biographical and contact information for the interviewer, and a list of questions to prepare for. I used the funnel method in developing the questions since it allowed for the questions to start off broad and become more specific as the interview progressed. Having an order of questions worked nicely as it helped the participant in telling their story. Considering the demographic location of each participant, travel arrangements had to be made prior to the interview along with solidifying a confidential space for the conversation. This did not present any challenges,

as the participants were more than willing to accommodate and share their stories of Proctor. Prior to the interview, I also became familiar with the equipment used to record the conversation. This was done to prevent any foreseeable problems with technology.

During

Before and during the interview, I obtained permission from the participants to conduct and record the interviews. I made sure he/she was aware of their rights and the expected placement of the interviews at the Rutgers Library. Their expectations and requests regarding editing, copying, etc. were also discussed and a signature obtained before conducting the interview. Following their granted permission on paper, I also acquired their permission during the recording. Before going into the conversation, I assessed the environment so that it was one most comfortable for the participant. Because of this, majority of the interviews happened in the home of the narrator. This provided a sense of ease and comfort for the participant to share their story. The Oral History Association (2009) recommends a space that is quiet with minimal distractions. This, along with lighting and sound was also assessed during the interview process. A designated timeframe for the length of the interview was not agreed upon beforehand, although the average length of the interviews lasted approximately 90 - 120 minutes. During the conversation, I was aware of the questions and listened intently to the responses in an effort to ask relevant follow-up questions. I was also intentional about allowing the participant to speak without interjecting. If the narrator started going off topic, I used creative approaches to bring balance back to the scope and focus of the project. At times, there were moments where the narrator recalled a memory and decided

not to share it. In this instance, I provided them with option to stop the recording and share off record or shift the question. This was done to respect the rights of the participant and allow them to share what they felt most comfortable with.

After

Following the interview, I sent a thank you letter to the participant. I also completed a journal entry immediately following each interview to maintain a log of information and reflection of each conversation. The interviews were labeled and kept in a secure location with coded access only. Photographs and articles that were provided were placed in a cabinet with a lock and key in the home of the interviewer, where no one else resides. The interviews were then transcribed and prepared for submission to the archives at the Alexander Library of Rutgers University, New Brunswick. Finally, all original files and remnants of data were removed from the owner's possession and completely discarded. The Oral History Association (2009) states,

All those who use oral history interviews should strive for intellectual honesty and the best application of the skills of their discipline. They should avoid stereotypes, misrepresentations, and manipulations of the narrator's words. (p. 11)

Keeping this in mind, the narratives provided were collected, maintained, and distributed with extreme delicacy and consciousness.

Equipment

The interviews for this project were video recorded using a Canon EOS Rebel T5i. This camera was chosen because of the quality of the picture, its ease of use, and its range of cost. The camera was situated on a tripod so that the only person present in the interview was the interviewee. There was also an audio recorder present used as a back-

up in case there were any technical difficulties. All parts of the equipment were tested and fully charged prior to all interviews and data was stored on an external hard drive kept in a combination lock box in the researcher's home. Considering the relationship these persons had with Dr. Proctor, there was a lot of communication that could not be grasped in written transcription alone. By video recording these interviews, I was able to capture body language, emotion, and expression. All of which are important in conveying the leadership of Dr. Proctor and fully expressing the mentor relationship.

Processing

Each of the recordings was transcribed by an external source. Each recording identified the interviewer, interviewee, date, time, and location of the interview. The electronic files have been labeled and if requested, a copy of the transcript was sent. Considering both the video and the transcription, the video was labeled as the primary document. A coding system was used to highlight and bring forth themes connected to the mentorship and leadership style of Proctor. All of these strategies were helpful in processing the data for this project. At the end of the project, the data collected was donated to the Rutgers GSE and Library Archive.

When analyzing data collected from oral history projects focused on African American education, Dougherty (1999) cautions researchers to be mindful of euphoric recall that can sometimes become a distraction. It is important to limit the euphoria that can be seen when talking about "the good old days" within the Black community. Using Vanessa Siddle Walker as an example, Dougherty shows that she combats this by first using a combination of oral and archival evidence and secondly, conducting follow-up interviews to raise new questions. This same process was applied here, as this study

combines oral and secondary evidence. However, there is no archival evidence present to discuss the mentorship of Proctor. The archival evidence found was connected to his leadership as President of two HBCUs, not on his tenure at Rutgers during 1969 – 1984. Because of this, the analysis in chapter 5 will consider the historical synthesis of Proctor, mentoring, and the oral histories individually.

The depth of this study was found in the interviews of the participants. However, other sources were used in the analysis. These texts included: texts written by and about Dr. Proctor, video clippings of Dr. Proctor's speeches and interviews, as well as archival information found at Rutgers, Virginia Union University, North Carolina A&T University, and Union Presbyterian Seminary. An analysis of the religious thought of Proctor is given here because all of his mentees discussed faith and religion being a part of Proctor and how that was the driving force behind his counsel. This aspect is discussed in detail in Chapter 4. It was understood that additional sources would be revealed throughout the process and the researcher was open to that. All of these resources served as data for understanding the mentoring style and approach of Proctor.

Chapter 4: Analysis and Results

History is never written in a straight line. There are many complexities to the global narrative of African Americans, and this is as true in the history of religious thinkers as it is in the history of political activists. (Asante, 2013, p. 203)

There are many layers and complexities to understanding and analyzing the work of Rev. Dr. Samuel DeWitt Proctor. He wore many, many hats in the areas of religion, education, politics, and humanities. Beyond the many hats and titles he possessed, his mind was one of brilliant complexities as well. Educated at premier institutions and believing that education was the key to the future (Proctor, 1995, p. 11), Proctor received the training necessary to go forth and advocate for others within the Negro race to do the same. Many of his students within this oral history project spoke of his innate ability to discuss multifaceted ideas and thoughts with some of the best scholars, highlighting the brilliance of Proctor in his own right.

He knew how to get to the conscience of Whites. In ways that many Blacks couldn't. Let me give an example. In my doctoral dissertation hearing, James Wheeler was a pragmatist and existentialist, which I gravitated to. And I use existentialism even now and the existential movement. James Wheeler was a [White] southerner; finished at the University of Alabama he got his PhD from Yale. He was Phi Beta Kappa. It was brilliant. He had a lot of that southerner in him. Only Black man that could really get to him was Sam Proctor. (Bethel correspondence, 2015)

The mind of Proctor was certainly more shocking in that this brilliance was housed in the exterior walls of a Negro man. Arriving at Rutgers just 15 years post *Brown*, many persons still believed the mind of the Negro was inferior to Whites. In order to provide a full analysis of this work, it is important to provide context here.

Historical Context

This project considers just a piece of Proctor's life during his tenure at Rutgers, 1969-1984. It is not a biography or exploration of the life of Proctor. Nor is it an investigation of the full intellectual or educational thought of Proctor. It is, instead, an exploration of the influence of Proctor's mentoring on his doctoral students at Rutgers University. Considering this, it is important to provide a historical context of Proctor and Rutgers.

In March of 1969, Proctor, his wife, and four sons arrived at Rutgers University, New Brunswick. At the time Proctor was 48 years old and was in search of stability and a place to facilitate change for the public good. He had a short stint with the University of Wisconsin, Madison and left they're feeling "defeated." Proctor had had a successful career as the President of two HBCUs, was a known preacher and theologian, had served as Associate Director of the U.S. Peace Corps in Nigeria and in the administration of two U.S. Presidents (Kennedy and Johnson). Having accomplished much in just 48 years of life, and with his family in tow, Proctor found himself deciding between two offers—Harvard University or Rutgers University. At Harvard, he was offered the position of Associate Dean at the Graduate School of Harvard and was also allowed preaching engagements where he was invited. At Rutgers Proctor was offered the Martin Luther King Memorial Professor position at the Graduate School of Education, which was created and offered by the President of Rutgers, Dr. Mason Gross. This position was created solely as an effort to get Proctor at Rutgers. He would have full tenure as a professor, create his own courses and schedule, and be "out of the pathway of administration, fund raising, public relations, and budget balancing" (Proctor, 1995, p.

141). It was difficult saying no to Harvard, yet, after consideration and prayer, Proctor accepted the appointment at Rutgers University, New Brunswick (Proctor, 1995). Milton Schwebel, who was the dean of Rutgers GSE in 1969 said they brought Proctor to the faculty because the school was “lily-White” (Malinconico, 1997, p. 45).

Rutgers was at a place of extreme turmoil and high racial tension. It was a time when the fight for civil rights demanded attention and needed to be addressed. This was just 15 years post the *Brown v. Board of Education* decision, six years post the assassination of President John F. Kennedy, a year after the assassination of Dr. Martin Luther King Jr., and the breaking point/midst of Black protests demanding institutional equality and change at Rutgers. Just a month prior, February 24, 1969, Negro students took over a classroom building at Rutgers Newark and petitioned for an increase in the number of Negro students, faculty, and staff. Just two days later, their counterparts at Rutgers New Brunswick would facilitate their own demonstrations as well. Students from Rutgers College and Douglass College (the all-women college at Rutgers New Brunswick) occupied dining halls in response to the negligence of the institution having very few Black students, faculty, and staff on campus. In September of 1968, Rutgers College had a total enrollment of 6,416 students and only 95 were Black. At the same time, the college had 558 faculty members and only 3 were Black. At Douglass College they fared a little better. In 1968, they saw an enrollment of 2,860 students and 115 of them were Black (McCormick, 1990). Again, requesting an increase amongst Black students and faculty was one demand, however, the bigger picture was one that made the campus more inviting for them.

For African Americans, this meant not only broadening access to higher education; it meant as well the construction of an environment within which they

could feel emotionally and physically secure and where their cultural values would be respected and legitimized. In the view of some participants, what was required was nothing short of a revolutionary restructuring of American higher education. (McCormick, 1990, p. 4)

Increasing diversity via numerical representation was the battle; yet achieving institutional inclusivity was the war. It was at this juncture that Proctor arrived on campus.

Analysis

Proctor came to Rutgers at a time when racial tensions were high for the purpose of helping the institution meet the demands of their students—increase the numbers and enhance inclusiveness for Blacks. This is the “why” behind Proctor. What follows represents the “how.”

To fully understand the mentoring process of Proctor, the oral history interviews of his students are very telling and reveal a multifaceted approach deemed successful qualitatively speaking as well as numerically speaking. In addition to teaching at Rutgers, Proctor would also direct the Career Opportunities Program and the Faculty Development Program. These were focused on providing students from Southern HBCUs the opportunity to receive doctoral education. In 1974, Proctor noted that there were 35 people in this program on full grants (Zollinger, 1974). This is an amazing accomplishment seen in higher education and Black advancement in education. In his 1995 book, *Substance of Things Hoped For*, Proctor states, “In the next twenty years [after his arrival at Rutgers], over one hundred of my Black students graduated with doctoral degrees. Nine are teaching in Mississippi colleges, and three are college presidents in the Northeast” (Proctor, 1995, p. 142). Moreover, these numbers do not account for the professional trajectory post 1995. It also does not consider *all* of the persons who were students of Proctor. As previously mentioned, it is impossible to find

an accurate account for *all*, considering the misinformation and lack of record keeping for Blacks prior to the 1970s. Furthermore, many institutions do not collect this type of longitudinal data. Nor do they maintain databases of the production of doctorate students connected to faculty members. If the faculty does not maintain a database of their own, the information is lost. For the sake of graduate education scholarship and research on faculty diversity, this data should be implemented and even incorporated in faculty evaluation. Additionally, it will help to develop successful mentoring models for diverse leadership in higher education. While Proctor's mentoring was probably not the *sole* reason for this leadership, the production of so many leaders connected to one individual is a phenomenal accomplishment.

At the beginning of this project, I questioned if there was in fact a 'Proctor Process' of faculty mentoring in higher education. What practices did it entail? Was it successful? In answering these questions, the data does not support an actual *process* in that he uses particular steps done in a particular order. Nevertheless, there were common themes and practices woven throughout the participants' experience of Proctor. These findings support the following mentoring model and were discussed in detail, along with other written sources.

When dog bites man, that's not news; when man bites dog, that's news." I have come up with this: "When man bites dog, that's news; when man explains the context, circumstance, physical setting, emotions, outcomes, feel, and taste of the biting incident—and is corroborated by additional information—that's oral history. (Chaddock, 2010, p. 19)

As mentioned in Chapter 3, oral history is best presented when it has other primary and secondary sources to further align or contradict the data. The themes highlighted below are presented with oral history examples, as well as secondary sources. However, before

discussing this model, it is necessary to provide an explanation on how I interpreted the data.

Data Interpretation

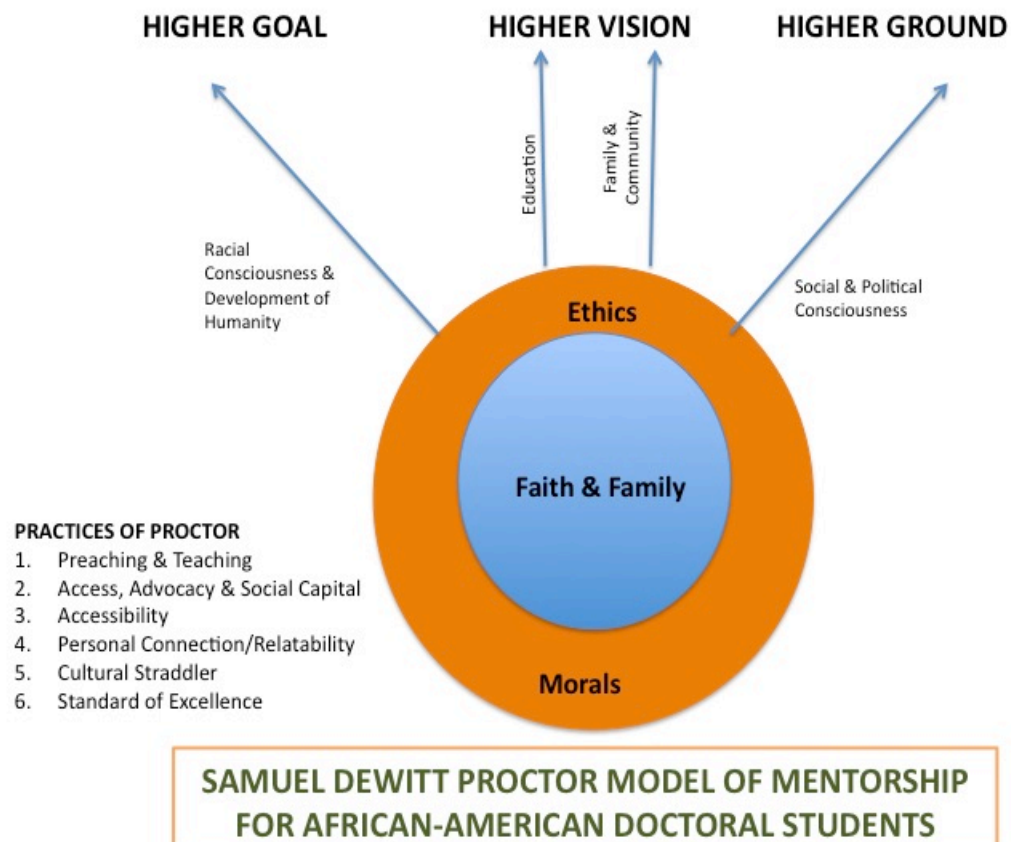
The primary focus and grounding for this model stems from the oral history interviews of 6 participants who received their doctorate of education degree from Rutgers and were mentored by Proctor. These interviews were analyzed by using a qualitative approach to data analysis (Creswell, 2013). While oral history focuses on preservation and does not often call for analysis, this method was implored in order to further develop this model of mentorship. After all of the interviews were completed, a reflection was written immediately following. I then listened to the interviews again and had them transcribed. Each transcription was read at least twice, one time in conjunction with the interview, and the other without the audio interview. This was done in order to depict tone and overall impression. From this, I began to code the interviews by hand and provided a label to each category. Several themes emerged from these codes and are represented in the mentoring model along with perspectives from the individuals. The final step in this analysis process was the interpretation of the interviews, which involved a discussion of the literature. Following this analysis, the information gathered from the oral history was substantiated by written texts.

As this is a hybrid study, combining oral history and narrative inquiry, additional sources were used to support the interviews. While interviews are the “backbone of oral histories” (Chaddock, 2010), other primary and secondary sources were used as well. It is however, important to note that these sources were sought and reviewed prior to the interview taking place so that relevant questions were asked of the interviewee and to

assist in the accuracy of information. The additional sources used included (1) text written about Proctor (Bond, 2013), (3) videos of Proctor, (7) books written by Proctor, (18) sermons preached by Proctor, and (13) primary documents found relevant from WorldCat and the multiple archives I visited. The challenge in providing additional resources is the minimal material existing on Proctor and the lack of material discussing his mentoring style. At the same time, the beauty is also that there is a lack of research available. This adds value to this dissertation and begins to fill a gap in the research.

Proctor Model of Mentorship

Figure 8.



Core

In search of Proctor, literally and figuratively, I have found that at the core of everything he did was connected to his faith in God and Jesus Christ, and the rearing of his childhood and family life. One cannot discuss or analyze Proctor without Christ being at the center. Dr. Proctor consistently spoke about a persistent faith that allowed African Americans to endure physical bondage and continue their journey for humanity (Targum, 1997). It was the role of the preacher and faith to bring good news to the people, no matter how hopeless or gloomy the circumstances may be (Proctor, 1988). He did not hide his Christian beliefs and at the same time, he did not impose them. However, he believed that faith in Christ was one of the central tenets of being. In his sermon, *The Best Things in Life Are Free*, Proctor talks about the things that matter most are the things that money cannot buy. He mentions joy, peace, justice, love, family, but the greatest thing is one's faith in Christ. Additionally, in a primary documents, he states in "*Relevant Religion*," "relevant religion is doing justly, loving mercy, and walking humbly with God" (Proctor, 1982, p. 57). His faith served as guiding principles upon which everything was built. In his autobiography, he discusses the history of the church he attended built by his grandfather and how church was a part of the fabric of his family. In video clips of Proctor (SDP Conference, 2011), he talks about Sunday school and the importance of fathers taking their children to church. He highlighted the difference between a father sending his children to church and a father taking his children to church. The role of the father was an important one to Proctor. He saw fathers filling the space as a role model for his children, particularly as it relates to Christianity and church involvement. In the oral histories of his students they discuss stories he shared with them along their journey.

Just as Jesus did most of his teaching through the telling of stories or parables, Proctor went about his journey doing the same. In his text, Proctor states, “church and family were like a seamless garment cloaked about us” (Proctor, 1995, p. 15), making these two things central to his core. Additionally, in writing the foreword for Proctor’s book, *My Moral Odyssey*, Bill Moyers, former White House Press Secretary, states, “for the moral odyssey of Samuel Proctor has been to live a whole life in a fractured world, to grow faith in hard places” (Proctor, 1989, p. 13). This was not only a faith in God but also a faith in justice. Proctor “drew psychological and material sustenance from his loving family, a caring community and the Black church. He spoke endearingly of how these pillars formed the psychic shelter under which he could negotiate the trying circumstances of his childhood, and his adult life as well” (*The Daily Targum*, 1997, p. 8). Therefore, faith and family are at the center of this Proctor model of mentorship, representing what is central to his core. The essence of family was discussed in further detail as Proctor also saw the family as a vector towards change.

On the perimeter of the center, is a deeper understanding and holding of ethics and morals. How does one engage positively with self and others without having a foundation of values and the ability to judge what is right and wrong in sound decision making? Proctor suggests that we are all born into a physical environment and at that time we inherit a moral incubator. “A warm, happy incubator, with high moral expectations and consistent rewards and reinforcements for approved behavior, is the most fortunate starting point for moral growth and development” (Proctor, 1989, p. 21). He posits that the family and environment are critical in the production and nurturing of this moral incubator as well as his concept of personhood. Personhood, he states, “is a

dynamic concept. One does not make this discovery and then consider that it is a permanent given. The discovery that one is more than a package of chemicals is an important human achievement that requires nurture and sustenance” (Proctor, 1989, p. 23). Personhood is stifled by narcissism and hedonism, but is yet fostered by a cultivation of the imagination, the asking of questions, and the continued exploration, despite failure, in the hopes of gaining and appreciating “moral posture” (Proctor, 1989). Proctor’s embrace and firm belief in ethics and morals, transferred over into the various spaces he occupied. In a 1974 interview with the Rutgers newsletter he states, “there’s a moral frontier out there now, rather than a physical frontier. We must approach it with the same kind of moral inventiveness” (Zollinger, 1974, p.2). This sense of morality also transferred to his students.

Students of Proctor began to call themselves ‘Proctorites.’ One of his students and participants in this study, Dr. Leonard Bethel, described a ‘Proctorite’ as “someone who had a sense of ethical and moral vision in all areas of life, especially social justice, equality, democracy and freedom” (Malinconico, 1997). Proctor taught classes in ethics at various institutions and was a big champion on being a person of good character. In the interviews, his students spoke of the priority of doing the right thing for the right reason and that there is always something higher or greater connected to their decision making. He cautioned them to seek higher ground and to focus on a higher vision (Bethel interview, 2015; Monroe interview, 2015; Peay interview, 2015; Mims interview, 2015). It should be understood that ethics, morals, and values are all connected to Christ for Proctor. In his sermon, *Being Casual About Jesus*, Proctor (1989) poses a thought that causes one to question their ultimate frame of reference for decision making. In this audio

recorded sermon he posits that Jesus should be the capstone of one's ethical thinking. Specifically he states, "Christian ethics is more than agreement with or consent to an ethical proposition. It is loyalty to a person who we believe to be the revelation of the truth of God in human form. We believe that in him the Word was made flesh and that he is the way, the truth, and the light." Proctor associated ethics not with a set of theories, but rather with "the one who died on the cross" (Proctor, 1989). In the oral histories, his mentees spoke of his moral philosophy of simply being a good person and treating all persons with kindness, love, and respect. Proctor's ability to interact with those in the community, uneducated elders, and also intellectuals, was connected to his ability to see the good in every person.

Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. (Philippians 4:8, NIV)

Vectors of Change

The core of the above model being faith and family with ethics and morals at the perimeter, allows for the discussion of the next concepts. The arrows are the driving force, which leads to a higher vision, higher ground, and higher power that Proctor spoke of with his students and in primary documents. These are the things Proctor believed in to help create a shift for the Black race. Building upon the center, we are in position to use the following four vectors (in no particular order) as guiding principles towards change, which were highlighted more so in primary sources written by Proctor and secondary sources as well.

V1: Family and community. The first vector discussed in this model is family and community. While family was also at the core of Proctor, it is also a component he

deemed necessary for progression towards a greater goal. “Genuine community is first learned in the primary community of the family” (Proctor, 1989, p. 151). The family is the unit by which values are learned and defined. It is the family that travels with us into all areas of life. In the workplace, school setting, board meetings, etc., what we experience within the unit of family is carried with us. And according to Proctor, central to the family and community is the institution of marriage. “When it is successfully executed, marriage becomes one of the best examples of the concept of genuine community, the sharing of salient values (Proctor, 1989, p. 155). Family is not only an integral part of the foundation, it is also a critical component of the building and future foundations. In his last book, *The Substance of Things Hoped For*, Proctor describes a five-point plan for the advancement of Blacks in America. Part of that plan is the rejuvenation of family. “If these dry bones have any chance of coming alive, the recovery must also be in the family structure itself” (Proctor, 1995, p. 205). It is not and cannot be an individual effort. The family has to be maintained, especially considering the historical destruction of the Black family during enslavement. Fathers were taken away from their homes. Mothers were beaten and raped in front of their children and children were taken away from their parents. Proctor discusses this destruction of family as a determinative condition and highly dehumanizing. Yet, it is the first condition that Blacks have survived from (Proctor, 1983). In his sermon, *Reclaiming of Family Values* (1992), Proctor discusses and questions exactly what are family values? He then further discusses that we must learn from the scriptures what these values truly are. Proctor highlights the first chapter of 1 Timothy, which stresses love, a pure heart, good conscience, and a sincere faith. He also stresses the importance of grandparents being a part of the family

nucleus and that this has been a lost concept towards the end of the 20th and 21st century.

He states in this recorded sermon,

we have all inherited a religious legacy of some kind. It goes with the territory. It comes from our parents largely but most of us were more fortunate than that. We had grandparents who were believers who lived in our households. Now that's one of the great losses of the modern era. Grandparents are not compelled to live with parents like they used to. (Proctor, 1992)

It is through past generations that we become familiar with our heritage, upbringing, and roots. Proctor sees the family as the moral incubator for children and the place where their package of values is nurtured. The family vector is an important force in striving for higher ground.

It is no surprise that family and community was an important force for Sam Proctor. He was reared in a Southern, two-parent household with his five siblings and significant influence from his grandparents and elders. It was through the family unit that he gained the value of faith through attending church faithfully and the appreciation of the arts through his clarinet lessons. Proctor was very much aware of the history of slavery within his family and the Negro race. In his writings he recalled stories told about his grandmother, Hattie Ann Fisher, and the slave trade. As a child, he was knowledgeable about slave quarters, the influence of the Bible towards freedom, and his grandmother's experience of emancipation—his family made sure he knew his history and his lineage. Additionally, much of his experience growing up was in reference to a community, or what many may call a village. He shared stories of behaving appropriately even when his parents were not present because others within the community and church had the right to reprimand him if he were to be unruly. The rearing of children was not simply an individual effort by the parents, but a communal one. At the same time,

Proctor also knew there was an expectation of being “a Proctor” (Bond, 2013). There was a certain level of respect and caliber that came with the Proctor name. This understanding of family caused him to be very mindful to never do anything to disgrace his family, his community, or the Proctor name. As a child, he began to question and learn his understanding of self and connection to his identity in Christ (Proctor, 1989, 1995). This further propelled his sense of high expectations and morality, not only as a child of his earthy father, Herbert Proctor, but also as a child of his heavenly father.

The upbringing and development of Proctor had significant influence on his positioning within himself, his community, and society at large. Based upon primary sources, Proctor was a prime example of *concerted cultivation* (Lareau, 2003), a practice that would be conceptualized years after his death, yet was found within the Black middle class family for decades prior. This style of parenting, *concerted cultivation*, pulls out the talents and skills of the child through organized activities and engagement. It places an emphasis on reasoning skills as well as communicating *with* the child as opposed to constantly communicating *to* the child. This parenting style within the family produces a heightened sense of entitlement and comfort with adults and finding their place as equals. Proctor would not argue for entitlement, but he would argue for the engagement of the child in organized activities, the arts, religion, and proper communication. This concept of concerted cultivation has been practiced in the Black family for decades. Yet, their experiences have been taken from, analyzed, conceptualized and validated by Whites. The childhood experiences of Proctor were one of privilege and gained him many benefits, including advanced education and schooling.

V2: Education. The next vector discussed in this model is education. Education was a part of Proctor's childhood and upbringing, with his grandparents possessing college education. This was unusual for this generation and Proctor certainly received benefits from it. At the same time, it also contributed to the high expectations he had regarding education. His grandmother was sure to pass down the importance of religion and education, as they were mainstays in the Proctor family (Bond, 2013). Education was considered the answer for racial uplift and the cultivation of the mind. He stated,

We need to reach children early with good education, wholesome recreation, and intellectually challenging experiences to bring an entire generation out of poverty and dependency, out of alienation and estrangement, out of darkness into the marvelous light. (Proctor, 1988, p. 23)

As one who was highly educated and then went on to be an educator and serve as an advocate for education in the realm of politics, it is no surprise that education is one of the vectors and force towards social change. However, it was the gift of the mind that Proctor was more invested in. It was more about knowledge and cultivation and less about degrees and diplomas. In his text he shares a story asking one of his students to offer their viewpoint about a particular topic and they were unable to do anything outside of verbatim text. "After years and years of schooling, they never entered the world of thoughts or the life of the mind" (Proctor, 1989, p. 34). This force calls for independent thinking and creativity of the mind. It is the ability to question and to find the truth.

Proctor, while highly educated, was an avid thinker. He was one of the "brilliant minds" seen in the Negro community at the time. His thought and consciousness is connected by his students in this study with the likes and ranks of Benjamin E. Mays, Gardner C. Taylor, Martin Luther King, and W.E.B. Du Bois. Relevant to the discussion here is the classic debate between W.E.B. Du Bois and Booker T. Washington. In his

written article, *Equity from a Racial/Ethnic Perspective*, Proctor (1983) discusses the status of minority youth and connects their current status to that of enslavement and mistreatment after the Civil war. Towards the end of the 19th century, the type of education best suited for Blacks was a very hot topic. Du Bois argued for a liberal arts education and called for the “talented tenth.” Washington, on the other hand, argued for industrial education for Blacks. Prominent Black leaders have often found themselves choosing one side over the other. However, Proctor did not choose either. He felt that neither approach was the sole answer to the education of Blacks and that the population actually needed both strategic thinkers and laborers. Proctor said “it appears that DuBois may have won the war, but Washington won the battle” (Proctor, 1983, p. 8). In a spirit of progression and transformation, Proctor then offers three recommendations for teacher training: 1) all teachers should learn the history and background of all students they are likely to teach, in an effort to appreciate differences 2) teachers should search for all abilities within their students that may be hidden or dormant due to isolation or deprivation 3) teachers need to clarify their own values with respect to justice and the treatment of minorities. These recommendations offered by Proctor were an ideal in 1983 in an effort to build a humanized community and are still relevant for the training of teachers in modern society today. At the same time, as an educator of educators, these ideas and beliefs were likely transferred to his students and mentees.

As discussed with one of the participants in this study, Proctor had the ability to discuss large ideas and concepts with the most brilliant minds, Black or White (Bethel correspondence, 2015; Peay, 2015). When asked by Dr. Martin Luther King which books influenced him the most, Proctor said at the time he was currently reading Reinhold

Niebuhr's *Moral Man and Immoral Society* and Harry E. Fosdick's *The Modern Use of the Bible*, followed by the works of Walter Rauschenbusch (Proctor, 1995, p. 71). With this type of influence, the mind and thought of Proctor was one that went beyond textbook knowledge and speaks to certain theologies he was influenced by, which will be discussed later in this chapter. Proctor's mind was also one that was cultivated and reared in the South at an HBCU. This is connected to the previous literature discussed identifying HBCUs as top institutions in the production of Black doctorates and leaders. In an interview at the University of Washington in 1996 Proctor discussed the significance and importance of HBCUs. He credited these institutions for maintaining and instilling a sense of tradition, community, and religion. It is this tradition that he believed would help to redeem the next generation of upper mobile Blacks before they were lost to various ills of society. Many Blacks who earn terminal degrees have started their educational journeys and had their minds cultivated at an HBCU. Proctor was indeed an advocate for HBCUs, and believed that the success of HBCUs would then enhance the Negro race as a whole (Proctor, 1961). He saw these institutions as vessels of change, not only on an individual level but for the entire population. He served as the President of two historically Black institutions and also on the board of the United College Negro Fund. His program at Rutgers was geared towards taking HBCU graduates in the south and providing them with access to an advanced degree from Rutgers GSE. This was not for the promotion of self, but rather for them to develop into leaders in the Black community and to "go out and help little Black boys and little Black girls get an education" (Peay correspondence, 2015). Education was critically important to Proctor. As previously discussed, he outlines a five-point plan for advancing the Black

community and ‘specialized training for teachers’ is one of those points. He makes the argument that investment in learning has to begin with the teacher. His commitment to education was connected to it being a vessel of change for Black uplift and social mobility.

V3: Racial consciousness and development of humanity. The third vector in this model is that of racial consciousness and the development of humanity. As previously discussed, Proctor witnessed segregation in the south as a child, lived through integration, and fought for integration, civil rights, and equality. Rightfully so, racial identity and consciousness was a part of his context and influenced him tremendously. As Bond (2013) claims, Proctor was a “race man” and considered amongst the talented 10th DuBois spoke about. Proctor was very much aware of the race problem in America and he saw it as a universal problem. He believed that racism and prejudice was at the core of many of the ills facing Blacks at the time.

It was not simply a Black or White issue; it was an American issue. Black people were never locked into a narrow conservatism or fundamentalism that excluded people. Proctor believed that one thing that binds Black Christians together is the bind of history that connects them to this focus of liberation (UWTV, 2014). To fully understand Proctor’s position on race, it is important to know that he witnessed various accomplishments and failures for the Negro race. He lived through segregation, *Brown v. Board of Education*, and fought for integration and civil rights. He was an avid supporter of integration because he believed that dismantling the segregated school system would be a battle to help win the war for racial equality. Even though he loved and admired the segregated Black schools and what they provided for Negro children, Proctor saw

integration from a long-term perspective and having long-term gains. On the contrary, he mentioned one of the darkest days for the Black community was the appointment of Clarence Thomas to the Supreme Court in 1991. This was not an attack on Thomas as an individual, but rather an attack on the views and beliefs he associated himself with, particularly as a successor to Thurgood Marshall. Proctor lived through all of this and it provides context to this vector of racial consciousness.

The Proctor approach to the fight for racial equality for the community was one of peace and civility. Perhaps it was this peaceful approach that Rutgers was attracted to during their time of protests. He was not the type of leader seen at the forefront of protests and marches. In fact, his students at North Carolina A&T University expressed disappointment for his lack of vocal support during the Greensboro sit-ins while he was serving as President. Proctor argued for education, political participation, and was an advocate for the Black middle-class. He was indeed a leader modeling the “Black bourgeois” approach for social uplift (Bond, 2013). He recalls conversations with some of his Black graduate students at Rutgers and their lack of empathy for Blacks doctors, lawyers, et cetera, calling them *bourgeois*. This term within the Black community can be somewhat pejorative and in similarity with Fordham and Ogbu’s (1986) notion of “acting White.” In this discussion with his students, Proctor simply responds that as a community, we could not afford to call each other names or attack each other. He argued that we needed to make success and hard work more attractive (Proctor, 1995). His advocacy of the Black bourgeoisie, is one I am sure E. Franklin Frazier would be critical of. In his text, “*Black Bourgeoisie: The Book That Brought the Shock of Self-Revelation to Middle-Class Blacks in America*” (Proctor, 1997), Frazier studies the origins and development of the

Black middle class and their migration from the segregated south to the integrated north. He argues that this group of Blacks is anomalous, possessing a lack of their own identity and an inferiority complex. He argues that the Black bourgeoisie lost their roots in search of acceptance from Whites, of which they never received. This book, published in the same year of Proctor's death, may have potentially been the cause for why some have informally called Proctor an "Uncle Tom." To which his students in this project have defended him tooth and nail. At a time when civil rights was at the forefront, many persons only saw a certain style of leadership that was invasive and intrusive. As one of Proctor's mentees put it, during a battle, there are different roles. Everyone is not meant to serve on the frontline. You have some who are on the battlefield and some who are the advisors developing strategy. Proctor was that advisor (Bethel correspondence, 2015). In a newspaper article written the year of his death, they discuss the many events and influences that place Proctor behind the scenes during critical decisions being made during the civil rights movement. They labeled him a "switchmen" and Rev. Jesse Jackson stated, "the contribution of this man to the Civil Rights Movement has yet to be told" (Targum, 1997, p. 8). And unfortunately, it may never be told unless it is through the form of oral history. Even still, there are no secondary sources to back this claim therefore it presents challenges for the researcher but also further signifies the importance of oral history standing alone and void of secondary sources (Ritchie, 1995). Nonetheless, Proctor may not have been in the trenches, but he was still guiding the war towards desegregation, racial uplift, and social mobility.

To further prove Proctor's emphasis on racial uplift and consciousness, his 1966 text, *The Young Negro in America 1960 – 1980*, Proctor discusses the historical 5 stages

the Negro went through from slavery to freedom. The first stage is disintegration, which is the twenty-year period post the Emancipation Proclamation where the Negro was roaming about the country with no culture, no assets, and nowhere to go. The second stage is alienation. This stage is identified by the fury they received from Whites when they rallied for social and economic emancipation. The third stage is imitation, which was around 1890s as Blacks began to create their own world and replica of Whites. The fourth stage is litigation. In this stage we see the fight for civil rights taking place in the late 19th century and early to mid 20th century. The final stage is reintegration, which demonstrates the full circle of the Negro. However, at this point they are attempting to come back as “first-class participants without conditions” (Proctor, 1966, p. 154) This text written by Proctor in the 1960s was a blueprint for how the Negro should advance in the decades to come. One thing he argued for was to resist the “stubborn psychological barriers in the minds of Whites” (Proctor, 1966, p. 154). These five stages and the arguments presented in this text demonstrate his passion for full integration and racial relations.

As a supporter of racial uplift, Proctor held a high sense of citizenry and the betterment for the nation as a whole. He remained optimistic in his fight for justice because of his faith in God, which facilitated his faith in justice. At the same time, he believed that every person was a child of God and because of such should be treated with decency and respect. One of his students shared, “he never met a person that he did not respect and extend a hand essentially” (Anonymous interview, 2015). While race was an influence on Proctor, it is also contributed to his belief in humanity. Drawing upon his understanding of personhood, Proctor believed the race problem in America could be

addressed by seeing the self-worth in all persons as children of God. He states, “I was not a statistic, a digit, a shell, a cube, a bundle of tangled instincts and drives; but a thinking, reflecting, remembering, reacting, feeling, analyzing, choosing human being, a unique creation of a loving, eternal, holy God” (Proctor, 1989, p. 20). For Proctor, humanity was one of God’s most precious creations. It was the frontier that would show them the way out of confusion and the ills of life (Proctor, 1961). What makes for effective social change is a sense of identity development, but beyond self is a greater call and appreciation for humanity.

V4: Social and political consciousness. The last vector that was evident in this exploration of understanding Proctor, his leadership, and mentorship is social and political consciousness. Proctor had ties to national politics and the White House. Serving in leadership with the Peace Corps in Nigeria, and working with two Presidential administrations, Proctor was very much connected to the policies and efforts effecting Black people in particular. In order to achieve true equality, it is important to consider economic mobility and social uplift. A race of people cannot advance without the knowledge and acute awareness of such. This level of consciousness is needed on the individual level as well as the institutional level. Bond (2013) highlights one of the challenges Proctor outlined as incoming President of North Carolina A&T University, “transitioning ‘the Negro’ out of economic adolescence to economic maturity, empowering the socially and politically impotent African American, and nurturing an environment of social and political responsibility” (Bond, 2013, p. 58). This was a part of Proctor’s inaugural address to North Carolina A&T in 1961, exactly 1 year and 45 days post the initial Greensboro sit-in. Proctor then followed this statement by sharing that any

leader within the community knows that there is no medicine that can heal the wounds stemming from the potential action and reaction that might ensue. It is no question that Proctor believed in activism and was an activist; however, his approach was different than most. It was a “quiet activism” (Pace, 1997). This vector challenged HBCUs and other institutions of higher education to not only grant access for a degree, but to nurture and develop citizens with a responsibility of advancing the race.

Proctor developed citizens through his mentorship as President of two HBCUs, advising students such as Jesse Jackson and Douglas Wilder. He also accomplished this through his political leadership as associate director of the Peace Corps in Nigeria. This produced international ties between U.S. institutions and also enhanced scholarship as he was a part of various Rutgers dissertations investigating educational systems in Nigeria. Proctor was also in charge of the Institute for Services to Education, which was in place to strengthen the faculties and programs of 105 HBCUs at the time. This independent agency was under the Kennedy administration and received large amounts of funding. Serving as President, Proctor worked with eight faculty members from various schools in an effort to enhance curriculum of the 13 participating HBCUs. A large amount of the funding came from the Carnegie Foundation in 1966 with a check of \$500,000 (Proctor, 1995). Proctor found himself in the White House leading an independent agency for the betterment of Black colleges. This sense of social and political consciousness is what he also instilled in those he mentored and advised. Proctor understood the importance of politics, policies, and funding as it related to Blacks. He also understood the mistrust that many Blacks had with the government. In an interview he shared that people like the government when the government works for them, but what about those who cannot

speak for themselves? What happens to those persons without representation? These are the people Proctor was an advocate for politically, and at the same time challenged his students to do the same.

Practices of Proctor

Through my exploration and investigation of Proctor, the four vectors above comprise who I found Proctor to be as a public intellectual—what he valued and what he believed in. This has been demonstrated through primary resources of texts written by Proctor along with oral history interviews. What follows below is what I found to be Proctor's approach to mentoring. These are the practices of Proctor as a mentor and leader in education as experienced by the participants in this study.

P1: Preaching and teaching. As a trained theologian, Proctor navigated the pulpit in the Black church as well as the classroom. As a preacher and professor, these things worked together simultaneously. These are not labels or identities that one can just rid themselves of. His students spoke of it in this way:

Bethel: He was always teaching. He was a master teacher. Always teaching and preaching. He didn't separate the two. When you talked to him, and wasn't just like a buddy, buddy, rabble, rabble talk. He would never move away from the preacher/teacher model.

Harvey: Sam was a preacher first, but I think in the context of academic parlance, he was one. He was a theologian, which is considerably more broader and more impact, okay, in terms of reaching people, addressing their spiritual and ministerial needs and so forth, okay. Preaching was what he did in terms of communicating a message, but the basis of his theological background is as rich and as broad as I think as anybody, including [King's 00:24:52], okay, from a standpoint of academic preparation. But I think again, the fact that he was able to take that particular opportunity and venue, I'm talking about the academic community now, and influence so many people to move into and through that pipeline, at the same time that he was also addressing the spiritual needs of a very significant population in a very significant city, that's a pretty significant set of accomplishments in my mind.

This sentiment of preaching and teaching was also found in secondary literature as well. In the Rutgers newsletter, they spoke of his power of persuasion (one often associated with Black preachers) and dividing his time going from a “college speaker’s platform to a pulpit” (Zollinger, 1974). At the funeral of Dr. Proctor, the Rev. Jesse Jackson eloquently said, “he came preaching and teaching, and he left preaching and teaching” (*New York Times*, 1997). Lastly, Cornel West (1997) expressed his feeling to the *Philadelphia Tribune* in this way,

the towering figure of our time, of intellectual teachers who preach, and intellectual preachers who teach. His life and work exemplify integrity and dignity, grace and wit, courage and sacrifice. His inspiration was powerful and poignant” (p.2).

Religion and faith have always been a part of the Black culture and one of high regard. At particular times, clergy was the only occupation made available for Blacks. The practice of preaching and teaching allowed Proctor to influence and connect with students in ways that others could not. Furthermore, Proctor was one of the best orators in the country and would deliver speeches for Vice-President Humphrey and many commencement addresses. Considering his oratorical skills and his ability to connect with students, many raved about the limited space and overflow seen in his classrooms.

Harvey : She said "The only way you can get into this class is if the instructor signs you in, okay? But good luck with that, because he's already oversubscribed by about 50 students."I went up to his office, and there were about 20 people in line in front of me, okay, and I assumed all there for the same reason, okay?

Mims : “He had a way of ... I wanted to say this. All of his classes were standing room only. There was not a seat that was empty in his class, and that was for all of the courses that he taught. Occasionally, he would call on particular students whom he had had opportunity to talk with about questions he would raise in the class. On one or two occasions, he called on me. It didn't alarm me, but I was quite surprised in a class of 60 to 75 students, he would call on me to talk about an issue that he wanted you to discuss.

In addition to his overflow in the classroom, outside sources corroborated the engaging oratorical skills of Proctor. Printed in the New York Times after his passing, Bill Moyers (1997) said, “Sometimes I think Sam Proctor must have lived his entire life on a public platform, speaking.” Eve Sachs, previous EOF director at Rutgers College says she felt “thunderstruck” when she first heard him speak (*The Daily Targum*, 1997). Lastly, his own biological sister, Harriett Proctor Tyler (1997), expressed to the Philadelphia Tribune how terrific of a speaker he was and how many people admired his ability to engage a crowd after only a few moments. These oratorical skills surely transferred into the classroom.

The overflow of students in his classes could be connected to many things. Perhaps it was because of his delivery and engagement, his political affiliations, him being one of the only Black faculty members on campus, and a host of other reasons. But, the above quotes from his students represent a sense of appreciation, value, and validation that he granted access into the learning environment and at the same time incorporated their opinions in the discussion. What may seem like small gestures have served as large moments in the academic trajectory of Proctor’s mentees.

Mentoring *models* for graduate students do not often take into account the influence of spirituality. They provide blanket phases and approaches as a one size fits all paradigm. This is not fitting for African American graduate students and in fact, does them a disservice. The overall literature, however, has begun to push for the importance of spirituality. As mentioned previously, religion has been a part of the foundation of Black lives since enslavement. It has been embedded in the fabric of our being. Considering this, it is important that we take spirituality and faith into account when

providing mentorship for this population. For some Black graduate students, their faith and spirituality is what keeps them grounded and provides them with a certain sense of persistence and perseverance not to quit their program (Gasman et al., 2008). Particularly for Black women, the study conducted by Patton and Harper (2003) found that Black women in graduate programs saw their mentoring relationships critical to their success, including spiritual support. The need for spiritual guidance and counsel was evident for these women as they progressed through their respective programs. As we seek to push for faculty diversity and penetrate the doctoral pipeline, we cannot dismiss the element of faith and spirituality.

Spirituality and faith are and have been critical components for mentorship and should be considered when establishing effective mentoring relationships. The fact that Proctor was able to connect with his students, not only as a teacher, but also as a spiritual advisor, made him more effective in his approach and added a sense of value and trust. As his students have said, he never separated the two, therefore, the connection they felt for him as a preacher also transferred over for him as a teacher.

P2: Access, advocacy, and social capital. Institutional access is not something that has always been afforded to Blacks. HBCUs were not created as an option of ‘choice’, but rather put in place due to the ugly history of discrimination and inequality. Proctor, being a southerner and trained at southern institutions, was in a unique position at Rutgers, The State University of New Jersey. He was able to provide access to many HBCU graduates (primary focus) and other Black students to an institution that may have otherwise not been made available to them.

Harvey: Well, I wouldn't have gotten into Rutgers had it not been for him and his intervention, because at the time that I was trying to get admitted, it was actually past the time to apply.

Anonymous: ...But as a professor in that department and I would imagine because he had connections in Washington D.C., he was able to secure a grant from the federal government and this grant, the purpose of this grant, was to help, to increase ... well the purpose of the grant was to bring in minority professionals, particularly from the south, who had been displaced because of the Brown vs. Board of Education decision.

Harvey: He stepped in, and cleared the red tape for me, and got me enrolled in the masters program, and as he was interviewing me for that program, you know, asking me whether or not I thought about going beyond the masters, which I had not at that time, quite honestly.

Another one of his mentees, Ron McGee, explained it as such, “that story to me reflects how Dr. Proctor in a quiet but powerful way was able to push a lot of people through the doors of opportunity to reach their goals” (Malinconico, 1997, p. 45). The access provided by Proctor was critical to student success and achievement. There is a rich body of literature that has been produced regarding access for African Americans in higher education. The first institution to openly allow (via policy) African Americans in their classrooms was Oberlin College, founded in 1833 (Brazzell, 1996). This would be followed by three HBCUs: Cheyney University, Lincoln University, and Wilberforce University. The access to higher education for Blacks began to take hold and Proctor, a product and past president of two HBCUs, carried this with him to Rutgers. Despite the policy efforts that were in place in the 1960s, the status of African Americans was vilely inequitable. There were negative experiences with racism at historically White institutions, as well as under representations and racially biased entrance exams in college (Harper et al., 2009). Despite the political landscape of these institutions, colleges and universities needed an advocate in place for these students, a gatekeeper, who would

allow access to education. They needed a Proctor. The mentoring literature previously discussed in Chapter 2, focuses highly on mentoring the student once they are on campus. The “triparite modes of mentoring” (Brown et al., 1999) identified three modes of effective mentoring: academic midwifery, role modeling, and *frientering*. However, these modes are put in place once the student has already been admitted into the institution. The literature highlighting the importance of faculty mentorship (Felder, 2010; Gasman et al., 2004; Willie et al., 1991) for doctoral success is also in effect after the student has walked through the door. However, who are the mentors who will place themselves in a physical and institutional position to be the one who opens the door? Proctor was that type of mentor. He would go outside of the walls of the school and find students to bring into the university. His mentees shared stories he would tell of meeting a mechanic on the side of the road and asking him what he planned to do with his life. He offered him a chance at higher education. The same was told of the young man who was polishing his shoes and Proctor told him to come into his office (D. Peay, personal communication, December 16, 2015; L. Bethel, personal communication, November 24, 2015; Proctor, 1995). Proctor gave these persons a chance at a better education and a better life. He found the existing pipeline and penetrated it.

In addition to access, Proctor also provided a sense of social capital for his mentees. He had a network and was able to connect his students to his network. He did not selfishly maintain this for himself. Rather, if he saw the work ethic and potential of his mentees, he created opportunities for them that were critically in their success as graduate students and education professionals as well.

Anonymous: I would imagine because he had connections in Washington D.C., he was able to secure a grant from the federal government and this

grant, the purpose of this grant, was to help, to increase ... well the purpose of the grant was to bring in minority professionals, particularly from the south, who had been displaced because of the Brown vs. Board of Education decision.

Anonymous: Because he had contacts all across the country, he knew so many people, he was able to create opportunity in that way, just guiding students to where the opportunities were for them. Sometimes it may have been in education, other times it may have been in other areas.

In Proctor's address inaugural address to North Carolina A&T University in 1961, he stated:

The college has an educational function primarily, and the task of social engineering is a derivative function for those who are members of the college community incidentally. (Proctor, 1961, p.3)

Another student shared of his experience during his dissertation hearing. It was the first time an African American student had an all African American committee, defending a topic on African American students. Proctors was shocked by this but also saw it as progress (Mims correspondence, 2015). Another student the experience of Proctor getting him into the education of prisoners. At the time he was working at Middlesex Community College and someone reached out to Proctor for a recommendation of someone who could go in and teach GED courses to the inmates. Proctor reached out to him and told him he was the one for the job and the position was his (Peay correspondence, 2015).

The above examples speak volumes to the type of social capital present. From the individual perspective of Proctor, he challenges the university to take this on as a charge during his inaugural address. This was a part of the vision Proctor knew was necessary for the production of African American citizens. The social engineering had to take place and this was embedded in him before arriving at Rutgers.

Social capital holds the premise of investing in social relations with expected returns (Lin, 1999). It happens through the flow of information, influence on decision makers, and individual social credentials. Furthermore, the presumptions surrounding social capital make it extremely disproportionate for lower income students. These populations do not have the means or the access to persons like Proctor who is a connector to social capital. Furthermore, the value placed on cultural capital in one environment, is different from the value placed in another. Personally, I have experienced this challenge myself as first generation college graduate raised in a low-income household. As I advance in pursuing a terminal degree, I still encounter challenges in learning the behaviors and what is socially acceptable not only in middle-class culture but in academe as well. Because students from racially and lower socioeconomic groups are not privy to this type of social or cultural capital, they are at a disadvantage. This is why the mentoring literature on socialization (Felder, 2010; Felder & Barker, 2013; Felder et al., 2014) is critical to the completion of their terminal degree.

The interactions and networking that happens serves as an advantage to those on the other end. Dr. Proctor was in position to enhance the social capital of his mentees. He had a very powerful network nationally and internationally. If there were opportunities that presented themselves, he was aware of them. If there were persons in position of power seeking his referral, he would provide it. He taught his students how to dress, how to act, what to and what not to say (Bethel correspondence, 2015; Peay correspondence, 2015). This was not done in an attempt to change them, but to help them develop into a cultural straddler discussed in this chapter. The investment that was made through these

mentoring relationships indeed provided returns in the form of networking, career opportunities, and social status, all of which are necessary for graduates.

Creating opportunities and connections for Black graduate students was and is critical. Social mobility and uplift cannot happen without opportunity and preparation. At the same time, advocacy was also a critical practice of Proctor. Access gets students in the door; advocacy gets them out. The success and retention of students is connected to advocacy, knowing that someone is in your corner. These are just two examples of his students speaking of Proctor as an advocate:

Mims: I asked him if he would write the preface for my book, and he did. Certainly, when you sit for an examination, certainly when you are involved in a committee where you are defending your dissertation, that's an advocacy at the highest level in the graduate school.

Monroe: So I'm coming down the elevator crying. He said to me, "No, no, no. We've got to talk about this. What are you going to do? How are you going to do it?" That's what he said. So I said, "Well, I've got to talk to somebody." Then he said, "Well, then lets talk to the dean about it. You need to just calm down, and look at what it is you want. What kind of questions do you want to ask, and why are you just now getting this when it was something that you had done some time ago?"

These examples demonstrate advocacy on a personal level and also an institutional level. He was able to advocate for students during their dissertation defense, which can be one of the greatest and challenging moments in one's life. And also advocate with them on a personal level and cross structural barriers for them as well. These three components of access, social capital, and advocacy were critical in the mentorship of Black graduates.

P3: Accessibility. The third practice of Proctor that was revealed in this historical study was the accessibility and availability of Proctor to his mentees. He filled the role of chair, advisor, mentor, etc. to many and even provided mentorship to those who were not his direct advisees.

Harvey: Oh, yeah, everybody did [wanted Proctor to be their advisor], that was the problem. Sam was running this program where he was actively recruiting a lot of students, and so he felt a primary obligation to be the advisor to those students who he had recruited, in the doctoral program specifically.....At the time, I moved from the masters program to the doctoral program, I would think he probably had 50 advisees, I wouldn't be surprised at all. There was just really no opportunity for me to be a formal advisee of his, though I was oftentimes seeking his advice and counsel about various things.

Dr. Peay: Dr. Bill Phillips was my advisor, and Dr. Proctor was the mainstay of guiding me through the process.

It was important that these students had someone like Proctor to serve as a constant support system in their doctoral journey. They had to deal with external and internal barriers in society and within the institutions. Proctor understood this and provided mentorship beyond just his students. Despite the many persons he advised and provided counsel to, he always made himself available.

Anonymous: One of the things you have to take into account is Dr. Proctor was a very busy man. He always took time out if, I'm talking personally if I needed him, I knew how to contact him, and I'm sure other people did the same. He was very much in demand, surely for speaking. I mean he was one of the most well known orators in the country.

Monroe: Because I always went to him. I knew him. If there was something going on, I'd always talk to him about whatever what was happening. Not only that, he was very close to my advisor at Rutgers. If I wanted to know about what's happening there at school, I went to Dr. Proctor.

For these students, Dr. Proctor represented himself, but he was also an arm of the Graduate School of Education and the university. What is represented here is a sense of trust and confidence that this person would always be there. As a faculty member, you are often pulled in various directions and your time is very limited and demanding. However, as evident by these comments, his mentees felt a reassurance in knowing that

whatever they needed, they could depend on Proctor. He was available, accessible, and he was very much present in the moment and in their lives.

The literature found in the American Council on Education Series on Higher Education focused on *Faculty Success Through Mentoring* (Bland, Taylor, Shollen, Weber-Main, & Mulcahy, 2009). In this text they analyzed various mentoring models and found three overarching characteristics for effective mentoring relationships (p. 29):

1. The quality of the mentoring relationship matters and must be attended to
2. Mentees should have multiple mentors to gain different perspectives
3. The mentoring experience should have a formal, intentional approach

Embedded in the first characteristic is communication and accessibility. A mentoring relationship, no matter the ethnicity, cannot be established if there is no communication. The literature calls for communication to happen openly and often so that trust can be built and learning can be facilitated. With Proctor, his students had no doubt or question about his availability to them. When asked if he was available to them, they replied that he always made time. His students knew how to get in contact with him and they were confident that someone would be on the other end when they reached out. Now, communication during the 70s and 80s was very different than it is today. People were still writing letters and cards and using landlines. They did not live in the instant gratification days that we currently live in today. Email was not as readily available and people were not walking around with cell phones glued to their hands. Communication was personal and intimate. People were present with each other. Therefore, I would argue that the acceptable response time was probably greater in getting back to a student. Even still, Proctor was highly sought after across the country and had many responsibilities as

a father, husband, pastor, professor, and activist. His students do not know how he made the time for them; however, they knew he was always there.

Another important factor that is connected to this practice of accessibility are the demands that are placed on the senior faculty member. Literature suggests that mentorship is effective when the institution requires it and supports it (Bland et al., 2009). If mentorship and the development of faculty members and graduate students is a priority, the institution must be mindful of other demands placed upon the mentors. There should be a balance in place so that they are demonstrating institutional support of this relationship. This will help achieve the necessary component of accessibility and availability.

P4: Personal connection and relatability. The students of Proctor also talked about his ability to connect with them on a personal and professional level. He had the type of personality that could get through to the average person walking down the street and to the top scholars in the field. This sense of relatability was a practice of Proctor yet also instinctive. The quotes below demonstrate the father figure role he played for students on campus:

Dr. Peay: His mentoring style was, really, like a conversation with you. He would talk to you just like you were his son.

Harvey: I think Sam was ... he definitely had a style. It was kind of a southern style, you know, grandfatherly and all that.

Monroe: I would say truthfully, he was like a father to me. My father was really strict. My father met Sam Proctor too. My daddy said he didn't worry about me being up here by myself.

Having a personal connection similar to that of a father speaks volumes to the influence Proctor had in the lives of his doctoral students. These were adults in the midst of their

career and still sought and found value in the protective nature that comes along with that of a traditional father figure. As graduate students, they found an appreciation in that.

Part of this connection was also due to the personality of Proctor:

Bethel: He was not shy. He wasn't over-aggressive. He was a peaceful warrior. He would get his message across through a conversation, and talking, and discuss.... You talk to him in conversation, you keep faith in what you do, and you move forward, and you let that be your guide. Always keep God in the picture of what you do. Always keep things on the higher level. Not the humane level. Not on the level of man. Keep it always on a high level in what you do, the things that you do.

Monroe: Wonderful because Sam makes sure he took an interest in what it was that you were talking about. He took an interest in you. His whole thing was he was very personable, very personable. If he didn't like something that you was doing, he did not hesitate to tell you. There was no hesitating about that.

Monroe: Well, his personality was an outgoing personality, he knew you, he knew about you, and didn't forget you. He always seemed to remember, "Well, I know who you are, I remember you."

The personality of Proctor was one that made you feel at ease. It provided a sense of comfort. He was also very light-hearted and would provide comic relief to any tense situation. This tactic allowed for people to be comfortable in his presence. Also, as evident from above, he provided critique and discipline to his mentees, as a father would do for his children. If there were something he was concerned about, he would address it with them in love. If there were moments of disagreement, he would 'love them through it'. This was mostly connected to his faith, which his students felt comfortable talking with him about as well:

Harvey: He would occasionally make biblical references, you know, and using them almost as a reference point, rather than saying, "This is what you should do." That's a very interesting statement, because I think that he made probably an intentional effort not to try to impress his own position in the faith community, on anybody else.

Monroe: You didn't never talk to Proctor that faith didn't come up. "Where's your religion, girl?" There you go, that's one of his things. "Where's your religion, girl?" "What you talking about?" "You've got to believe in it. You've got to have faith. What kind of faith is it you got that you're going to give up so quick?"

Proctor's students often recalled his individual approach to mentorship, especially as it pertained to faith and religion. If a student identified with or supported a particular faith, that became a part of their conversations as well (Anonymous correspondence). However, as mentioned above, Proctor was not one to impose his religious beliefs on others. This is evident in his political savvy as a college President and serving two administrations in the White House. He was a strong supporter of faith and religion, but he did not force his views on them. Proctor made his students feel important. One of his students stated, "We all realized that he touched our lives, that he transformed us, and at the same time he made us feel like we were important to him" (Malinconico, 1997, p. 45).

The personal connection is critical in establishing an effective mentoring relationship. For many Black graduate students, their research interests do not align with the faculty members who are in the majority of the institution. Proctor, being one of few faculty of color at the institution, was surely approached by many students to serve in an advising or mentoring capacity. Beyond this, it allows for informal mentoring to happen. In *Journey to the Ph.D.*, one student shared of her experience as a Black woman in a graduate program and the personal connection she had with a faculty member who made her feel comfortable because she understood her sense of isolation and frustration being on a historically White campus (Green & Scott, 2003). Often, Black students associate a sense of familial nurturing to their mentors on campus. There is often a motherly or fatherly figure on campus who students flock to in order to have that personal connection

with. This connection is seen historically as Black teachers in segregated schools were often seen as surrogate mothers, disciplinarians, etc. Proctor also shared this same sentiment as he recalled his teachers in school being his teachers in Sunday School. They were a part of the community and even in the educational setting, Black children still felt a familial connection. The personal connection and relationship with their educators is consistent with the literature (Gasman et al., 2008; Green & Scott, 2003) on highlighting the importance of the relationship between faculty and student.

P5: Cultural straddler. The next practice of Proctor resembles that which Carter (2006) labels a *cultural straddler*. He states, “Straddlers understand the functions of both dominant and non-dominant cultural capital . . . and value and embrace skills to participate in multiple cultural environments, including mainstream society, their school environments, and their respective ethnoracial communities” (p. 306). Proctor was in position and known to be able to have a conversation with grandma at the kitchen table and also with the President of the United States. He was a cultural straddler in that he was able to navigate multiple cultural environments. The students shared examples again of his ability to connect with all people and particularly with those in position of power.

Harvey: He had, I think, a way of just connecting with folks in terms of where they are, showing them a very personal human side, apart from the person, who was, that you wanted to put on his pedestal as professor, and pastor and all that, you know. I think the way he connected with people was probably one of his best personal skills.

Dr. Mims: Very engaging. He established an ability to talk with you and have you talk with him in a way in which you felt quite comfortable, and there was a great deal of sharing any number of topics. I was in his office one time when Sargent Shriver called. Sargent Shriver was the Peace Corps Director. I think he was the brother-in-law of President Kennedy. I just was trying to listen at the way he was able to relate to a person of that stature.

Anonymous: Well, Dr. Proctor was a mediator. That's another term I could use to describe him. Remember he had been president of two major historically Black colleges. He had all of these high administrative positions and therefore he had the skills. He had the requisite skills to be talking to a president Mason Gross. He had been a president of two colleges, so he was a politician. He knew how to get things done. He always had good ideas and good solutions to many of the problems that were brought to the forefront, in whatever the situation was.

The literature present on 'cultural straddler' is primarily dominated by its originator, Prudence L. Carter. It is used in the field of education as well in sociology. Scholars have used this term in explaining the experiences of balancing racial identity, gender, and ethnicity, individually and together. However, the mentoring literature for doctoral education does not take this into account. Not only was Proctor a cultural straddler, he also saw it as a necessity that all Blacks had to possess. He stated, "the African American population has always possessed an amphibious mode of existence" (Targum, 1997, p.8). They had and have to exist in two worlds. One in which they knew, understood, and benefited from their culture and potential capital, the other in which they have to learn and take on a different role other than their own. As the African American individual takes on the daily task of being a cultural straddler, the DuBois' (1903, 1994) concept of double consciousness becomes relevant to the conversation. It is the idea "two-ness" that the negro has the consciousness of a negro and yet also an American. Psychological challenges begin to permeate as they look at themselves through the eyes of a racist White society and measure themselves against the same Eurocentric oppressive nature (DuBois, 1903, 1994). Proctor experienced this challenge personally and was therefore aware of the struggle within his students. In conversation with them, he expressed the importance of obtaining their degree and advancing, but also not to forget the community in which they belonged (Mims, personal communication; Peay, personal communication).

The literature and practices of mentoring must take this balancing act into account as they consider African American graduate students as well as those from lower socio-economic backgrounds.

In addition to his ability to connect with persons of stature and to speak truth to power, was his unwavering belief in maintaining a commitment to the Black race.

Mims: Why, of course. In fact, Dr. Proctor was on all of my examinations, and he was on my dissertation committee. We had a wonderful relationship. Sometimes, when I would go over to see him, he would sit and talk with me about the university, talk about his experiences, talk about aspirations he had for us as graduate students. He was attempting to inculcate into us as young graduate students a sense of purpose, a sense of commitment, particularly on the side of people of color.

The disadvantage of being a cultural straddler is that sometimes people in your own community may look down on you. Proctor was very much a part of the bourgeoisie and Black elite (Bond, 2013). This would sometimes earn him criticism and the label of “Uncle Tom.”

Bethel:..... When someone is able to communicate across cultural lines, that's not Uncle Tom, it is equality that Martin Luther King did it. Gardner C. Taylor does it. Benjamin Mays did it. The most brilliant people among us. W.E.B. Dubois did it. The most brilliant people among us know how to do this. They weren't Uncle Tom's. The ones who have stood up and shouted out and became popular among Black people as an activist and so on, they don't change history. They win the battle but they don't win the war. And Proctor, that was the big sell. He didn't care about winning battles, he cared about winning the war.

P6: Standard of excellence. The last practice of Proctor was the standard of excellence he held for his students and those he advised. There was nothing mediocre about Proctor and he held his students in high regard as well. He had a way of seeing things in them that they were not able to see in themselves:

Harvey: I think the point of that first recognition, of what he thought my capabilities were as an academician, as an educator, was way beyond what I

thought it was. My thinking was that I was probably going to be content getting a master degree, teaching at a community college, and you know, it's quite conceivable that I would have been there for my entire career. Having the idea of pursuing a doctorate, using that as an opportunity to move into different academic venues, is certainly not something that I had seriously considered before having that conversation with him.

Bethel: He had high expectations of people. He even thought that Whites could overcome their limitations by looking at this higher ground. He had a group of followers. I'm a Proctorite. He had a greater group of Proctorites.

Monroe: ...we [Blacks] never did well in that department so I wasn't doing well. I can't call any names, but I tell you it was upsetting to me. Dr. Proctor said, "You have to deal with that. You have to make sure that you know why you're getting what you're getting." That was the reason I went back.

The statements expressed by his students show a level of expectation he had for them but also the potential and responsibility he reminded them of. As educators, but as Black people first. Even after seeing the potential in his students, he made sure to provide encouragement and support to them along their journey. In the New York Times (1997), Rev. Jesse Jackson offered remarks about how Dr. Proctor gave him a chance at college when other places turned their back to him. He expressed how Proctor told him that he needed to come to North Carolina A&T University on faith and that he believed in his promise and his potential. To this, Rev. Jackson says, "I've spent all of my life trying to make Dr. Proctor proud of me. I've never stopped trying to impress him" (Steinfels, 1997, p.1). This marriage of expectation and responsibility is evident in the mentorship of Proctor. The opportunities given by Proctor garnished a sense of respect and appreciation from his students, which then required a level of responsibility and service by his students. It was the relationship between faculty and student that created a sense of commitment and work ethic. This is consistent with the literature on African American doctoral students and how

positive faculty experiences can enhance the student's experience (Gasman et al., 2008). One of his students also shared, "Sam used to tell me 'The best dissertation is a done dissertation,' okay" (Anonymous, personal communication). He pushed his students to finish their doctorate degree and to be the best version of themselves.

Monroe: Sam Proctor professed that same kind of thing. He said, "You have to know yourself. You have to let people know what it is you're doing, and you have to do it in a positive manner." That's extremely important because all those negative kinds of things that come out, people look at you, and what do they see? They see Black.

Proctor's standard of excellence for his students reverts back to his appreciation for humanity and for the betterment of the Black race. Proctor knew what it would take to win the war and he knew that Blackness was something that could not and should not be dismissed, especially in pursuit of excellence.

The standard of excellence that Proctor exhibited for himself, his children and his students, resembles that of the recent literature on teacher expectations and student outcomes (Rubie-Davies, Hattie, & Hamilton, 2006). Broadly speaking, it is the belief that there is a positive relationship between the two. If the teacher has high expectations of his/her student, it will positively affect the student's academic outcome. However, this same concept has not carried over into the literature for mentoring graduate students of color. With regards to mentoring, the literature research should continue to explore this practice of high expectations and raising the bar not only for students in secondary education, but also for those in graduate education. Perhaps if we continue to raise the bar, our students just might meet it.

Mentoring for Social Change

One of the driving forces in the life of Rev. Dr. Samuel DeWitt Proctor was indeed his belief in the power of education in producing social change. However, even more powerful than education was his Christian faith, religious beliefs, and theology. His approach to social change was connected to education as well as Christian theology. As this study focuses primarily on Proctor as an educator, it is also appropriate to discuss the potential placement of Proctor within various theological conversations and perspectives. This section discusses the potential connections of Proctor to the social gospel movement, personalism, social ethics, and liberation theology. It highlights these connections and disconnections of Proctor within each and further connects this discussion to his leadership and mentorship in education for the sake of social change. This is done by an examination of his audio sermons housed at Union Presbyterian Seminary in Richmond, VA, sermons included in his books, along with his other primary written texts. Sermons housed at the Abyssinian Baptist Church were requested multiple times but were not successful. In all, this examination provides a deeper outlook in Proctor's position and approach to mentorship and social change.

How does one create social change? That question is very large, very loaded, and highly dependent upon context. As we consider the context of Proctor, he enters this earth in 1921, just a few years after World War I. He witnessed the Great Depression, World War II, Attack on Pearl Harbor, Jim Crow and segregation laws. He witnessed Black men coming home from the war being treated differently in the states and buried in racially segregated cemeteries. Proctor saw the difference in education allotted for Whites and not the same for Blacks. He lived through *Brown vs. the Board of Education* along with the

assassination of President John F. Kennedy and Rev. Dr. Martin Luther King, Jr. He experienced the many ills of American history that most are not proud of. However, he also saw first hand the power of the Gospel of Jesus Christ and the Black church for the oppressed people of African descent.

Proctor experiences life through the eyes of the oppressed and he sees the Kingdom of God as hope for the oppressed. This tenet of seeing the Gospel through the eyes of the oppressed is a component of Black Liberation Theology. However, before delving into this, it must be understood that Proctor was a Black Baptist Preacher. He was reared in a Black Baptist church and was taught and held very conservative beliefs. He was trained at Virginia Union University, which was at the time, known for producing Black clergy. The school has its roots in Baptist tradition. Having received this training at the baccalaureate level, Proctor would further matriculate at northern institutions and receive training from White seminaries holding very liberal theological beliefs. He studied at Yale, Crozer and received his terminal degree from the Boston University School of Theology, which was the center for personalism, often referred to as Boston personalism.

This personalist theology was led by Borden Parker Bowne at Boston University and thrived in the beginning of the 20th century. The premise behind this theology is that the *person* is the ultimate and fundamental metaphysical category. It has two directions, one considering the cosmos as a community of persons, and the other as ethical and psychological (Kohak, 1994). There are two forms of personalism, realistic and idealistic (Lavelly, 1991). Bowne, the father of Boston personalism, was highly critical of fundamentalism and dogmatic supernaturalism (Lavelly, 1991). Yet, if we consider the

role of education from a personalist theology, it would be to develop persons into their full *Personhood* (Kohak, 1994). In reviewing the primary documents of Proctor, it is challenging to say that this was the type of theology he embraced as a theologian. Yet, it surely challenged him and caused a forced acknowledgement considering it was a part of the landscape at the time of his maturity. In his book, *My Moral Odyssey* (Proctor, 1989), he has a chapter titled, *Discovering My Own Personhood*. It is evident that he wrestles with this question of who he is as a person and if he really is who he thinks he is. This, however, Proctor identifies to be his struggle as a young boy. He recalls asking this question to his father, “Daddy, how do I know that I am really myself? Am I the only one of *me*”? (Proctor, 1989, p. 19). He further goes on to discuss how he was more than a statistic or a bunch of scientific cells. Proctor connects his personhood to feeling, family, morals, and a thinking human being created by God. Therefore, it is evident that this theology was something that Proctor wrestled with. However, it was not the ultimate for him. In his text, he states, “Our strongest commitments are to whatever we regard as ultimate, and for most of us it is our religious faith” (Proctor, 1989, p. 73). This is also expressed in his sermon, *What Makes Holy Ground Holy*, where he states,

This is the good news—that God is more than a physical and chemical process, more than an ancient tribal deity, more than the answer to a metaphysical riddle, the resolution of a syllogism, or the first cause and prime mover of the universe. The good news is that God is infinite in wisdom, love, and power. Besides being the monitor of the physical world, God is the guardian of the moral world. God is not distant and removed, but near and involved. (Proctor audiotape, 1986)

The good news of Christ, his teachings, and the kingdom of God were ultimate to Proctor, which connects him deeply to the social gospel movement.

The Social Gospel movement was one that transformed American Protestants towards the end of the 19th century and the beginning of the 20th century. It argued for an

emulation of Jesus Christ. This idea of ‘being like Christ’ was connected to this particular theology. Beyond this, the social gospel connects political, economic, and social forces in America (Hopkins, 1976). It goes beyond the church walls and promotes social justice through individuals as well as institutions. The focus is primarily on the leading of institutions to act with kingdom principles. It is “the “evangelization” and “conversion” of social structures and institutions to a “Christian” form, culminating in the promised kingdom of God” (Battle, 1999, p. 2). One of the persons notably associated with the social gospel movement is Walter Rauschenbusch. In his text, Rauschenbusch states,

The individualistic gospel has taught us to see the sinfulness of every human heart and has inspired us with faith in the willingness and power of God to save every soul that comes to him. But it has not given us an adequate understanding of the sinfulness of the social order and its share in the sins of all individuals within it. It has not evoked faith in the will and power of God to redeem the permanent institutions of human society from their inherited guilt of oppression and extortion. Both our sense of sin and our faith in salvation have fallen short of the realities under its teaching. (Rauschenbusch, 1917, p. 5)

The social gospel takes a shift in the inclusion of institutions and places itself to address the current ills of the modern environment. It has a “social mission to transform the structures of society in the direction of equality, freedom, and community” (Dorrien, 2011, p. 60). Historically, the social gospel was also highly connected to Niebuhr’s (2013) text, *Moral Man and Immoral Society*, which draws a distinction between the moral and social behavior between individuals and social groups and is critical of John Dewey. This is also the same text that Proctor said was one of the texts every preacher should read at the time he was speaking with Dr. King. This was a text that many seminarians would learn from for decades prior to the teachings of Rauschenbusch (Dorrien, 2011). The social

gospel had the support of Black prominent leaders such as Benjamin E. Mays and Mordecai Johnson, both past Presidents of HBCUs. This theological language was also present at Virginia Union University (VUU), where Proctor completed his undergraduate studies. It was at VUU that he received his foundation and initial imprint of social gospel theology (Bond, 2013).

Proctor's connection to social gospel theology is evident in his sermons and writings. In his sermon, *The Meaning of Christian Liberty*, he calls for the need to have a moral monitor within institutions. For Proctor, morals and values are those which mirror Christ. Just as the social gospel is about leading social structures and institutions towards the kingdom of God, Proctor preached about the same. He states, in this recorded sermon titled "*Meaning of Christian Liberty*":

Our Christian liberty will manifest itself in the kind of behavior that represents the gospel. It will be institutionalized, but in the final analysis. This is not any kind of moral algebra. You can't reduce this to a theorem. This is a continuing and sustaining relationship. This Christian liberty is a question of understanding the Gospel then institutionalizing this and then making it a common practice in your own life by remaining close (Proctor, 1980).

Proctor believed in the shifting of institutions through the placement of Christian leaders. In another sermon he challenges his listeners to reach higher because our social institutions need more doctors, lawyers, politicians, and teachers who are not only African American, but who are most importantly Christian and exhibit Christian morals and values (Proctor, 1977). In another sermon, *Being Casual About Jesus*, Proctor talks about placing Christ as the priority in one's life. Drawing the connection to the kingdom principle found in social gospel, Proctor

preaches that believers are to first seek the kingdom of God. He highlights the Bible verse from Matthew 6:33, which states, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (King James Version). In order to receive the promise of God, one has to first seek His kingdom. This involves acting with kingdom principles and Christian ethics.

In discussing Proctor and the making of his theology, I choose to also bring social ethics into the discussion. Many of the proponents of the Social Gospel also founded social ethics, which became a discourse not only in the church but also in the academy and the general public (Dorrien, 2011). “The purpose of Christian social ethics is primarily that of advocating particular positions on social policy based on Christian ethical criteria” (Hough, 1977, p. 115). Niebuhr, one of the authors Proctor associated himself too, was a contributor and prominent figure to the social ethics movement. This movement incorporated a sense of Christian morals, values and practice beyond the confines and community of the church. It has a practice and application component attached to it that Proctor connects with. In *Practical Theology for Black Churches*, Andrews (2002) discusses the needs and experiences of the people and calls for a reflective practical theology. The young adults and middle class population of today are challenging the social role and function of the Black church. This social ethic of theology going beyond the church walls and influencing social policy has a historical and contemporary position.

Proctor’s connection as a social ethicist is evident in his experience and work. As a president of two HBCUs, he had a political and social function in facilitating change on an institutional level. Grounded with his Christian morals, values, and ethic, he was able

to push for kingdom principles beyond the pulpit. Proctor was also highly connected to the White House, international affairs, and economic development. This placement also demonstrates his daily practice of his theology. Additionally, there is evidence in his written text to support this connection. In his book, *Preaching About Crises in the Community*, he states,

The next step for us is to use what we have to cultivate a deeper, more genuine community, with the sharing of moral and spiritual values. Our Declaration of Independence and our Constitution rest upon acknowledged moral and spiritual values, and we are the envy of the world for having such lofty premises for our national life. Now we are challenged to transform a political state into a pluralistic, moral, and spiritual community, which can accommodate sectarianism. (Proctor, 1988, p. 94)

This shows a deep devotion and commitment to Christian religion and teaching, while also the need to transform the larger society. Yet, at the center of this transformation is the love and appreciation for humanity, which comes from faith in Christ. In his sermon, *Everybody is God's Somebody*, Proctor shares the example of Christ going beyond his own people to share the love of God. He challenges Christians to also do the same in their practice, to go out and to reach generations of people for the sake of humanity and community. Jesus treated all persons like they were children of God and this love of people is what Proctor argued for even in the transformation of institutions and social policy.

The idea of theology going beyond the walls of the church and addressing the needs and experiences of the people is also connected to liberation theology. Bond (2013) argues in his text that the American liberal theological tradition “weighed heavily in Proctor’s development” (p. 78). For contextual purposes, this is what Proctor would call modernism during his time. William R. Hutchinson

(1976) discusses the history of American Protestant thought and considers modernism in his text, *The Modernist Impulse in American Protestantism*. He offers three components to this understanding of modernism. First, it is an adaptation of religion to modern culture; second, a belief that God is a part of human development; and lastly, a positive outlook on the moving towards the kingdom of God, a theme that resonates throughout this investigation of Proctor and his mentees. Liberation theology has developed tremendously over the past century and focuses on addressing the issues confronting their communities (Floyd-Thomas & Pinn, 2010). It has expanded to consider theologies connected to race, gender, and sexuality. Relevant to this discussion of Proctor is the concept of Black theology. James H. Cone was the first to publish a full discussion connecting the plight of African Americans and God's commitments in the scriptures (Pinn, 2010). This was with the text, *A Black Theology of Liberation*, published in 1970. Arguably, one of the most challenging tenets of his theology is the Blackness he associates with God. Cone (1970) argues that there is no place for a colorless God, when people suffer in a society based upon their skin color. This assertion is indeed liberal, and some may even say radical. While it views theology from the eyes of the oppressed, Black liberation theology could be imposed on Proctor if we do not carefully consider context.

As evident in the exploration of his sermons and texts, Proctor believed in liberation and reconciliation, but he was also very conservative in his religious thought and practices. At the same time, Proctor was at a certain level of maturity when this concept of theology began to unfold. In his early fifties, he would have

already established himself as an educator, theologian, and orator. Considering this, his theological foundation was already laid. Whether or not Black liberation theology became a part of his framework is a separate question. Two decades after the publication of Cone's book, Proctor discusses Black Liberation Theology. In his article, *The Metes and Bounds of Black Theology*, Proctor (1992) focuses on this question: how long will the movement last and at what point has the purpose been fulfilled and its mission accomplished? He further makes the criticism that this Black theology has not earned its legitimacy and does not make the canon, which is what a religious community regards as authoritative scripture or doctrine. Considering Proctor's theology of a Christ who is immanent and loving all humankind, it is no surprise that he was critical of this particular theology. He states,

It is understandable that the term "Black theology" would cause some apprehensiveness, because none of us enjoys those reminders of our scandalous separations in America. Hence it is embarrassing to admit that even theology reflects this separation. Blacks see God through the lenses of their experience. (p. 35)

While critical, it is important to note that Proctor did identify a purpose and a mission with this theology. It saw that there was hope at the heart of it all. However, he argued for the day that Blacks would no longer need Black liberation theology and that a genuine community for all humanity would commence.

In this discussion of Proctor and possible connections/disconnections to various theologies, scholars can attempt to impose or argue for one theological thought over another. However, one thing is certain and undeniable—Proctor believed in the Bible and embraced the Baptist faith. Throughout his career,

Proctor held to the notion that the Bible was filled with experiences of people who believed in God, that it developed over time, and the greatest revelation was the ministry and work of Jesus the Christ (Bond, 2013). Proctor incorporated biblical texts in his sermons, writings, and speeches. He was known for his biblical exegesis and storytelling abilities (McNeil, Roberson, Dixie, & McGruder, 2014). He had a way of making complex texts and ideas relatable to persons at any level. The Bible was Proctor's canon. He states,

A good pastor will teach the Bible with all of the tools of scholarship available and will show the people how these sixty-six books are a compendium of inspired writings that cover a long period of the divine-human encounters, culminating in God's revelation in Jesus Christ, the ultimate act of God's love for us. (Proctor & Taylor, 1996, p. 19)

The Bible was a steadfast in the life and teachings of Proctor. It was where he received his morals, values, and ethics from and also how he measured his own moral incubator. At the same time, he also believed in the Baptist idea of salvation and the ordinances of this faith. Baptist religion holds a belief in a Trinitarian God, believing that Jesus Christ is the Son of God and was sacrificed for the sins of all humanity. The Bible is seen as the authoritative source for all things and a personal relationship with Christ is necessary (Leonard, 2005). At the same time, salvation is found by the confession of one's sins to Jesus Christ, believing in one's heart that he died for the sins of mankind and rose again, and baptism by full immersion. This is the general understanding of Baptist faith and Proctor was a product of the Black Baptist church and was also an ordained Baptist pastor. This identity cannot be taken away from him as it was a critical part of his character, leadership, and mentorship.

The mentorship of Proctor at Rutgers during 1969 to 1984 has to take into account the potential theology and religious influences of Proctor. While this section does not label Proctor with one thought over the other, it does show evidence for the connection and influence of such. This is important to understand because what Proctor did on Sunday in the pulpit at Abyssinian, had the potential to spill over in every day dealings with his students at Rutgers. Although his mentees did not discuss in detail the influences of his sermons in their oral histories, they spoke highly of the values and morals Proctor instilled in them. These values and morals that Proctor poured out were connected to his religious thoughts as discussed above. It was his social ethics that aided in the practical and applied theology at Rutgers. From the pulpit, Proctor could unapologetically talk about God and Christ. He could preach about hope, peace, reconciliation and the oppressed. However, in mentoring his students, he was able to help others see how their concepts of humanity in America could help the poor, needy and oppressed. On Sunday he could preach how he interprets what God said, and on Monday through Friday he could practice how he believes God wants it to be applied. In the oral history, one of the interviewees makes it very clear that Proctor found his theology essential to his work. The respondent says, “Well, his words of wisdom, his force, his sincerity, his honesty, and his religious background. The Bible was his bible. I mean he came straight from the hip. Everything he talked to you about was scripturally-oriented” (Peay communication, 2015). This is how he produced social change and manifested the understanding of bringing the Kingdom of God to earth. He was equipping them

to be the change agents needed in social institutions, possessing values, morals, and ethics that were grounded in Christian faith. Proctor's leadership turns into social change as his students and mentees occupy various platforms in hopes of making a difference and pushing for justice, fairness, and humanity. This is seeking the Kingdom. In *The Origins of Christian Morality*, Wayne Meeks (1993) states, "texts do not have an ethic; people do" (p. 4). It was through the mentorship of his students at Rutgers that Proctor attempted to influence social policy, push for a genuine community, and a call to reach a higher ground towards the Kingdom of God.

Was it Successful?

In doing work such as mentoring, it is difficult to measure the level of success. By doing so, we question or challenge the level of influence and mattering of one individual. If Proctor had only mentored one doctoral student, is that any less successful than the 50+ students he mentored? Nonetheless, the numbers speak for themselves and have been previously mentioned. In all, using the most comprehensive, yet incomplete, search, Proctor was found in the production of 55 doctorates over a period of 15 years (1969-1984). In a primary document, "Meeting the Challenge," Proctor (1987) shares that he was still teaching a class at Rutgers and he had 84 students in that class. He also expresses the joy he had in producing 75 Black doctorates during his time at Rutgers. This is one of the only and most intimate expressions of Proctor connected to his time at Rutgers and graduate education. Because of this, his own words are worth sharing. He states,

Many of my friends who are presidents and deans of these schools do not even know the importance of having Black faculty on their staffs. They don't

understand that. When I went to Rutgers to join the faculty at the graduate school of education, I started right off recruiting Black students. We had a handful there, I mean a pitiful handful—alienated, hostile, not trusting anybody there. I looked on my shelves yesterday, and I counted seventy-five dissertations. I have had the pleasure of recruiting and helping to pilot seventy-five Black students through that graduate school, through their doctor's degrees. I have more than nine in Mississippi alone. Now that might have happened without me, but I doubt it very seriously. I think that it took some Black presence in that school. If you could see the traffic in and out of my office! I have driven to the campus and gone to my office, and I've had five or six students follow me there. They'd been watching to see when my car would be parked, and they would come to my office to take some of those early hours before the traffic got thick. I'm sort of like a surrogate chaplain, a surrogate counseling service. All of this is necessary. Why? Because we are in a period of transition. This is not to discredit the sincerity of all White professors, but it is to say that whatever is there needs to be augmented by a Black presence that is significant. (Proctor, 1987, p. 47)

This quote from Proctor alone signifies the importance of the work presented here in this dissertation. It provides a concrete number from the source and also provides a perspective on how Proctor sees his positioning. The Black students were looking for something. They were in need of an advisor and counselor and he was able to provide that for them. In addition to the numbers, the trajectory of leadership taken by his students is an awesome accomplishment within itself. He has mentored multiple college Presidents, faculty members, Deans, superintendents, political figures, and one of the most well known civil rights activist, Rev. Dr. Martin Luther King, Jr. Considering all of this, particularly his tenure at Rutgers, I would deem his model to be a successful one in mentoring Black graduate students and infiltrating the doctoral pipeline. One of his students described it as such:

Anonymous: So I would say that he, as in the case with many of us who work with him to do close mentoring, we change our styles based on the time, the individual and the particular situation.

The success of Proctor as a mentor had an individual approach but it had a foundation as discussed in this chapter. I was once asked what a theologian was doing in a school of

education? It was as if the individual questioned the academic scholarship of Proctor.

Here is a reflection from one of his students:

Harvey: There's a really kind of a false notion in the academy around what the significance is of publications and journal reviewed articles and so forth. Those are nice things to bring out in the small circles that we work in, okay. He was obviously a man who'd been in much bigger circles, and he'd accomplished quite a bit about that, in that venue of the Peace Corps, and the ministry, and so forth. I think that in terms of short comings, and you're right, people can always find something to pick out about somebody that they don't like, or doesn't meet their standards, probably quote purely, and very narrowly identify academic perspective, he probably wouldn't, certainly did not consider himself to be quote, "world class scholar," but how about a world class human being? I think certainly he would meet those criteria.

Proctor was very much concerned with humanity and for the betterment of others. He accomplished a lot in his time and received many honors and awards. One of which was being the first African American to receive an honorary doctorate (he received 40+) from North Carolina State University. Despite his vast accomplishments, Proctor was not one to be in the forefront. He did not desire accolades or recognition for the work he felt was necessary. In this, humility was one of his greatest characteristics.

Harvey: I think the best lesson is humility. I remember when I picked him up at the airport when he came down to receive the honorary doctorate, and I took him back to the airport when he was leaving, and he kept saying, that "I didn't deserve it." It was kind of funny. I'm saying that, "After all you've done?" I think the best thing that, you know, I remember taking away from the experience is that you can't get too much enamored with your own accomplishments. Be intentionally prepared to downplay what you've done, because number one, it's probably not as impressive to other people as it is to you, and number two, no matter how much you've done, there's still a lot to do.

If the question is whether or not the Proctor Model of Mentorship was successful, the above reflections show witness to its success. However, the measure of Proctor is not seen in this. As the title of his book suggests, faith is the substance of things hoped for,

the evidence of things not seen (Hebrews 11:1). The success of Proctor are in those things not seen, as there is still more work to be done.

Chapter 5: Conclusions and Implications

The state of higher education in 2017 has found itself at a place of uncertainty for some populations. With the administration of a new President and programs supporting the marginalized now facing budget cuts, institutions of higher education must be very critical and intentional about the future. If we are to still hold true to equity and inclusivity, it is imperative to have support mechanisms, practices, and institutional policies in place to advocate for populations that continue to be attacked and pushed further along the margins. In order to see change in American higher education, UMBC President Freeman Hrabowski called for making the diversification of the professoriate a priority again (Abdul-Alim, 2017). While this agenda item may have been hidden amongst the larger political landscape and happenings within society, the professoriate is still not reflective of American society. It continues to be a White and male dominated space. A space that will continue to remain as such if we do not consider the doctoral pipeline and the importance of faculty mentoring for graduate students of color.

As presented in this research, the numbers are extremely disproportionate and the research has shown that effective mentoring is critical for doctoral completion. To demonstrate the disparities, data from the National Center for Education Statistics (2016) provides the most recent data on the lack of faculty diversity:

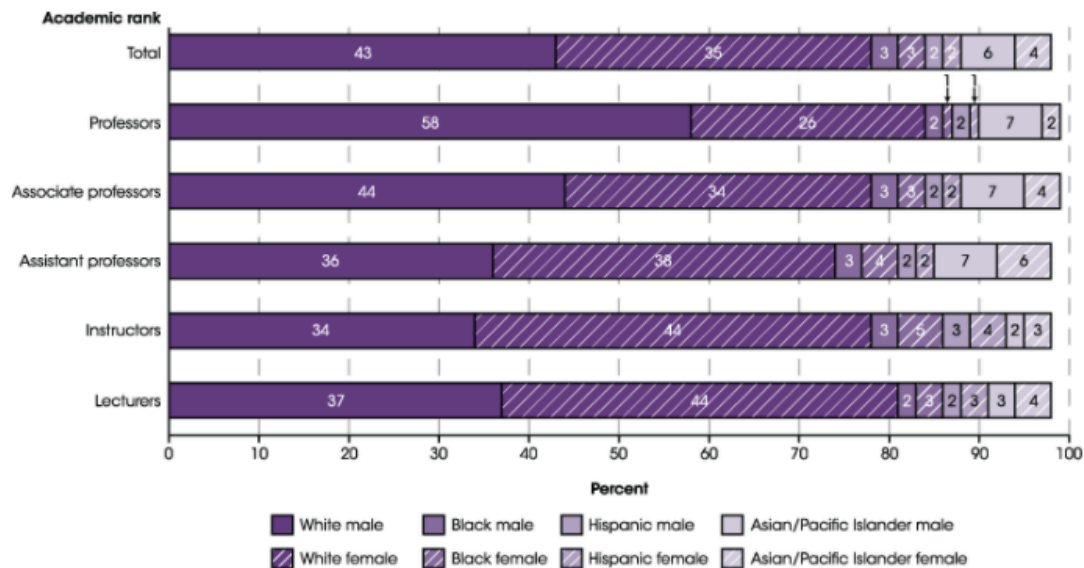
in fall 2013, of all full-time faculty at degree-granting postsecondary institutions, 43% were White males, 35% were White females, 3% were Black males, 3% were Black females, 2% were Hispanic males, 2% were Hispanic females, 6% were Asian/Pacific Islander males, and 4% were Asian/Pacific Islander females. Making up less than 1% each were full-time faculty who were American Indian/Alaska Native and of Two or more races. Among full-time professors, 58% were White males, 26% were White females, 2% were Black males, 1% were Black females, 2% were Hispanic males, 1% were Hispanic females, 7% were Asian/Pacific Islander males, and 2% were Asian/Pacific Islander females.

Making up less than 1% each were professors who were American Indian/Alaska Native and of two or more races. (p.1)

The chart below (NCES, 2016) reveals these numbers in graphic form:

Figure 9.

Percentage distribution of full-time instructional faculty in degree-granting postsecondary institutions, by academic rank, selected race/ethnicity, and sex: Fall 2013



With student enrolment becoming increasingly diverse and the majority of students on campus identifying as non-White (Azziz, 2015), it is extremely disheartening and utterly unacceptable that the faculty numbers do not represent the same. Our leaders, thinkers, and seekers of truth do not only exist in White bodies. This is a sign for an immediate call to action.

To achieve faculty diversity, we must work to identify and recruit from the pipeline while also ensuring to continuously penetrate the pipeline as well. This research has called for the inclusion of *effective* faculty mentoring in this process. It has sought to answer the following research questions:

1. Was there an identifiable “Proctor process” of African American doctoral student mentorship? If so, what practices did it entail?

2. How might the Proctor process serve as a model for mentorship of African American doctoral students today?

In exploring these questions, I decided to use a hybrid approach, combining oral history and narrative inquiry to address a very present problem in higher education. This dissertation is not a historiography of Proctor or of his intellectual thought; it is focused on faculty mentoring in higher education. The methodology of oral history was used in order to preserve and share the richness and truth of the lived experiences these individuals had with their mentor, the late Rev. Dr. Samuel DeWitt Proctor. The life and thought of Dr. Proctor as an intellectual and educator has yet to be explored. Therefore, this work will add value as the first of its kind to explore Proctor as a mentor in higher education.

Dr. Proctor was the first African American at Rutgers University and Rutgers GSE to have an endowed professorship named for him. Additionally, he was noted for producing the most African American doctorates in the history of the institution during his tenure, 1969—1984. Now, more than three decades later, the stories told of the influence of this educator are shared. These stories are yet the remains of Proctor—the fruits of his labor. In essence, oral history, along with archival research, was the most fitting methodology used to encapsulate accurate data and knowledge.

There were six persons (5 males, 1 female) used for this research project, to them I am fully indebted. Despite their busy lives, they made time for me in every capacity and were extremely helpful. This was to no right of my own, but rather because they understood and valued the importance of sharing their truth and knowledge of Proctor. His influence on their lives called for their sense of commitment, even some thirty years later. All of the persons included in this project received their Ed.D from Rutgers

University between 1969 to 1984. They were all mentored by Dr. Proctor and assumed leadership roles across the country in education. Five out of the six had careers as faculty members, reaching full professor or professor emeritus status. Their stories are the foundation of this project and were then combined with primary and secondary sources to synthesize and give evidence to the *Proctor Model of Mentorship* outlined in this paper.

This mentoring model identified the values at the core of Proctor to be Christian faith and family. The four vectors of change are: education; family & community; racial consciousness & development of humanity; and social & political consciousness. The six practices of Proctor are: preaching & teaching; access, advocacy, & social capital; accessibility; personal connection & relatability; cultural straddler; and standard of excellence. These were all used for the purpose of pushing his mentees towards achieving or reaching a higher goal and seeing a higher vision. The communicated expectations for the students of Proctor were always high and excellence was always a requirement. The students learned of their best self, sought the best for themselves, and gave the best of themselves for the sake of helping someone else.

The findings and analysis of this work interrupts the scholarship on mentoring in that most of the research is grounded in qualitative methodology. At the same time, historical models of mentorship have been used for the testing of such practices, yet, this study explores a historical phenomenon and unveils a model that has yet to even be included in the conversation. In essence, the practices of research and scholarship has excluded the inclusion of this truth; another reason why we must diversify our faculty and graduate student body—so that our research is also diversified.

The literature on mentoring has discussed the varied benefits faculty mentorship has on student success. However, much of the literature focuses on the undergraduate experience. The benefits that have been highlighted are connected to increased graduation rates and retention, skills used for critical thinking and life management, social and cultural enrichment, along with networking and career development (Alleman & Clarke, 2000; Kezar & Kinzie, 2006). These benefits are the product of having effective mentoring relationships. Developing the faculty-student relationship is critical in higher education (Kiker, 2008). Not only does it help to increase retention, but it also works to decrease or close the gap of marginalized populations in education (Haring, 1999). As discussed in this dissertation, the benefits of the Proctor mentoring model has aligned with the current literature. The students of Proctor received assistance academically, socially, culturally, and professionally. Their persistence was evident and tied to the expectations of Proctor. However, beyond the benefits that are mentioned in the literature, the students of Proctor received benefits that were connected to the larger community and self-less approach to leadership. In his video recorded speech about the ‘scratch line’, Dr. Proctor states,

If we want these bones to live again, those of us who have inherited benefits that we did not earn or deserve must turn around and help those who inherited deficits that they did not earn or deserve; and help them to rise to the ‘scratch line’...where we are. (SDP Conference, 2011)

This public speech correlates with some of his private thoughts with his students and mentees. One of his students recalled it as such,

Peay: He [Proctor] say you in a position now, uh, when you finish this degree to go out and do something to help little young Black boys and girls and see if they can keep them off on the right path to get an education to achieve.

This sense of service to the larger community was another benefit of the faculty-student relationship evident in the mentoring style of Proctor. In addition to this, was the benefit of counsel and guidance his students received due to Proctor's dual positioning as a minister and professor. While his students did not speak of the influence of his sermons on their persistence through the doctoral program, they did however, speak of Proctor's ability to interweave stories and faith perspectives within his conversation. His students described it as such:

Bethel: He had a way of doing it. He knew about the separation of church and state, especially the school, a state school like Rutgers. You can't talk about Christ, and so on. He had a way of telling students that whatever they were interested in, they had knowing and belief in themselves for something higher than moral concept involved in their development, that they would keep your visions at a higher level, at a higher plane. Not just, "I'm going to get a degree to make money," "I'm going to be protesting," or, "I'm going after the White man," or this kind of thing. He said, "Keep it at a higher level. Keep your development moving in that direction. Never see an end in itself. Always develop, move forward."

Proctor did not preach at his students or deliver sermons to them in the classroom.

However, because of the faith and religion that was inside of him, he was able to develop their own higher sense of purpose and being.

As we move forward in diversifying our research and populations, this dissertation argues for the continued consideration of spirituality, faith, and cultural differences within our mentoring practices. As evident in this study, Proctor was able to serve and fill a role that his students were yearning for. His spiritual advisement and guidance may not have always been connected to a particular religion; however, it allowed his students to seek higher ground. Perhaps, graduate schools of education should consider offering spiritual advisement and coaching for their doctoral students in an attempt to assist in their journey towards the Ph.D.

Additionally, producing significant research would be beneficial as well. Over the past two decades, there has been a growing interest in spirituality in higher education. Research has been produced addressing the spiritual needs and development of students (Astin, Astin, & Lindholm, 2010; Love, 2001; Rogers & Dantley, 2001). This is particularly true for African Americans in education (D'Augelli & Hershberger, 1993; Walker & Dixon, 2002) and even further true for Black women in higher education (Becks-Moody, 2004; Davis & McClure, 2009; Santovec, 2013). As shown in figure 9 above, Black women made up only 1% of full time professors in 2013. The research on the experiences of Black women faculty has been expanding (Patton & Catching, 2009; Turner, 2002) however, this population continues to be one that is often overlooked. As mentioned in Chapter 2, Grant and Ghee (2015) expresses the importance of mentorship for African-American women in doctoral programs. The findings in this literature are also connected to this research on the mentoring of Proctor. As previously discussed, there was only one female mentioned in this study. It was evident in her interview that she faced many challenges and was able to find solace in her mentor, Dr. Proctor. The numbers for African-Americans in the doctoral and faculty pipeline are very dismal, and even moreso for African-American women. The research in unpacking this deserves attention and focus of its own. However, It seems Proctor was ahead of his time in his mentoring style as he took into account the spiritual and moral development of his students. He was practicing this before it gained the attention of researchers. As a faculty mentor to his African American doctoral students, Proctor was conscious of the influence and importance of one's spiritual development. However, as it pertains to Black women, this is an area that needs more exploring. As evident in this research, the data set only

revealed the experience of one woman mentored by Proctor. The focus of this dissertation was on the mentoring style and practices of Proctor and there appeared to be no differences shared from the perspective of the mentee or found in the analysis of the data. There were, however, differences in how this woman experienced or navigated the institution, yet, she connected this to solely to her Blackness and not in being a Black woman. This provides implications to finding more women who were mentored by Proctor to see what these experiences will unveil. Finding additional women was not successful as there were only a few found in the data set, and of the few, most of them have passed on or were unidentifiable.

While spirituality is important to Blacks and Black women in higher education, there is also a body of literature that focuses on the socialization of graduate students of color as well. Gasman et al. (2008) use qualitative inquiry to explore the experience of African Americans at an Ivy League institution through the framework of socialization theory. They found that effective faculty-student relationships assist with the socialization and overall experience of these students. Felder et al. (2014) also use qualitative inquiry to understand the influence of race on faculty mentoring and the socialization of doctoral students. This research also found that the faculty-student relationship was critical in the socialization of African American doctoral students. Significant to both of these studies is the finding that most students were able to find support from mentors of all racial backgrounds. A key characteristic of this provision stemmed from the mentor's support of the students' racial identity, research interests, and degree completion (Felder et al., 2014). Considering the lack of faculty diversity seen at institutions, it is impossible for African American students to only be mentored by

African American faculty, even though race is an important factor (Gasman et al., 2008). As explained in Chapter 2, Dahlvig (2010) provides recommendations for cross-race mentoring through the method of institutional programming. Building upon this literature, it would be helpful for the mentor to take heed to the teacher training suggested by Proctor and opening themselves to the identity and culture of their students while also coming to terms with their own potential bias. In doing so, it would allow for a meaningful relationship to happen between mentor and mentee. The recent literature on socialization stresses the importance of faculty mentors in helping to facilitate this process. Also mentioned in chapter 2, Corbett (2016) takes into account the importance of mentorship and socialization beyond the degree. This literature presents a limitation on the study of Proctor as this oral history focused primarily on mentoring for doctoral completion. In order to build upon this study, the exploration of life after the doctorate and the longitudinal influence of Proctor's mentorship would be necessary to investigate. Yet, socialization into the academy was not of importance here, considering the timeframe of Proctor. Proctor was in position during 1969 to 1984 and was fighting simply to gain access for his students and create a pipeline of intellectuals. The fight at that time was geared more towards humanity, citizenship, and civil rights. One of his students described it as such, "he was attempting to inculcate into us as young graduate students a sense of purpose, a sense of commitment, particularly on the side of people of color" (Mims interview). The socialization was not one into academia, but rather a socialization as equal members and citizens in society. The literature from this period demonstrates a numerical fight as well; one that increases the numbers and allows for

peripheral placement. The fight in the 21st century is moving the population from the peripheral to the core.

In addition to the literature on the socialization of graduate students of color, mentoring models are also part of the discussion. The model from Kram (1985) was discussed in detail in Chapter 2 with four phases of mentoring: initiation, cultivation, separation, and redefinition. Another mentoring model was presented by Zachary (2000), highlighting these four phases: preparing, negotiating, enabling, and closure. As we have discussed previously, these models do not take into account the identity of the individual. This understanding of identity is particularly important at historically White institutions. Considering the structural and psychosocial barriers facing Black doctoral students, we cannot ignore their identity in fostering positive faculty mentoring relationships. In fact, this ignorance has the potential to have a negative effect and possibly lead to mistrust. The Proctor mentoring model presented in this research places Black doctorates at the core, interrupting the existing scholarship and research on mentoring.

In addition to mentoring models, the literature suggests that formal institutional mentoring programs are also beneficial for students. A formal mentoring program would allow for administrators and faculty to better understand and address the needs of the students (Kuh, 2007). Critical to this development is allowing trust to guide the mentoring process (JBHE, 2007). The faculty-student relationship cannot develop if trust is not at the center. A formal mentoring program should also be mindful of the matching process between student and faculty member. Taking this into consideration will help in achieving effective communication, social interactions, and professional development (Girves, 2008). Matching may also happen informally as students may develop

relationships based upon various commonalities or circumstances (Young & Perrew, 2000; Zachary, 2000). In developing a formalized mentoring program, the institution must also recognize the difference between a role model and a true mentor. One may serve as a role model or someone they look up to, however, true mentoring involves the person being an active participant in the students' lives (Watkins, 1998). It involves interaction and purpose. As discussed in Chapter 2, Haizlip (2012) highlights the barriers in place for African-American women and combating those by way of mentorship and social capital. One way to combat these barriers is to fully utilize the social capital and advocacy of mentors. As discussed in this dissertation, Proctor's mentorship involved the ability to cut the red tape, advocate on behalf of his mentees, and connect them to meaningful networks of social capital. This is critical in the retention of African-American doctoral students and faculty. The argument here for formalized mentoring programs is connected to institutions being intentional about the doctoral pipeline and faculty diversity. Mentoring is an essential component to the retention and attrition discussion for Black students and faculty (Green & Scott, 2003) and a formal program geared towards doctoral students of color could influence the pipeline greatly. Building upon the Proctor model of mentorship, this type of program should consider the cultural differences and identities of the students connected to race, spirituality, etc. It should also include faculty members who are willing to go outside of the walls of their institutions to find students and provide access for them *before* going through the admissions process. This is how the pipeline will be penetrated. It should also stress the importance of giving back to the community and holding students to high standards of excellence.

Lastly, this research also provides implications for the modern church. Proctor's theology and religious thought weighed heavily in his daily service as an educator. It was the driving force in bringing the Kingdom of God to earth and applying theology outside of the walls of the church. His push for social change was through the development of Christian leaders. This is a challenge to churches to take seriously the state of education and for their leaders to connect themselves to the social policies of education and others. While there is a separation between church and state, the church cannot separate itself from the ills and experiences of the community. If anything, their leaders should be at the forefront.

There were certain limitations found within this study. One particular limitation is the size of the sample. Considering this study is happening more than thirty years after Proctor left Rutgers, life happens and many persons he mentored are no longer with us. Additionally, there were illnesses that prevented their participation or the lack of contact information. However, with oral history, the critique is not often found in the size but rather in the objectives of the study, the questions asked, and how the information is processed and preserved. Another limitation is found in memory, which is a common limitation of conducting oral history. The participants in this study held very sharp memories and were able to recall details of their interactions Proctor because they were given time to reflect and think back. Lastly, a final limitation is not being able to speak with Dr. Proctor himself. There are some curiosities that remain on his perspective on his style of mentoring, if he would even consider it that. The availability and accessibility of Proctor seems as if it would cause a strain on him personally and perhaps on his family as

well. The sacrifices that are/were made by the mentor are unknown and are perhaps necessary to push for future research.

One aspect that was found in the secondary literature, but not fully expressed in the oral history interviews, was Proctor's belief and passion for economic advancement. He spoke of the economic conditions of Negroes living in the rural south and on farms and the drifting of the economy (Proctor, 1961). He traces the economic conditions of the Negroe back to this southern labor and pushes for the breaking of the poverty cycle through the means of education and skilled labor. Yet, he also challenges the middle class negroe to reach back to the "slums" and help others (Proctor, 1966). He also pushed for economic and housing development during his tenure in New York, however this theme was not evident in the discussion with his mentees as part of his mentoring model. It was, however, evident in the primary and secondary sources.

Additionally, this dissertation discusses the notion of 'mass mentoring' in Chapter 2. It was the presumption that the students of Proctor were highly influenced by his sermons and church involvement at Abyssinninan Baptist Church. In this review, I discuss Proctor's use of the pulpit to influence the masses, particularly his students. However, this was not evident in the findings from the interviews or the secondary literature. I made the assumption that because they were students of Proctor, that they would be a part of his fellowship and Pastorate as well. This was not confirmed by the evidence presented in this dissertation. While mass mentoring may not have been evident for his students from the pulpit directly, the mentoring of the masses still happened and continues to happen. It was accomplished through the application of his theology at

Rutgers and continues to take place as persons like myself investigate and explore the mentoring of Proctor.

Lastly, in Chapter 2, I supported a definition of mentoring offered by Mansson and Myers (2012):

At the heart of the mentoring relationship is a human connection between the mentor and the protégé, both of whom are committed to personal and professional success. Mentors are motivated to coach, teach, nurture, support, and care for a protégé due to feelings of altruism, societal and organizational expectations, or a general desire to perform good deeds. (p. 313)

After analysis of the data, it has been proven that Proctor had a personal and professional commitment to his students. Examples have been given to show his teachings, nurturing and support. And most importantly, Proctor always challenged his students to practice good ethics and morals so that you can be good unto others. He modeled this for his students and challenged them to do the same. Even after his death, his students carried these things with them and often competed with one another to see who could be the most like Proctor (Steinfels, 1997). The fruits of his labor are plentiful.

There are many lessons to takeaway from this research and its relevance for current issues in higher education. It has been previously discussed how this is applicable and connected to the current literature. However, there are also lessons for researchers, faculty, and doctoral students. For the researcher, one takeaway from this research is to consider the gaps in history and the missing literature because of it. This model of mentorship, along with others, have never been explored. There are a plethora of persons, particularly at HBCUs, who have done and continue to do this work. Yet, their stories and models of success go unnoticed. This does a disservice to students as we continue to apply practices built upon research that is lacking. For faculty members, a takeaway from

this body of work is to first understand self. Ask yourself, what is at my core? What are my vectors? And what practices are best used for pushing these students to a higher goal? It starts with the individual faculty member and an understanding that commitment, including accessibility, is imperative. Lastly, for the doctoral student, choosing a mentor and chair during this process is one of the most important decisions you can make. This person is in position to advocate for you, to support you behind closed doors, and to deal with the ‘red tape’ students are not privy to. Tinto (1993) outlines the three stages of doctoral process: transition & adjustment, attainment of candidacy, and completion of dissertation. The students of Proctor all spoke of his ability to interfere and interject on their behalf. They shared stories of his support as they were defending their proposals and sitting for their qualifying exam (Harvey, 2015; Peay, 2015). They also talked about his ability to defend their position at their dissertation defense (Bethel, 2015; Monroe, 2015) and ensure that they made it to the final phase that Tinto (1993) describes as the completion of the dissertation. These lessons are valuable and relevant for today.

It is the hope that research in this area would consider this model and continue to explore other historical models of mentorship. There are hidden figures among us and we can learn a great deal by expanding our methodology and interests. At the same time, research should also build upon the Proctor model and investigate his mentoring practices at the other institutions he was a part of. Exploring this data set will add value to the mentoring literature in search of commonalities or differences across the mentoring practices of Proctor.

As a researcher and budding historian, it is my hope that history will tell the stories of old in an effort to positively influence the present and future. As Bay (2008)

discusses her motivations to become a historian and the importance of Black women's history, even if the history is not totally your own, you must answer when you are called and engage history inclusively. At the end of his keynote to the National Association of Diversity Officers in Higher Education (NADOHE), UMBC President Hrabowski asked, "who are we as a nation and who do we want to be?" (Abdul-Alim, 2017). The question I pose as it relates to doctoral mentorship and faculty diversity is, "who are we as an institution and who do we want to be?" Proctor always pushed for a higher vision and a higher goal. May we build upon this history, go forth in our work, and do the same.

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Appendix A: Top 50 U.S. Institutions of Black PhDs

Source: Survey of Earned Doctorates, 2006

TABLE B-8. Top 50 U.S. baccalaureate institutions of black, U.S. citizen Ph.D.s: 1975–99 and 1995–99

Baccalaureate institution (1975–99)	Ph.D.s	Baccalaureate institution (1995–99)	Ph.D.s
All U.S. institutions	25,872	All U.S. institutions	6,631
Howard University ^{*,†}	752	Howard University ^{*,†}	174
Southern University A&M College Baton Rouge [†]	419	Spelman College ^{*,†}	100
Hampton University ^{*,†}	386	Hampton University ^{*,†}	82
Florida A&M University [†]	382	Florida A&M University [†]	78
Tuskegee University ^{*,†}	361	Jackson State University [†]	71
North Carolina A&T State University [†]	337	Southern University A&M College Baton Rouge [†]	71
Spelman College ^{*,†}	336	Wayne State University	69
Morgan State University [†]	324	North Carolina A&T State University [†]	67
Wayne State University	323	Tuskegee University ^{*,†}	62
Tennessee State University [†]	320	Morgan State University [†]	59
North Carolina Central University [†]	307	Chicago State University	55
Jackson State University [†]	295	North Carolina Central University [†]	54
Fisk University ^{*,†}	278	Grambling State University [†]	50
Virginia State University [†]	256	Tennessee State University [†]	50
Morehouse College ^{*,†}	231	Morehouse College ^{*,†}	46
South Carolina State University [†]	227	University of Michigan Ann Arbor	46
City University of New York City College	194	Temple University	44
Grambling State University [†]	190	University of Maryland College Park	44
Alabama State University [†]	186	University of California Berkeley	43
California State University Los Angeles	184	City University of New York City College	42
Chicago State University	183	North Carolina State University Raleigh	42
University of the District of Columbia [†]	181	University of Virginia Charlottesville	42
Prairie View A&M University [†]	178	Brown University [*]	41
University of Michigan Ann Arbor	171	Northwestern University [*]	41
Michigan State University	170	Michigan State University	40
Ohio State University Columbus	164	Fisk University ^{*,†}	39
Temple University	163	University of California Los Angeles	39
Alabama A&M University [†]	160	Prairie View A&M University [†]	38
Clark Atlanta University ^{*,†}	160	Ohio State University Columbus	37
Alcorn State University [†]	159	University of Illinois Urbana-Champaign	36
Tougaloo College ^{*,†}	158	Norfolk State University [†]	35
City University of New York Hunter College	157	South Carolina State University [†]	35
University of California Berkeley	157	Harvard University [*]	34
University of Arkansas Pine Bluff [†]	156	Rutgers State University of New Jersey New Brunswick	34
Xavier University of Louisiana ^{*,†}	155	Yale University [*]	34
Texas Southern University [†]	152	Stanford University [*]	33
Central State University (Ohio) [†]	144	Texas Southern University [†]	33
Southern Illinois University Carbondale	144	Alabama A&M University [†]	32
Cheyney University of Pennsylvania [†]	143	University of North Carolina Chapel Hill	32
University of California Los Angeles	142	Xavier University of Louisiana ^{*,†}	32
University of Maryland College Park	138	California State University Los Angeles	31
Fort Valley State University [†]	137	Clark Atlanta University ^{*,†}	31
Dillard University ^{*,†}	131	Dillard University ^{*,†}	31
New York University [*]	131	City University of New York Hunter College	30
Lincoln University (Pennsylvania) [†]	122	Florida State University	30
University of Illinois Urbana-Champaign	122	Southern Illinois University Carbondale	30
Norfolk State University [†]	114	Tougaloo College ^{*,†}	30
Harvard University [*]	113	Massachusetts Institute of Technology [*]	29
Virginia Union University ^{*,†}	112	University of South Carolina Columbia	29
Rutgers State University of New Jersey New Brunswick	109	Alabama State University [†]	28
Top 50 as percentage of total	41.4	Top 50 as percentage of total	35.2

* Privately controlled.

† Historically black college or university.

NOTES: Institutions are ranked by the number of U.S. black Ph.D.s who received a baccalaureate from the institution. Institutions that were tied are listed alphabetically.

SOURCE: NSF/NIH/USED/NEH/USDA/NASA, Survey of Earned Doctorates and Doctorate Records File.

Appendix B: Biographical Information

Dr. Dr. Leonard Bethel is retired Professor Emeritus in the Africana Studies Department at Rutgers University, New Brunswick. He is a proud alum of Lincoln University, an HBCU in Pennsylvania, where he earned letters in football and track & field. Dr. Bethel has served at Rutgers for more than 45 years and completed in Doctorate in Education from the Rutgers Graduate School of Education in 1975. His dissertation was entitled, “Lincoln University (Pennsylvania) in the Education of African Leadership, 1854 – 1970.” Dr. Proctor served as the chair of his dissertation. Dr. Bethel is also an ordained minister, one of the founders of the Africana Studies Department at Rutgers, is widely published across African and African American history, religion and philosophy, and has received numerous awards during his service and tenure.

Dr. Katye Monroe is a retired adjunct faculty member from William Paterson University. She also served as an adjunct to Kean College and Essex County College. Dr. Monroe is a passionate educator and has served as teacher, counselor and principal. She received her Doctorate in Education from the Rutgers Graduate School of Education in 1974. Her dissertation was entitled, “Self-esteem of Educable Mentally Retarded Students in Segregated and Integrated Classes.” Dr. Proctor served on her dissertation committee. She received her bachelor’s degree from the former private HBCU in Virginia, St. Paul’s Episcopal College, and her master’s degree from George Washington University. Dr. Monroe is actively involved her church and sorority, Delta Sigma Theta Sorority, Inc.

Dr. David N. Peay is an adjunct professor/clinical professor in the Graduate School of Education at Winston-Salem State University. He is a graduate of Winston-

Salem State, class of 1951. He received his Doctorate of education from Rutgers Graduate School of Education in 1977. His dissertation was entitled, “An Assessment of Educational Programs for Emotionally Disturbed Children in New Jersey Psychiatric Hospitals.” Dr. Proctor also served on his committee. Dr. Peay is a committed educator to the Winston-Salem University and is also a proud member of Omega Psi Phi Fraternity, Inc.

Dr. William B. Harvey is Professor of Education at North Carolina A&T University, a HBCU in Greensboro, NC. He received a bachelor’s from West Chester University. He received a masters and doctorate of education from Rutgers Graduate School of Education. His dissertation is entitled, “Educational Imperialism in the South: An Analysis of Schooling Opportunities for Blacks in the Southern United States from 1865 to 1954.” Dr. Proctor served as his mentor while at Rutgers University. Dr. Harvey is a well established scholar and has served as a founding President for the National Association for Diversity Officers in Higher Education and a board member of the Yale-Howard Center on Health Disparities, the W.E.B. DuBois Scholars Program at Princeton University and a host of others. He has held previous positions as Provost/Vice President for Academic and Student Affairs at Rosemont College and many editorial positions as well.

Anonymous – one participant asked that his/her biographical information be withheld to maintain anonymity.

Dr. George Mims is a retired University Director of Special Programs from Pace University in New York. He received his doctorate of education Rutgers Graduate School of Education in 1976. His dissertation was entitled, “Educational Aspiration, Parental

Influence, and the Success of Special Academic program Students.” Dr. Proctor served on his committee and was a mentor to him during his doctoral journey. Dr. Mims is a member of Alpha Phi Alpha Fraternity, Inc and is still actively involved in educational efforts in Florida.

Appendix C: Interview Questions

1. Please state your name and current occupation
2. Were you in a doctoral program at Rutgers? If so, which program? When did you complete your doctoral degree? What degree did you receive?
3. Who was your official advisor? Did you have an unofficial advisor? If so, who?
4. What was your dissertation topic? Methodology? Who was on your dissertation committee? Who was the chair of your committee?
5. What motivated you to pursue a terminal degree?
6. Did you face any challenges while pursuing your degree?
7. What/who helped you manage those challenges?
8. How did you navigate the environment?
9. Were there any surprises while pursuing your degree?
10. What role/connection did Dr. Proctor have on your trajectory?
11. If you could think of one of the best moments you had with Dr. Proctor, what would it be? Any moments where he provided constructive criticism?
12. If Dr. Proctor were alive today, what do you think he would say about the current system of education? Higher education specifically?
13. Do you recall Dr. Proctor's office? Where was it? What did he have in it? Were there any memorable sounds/smells?
14. Dr. Proctor was known to be an avid storyteller, what stories can you recall him telling? How is it that you still remember these? What did you learn from them?
15. Would you consider Dr. Proctor to be your mentor? Advisor? Why?
16. How often did you communicate with Dr. Proctor and in what ways (ie written, in person, etc)?
17. How did this relationship come about?
18. What would Dr. Proctor *say* to you that allowed you to feel comfortable with him as your mentor?
19. What would Dr. Proctor *do* that allowed you to feel comfortable with him as your mentor?
20. While pursuing your degree, were there any moments where you wanted to quit? If so, why? And what made you continue pursuing your degree?
21. Do you recall any sayings that Proctor would often say or any actions that he would often do?
22. When you were in Proctor's presence how did you feel?
23. When you communicated with Proctor, how did you feel?
24. Did Proctor create opportunities or make connections for you? If so, how and with who?
25. Did Proctor serve as a role model or a father figure to other persons on campus?
26. Is there anything else you would like to offer that may add value to this research study?
27. Is there anyone else you would recommend to be interviewed for this project?

Appendix D: Proctor Timeline

Year	Significance	Location
July 13, 1921	Born to Herbert Proctor and Velma Hughes	Huntersville, VA (Norfolk)
Fall 1937	Received music grant to attend VA State College (influenced by Dr. Luther P. Jackson & joined Kappa Alpha Psi Fraternity)	Petersburg, VA
1939	Worked in Norfolk Naval Yard	Norfolk, VA
1940	Accepted call into ministry & transferred to VA Union Univ. Influenced by Dr. John Malcus Ellison	Richmond, VA
1942	Attended Crozer Theological Seminary	
1944	Married college sweetheart Bessie L. Tate	
1945	Entered doctoral studies on Christian social ethics	Yale University
July 12, 1945 – 1949 (AGE?)	Pastor, Pond Street Baptist Church	Providence, Rhode Island
1945 or 1946?	First child, Herbert, was born	
1947	Transferred to Boston Univ School of Theology	Boston, MA
1949 – 1960	Teacher, Dean, President: Virginia Union University	Richmond, Virginia
1950	Earned Doctor of Theology Degree	Boston Univ School of Theology
Around 1950-1951	Began relationship with Dr. Martin Luther King Jr.	Crozer Alumni Event
1960 – 1964	President, North Carolina A&T University	Greensboro, NC?
1962	Director of Peace Corp in Nigeria & Washington, DC	
1964	The National Council of Churches	
1965 - 1966	The Office of Economic Opportunity	
1966	Published: The Young Negro in America	Association Press
1966 - 1968	The Institute for Services to Education	
1968	The University of Wisconsin in Madison	
1969 – 1984	MLK Professor at Rutgers GSE	New Brunswick, NJ
1972 – 1989	Pastor, Abyssinian Baptist Church	Harlem, NY
1984	Published: Sermons from the Black Pulpit	Judson Press, with Dr. William Watley
1988	Published: Preaching About Crises in the Community	Westminister Press
1989	Published: My Moral Odyssey	Judson Press
1990	Lyman Beecher Lecturer, the Divinity School	Yale University

	@ Yale	
1990 -1991	Anne Potter Wilson Visiting Professor	Vanderbilt Divinity School
1991	Published: How Shall They Hear?	Judson Press
1991 – 1993	Professor, United Theological Seminary	Dayton, Ohio
1992 – 1997	Professor, Kean College	New Jersey
1992 – 1997	Lecturer, Drew University	
1993 – 1995	Professor, the Divinity School	Duke University
1994	Published: The Certain Sound of the Trumpet	Judson Press
1995	Published: The Substance of Things Hoped For	Putnam and Sons
1996	Published: We Have This Ministry	Judson Press, with Dr. Gardner C. Taylor
May 1997	Suffered fatal heart attack while lecturing at Cornell College	Mount Vernon, Iowa

Appendix E: Proctor's Involvement

Served Governing Board	Membership	Awards
United Negro College Fund	Sigma Pi Phi Fraternity	Outstanding Alumnus Award, Boston University
National Urban League	Supreme Council, Prince Hall Masons, Southern Jurisdiction	Distinguished Service Award, State University Plattsburgh
Colgate-Rochester-Crozer Theological Seminary	NAACP – Life Member	Rutgers Medal for Distinguished Service
Union Theological Seminary	Kappa Alpha Psi Fraternity – Life Member	Honorary Doctorates by over 50 colleges and univ
Middlebury College		
Overseers' Visiting Committee, Divinity School (Harvard)		

Appendix F: IRB Approval

RUTGERS

Office of Research and Regulatory Affairs
Arts and Sciences IRB
Rutgers, The State University of New Jersey
335 George Street / Liberty Plaza / Suite 3200
New Brunswick, NJ 08901

orra.rutgers.edu/artsci
732-235-9806

October 21, 2015

Atiya S. Strothers
10 Seminary Place
New Brunswick NJ 08901

P.I. Name: Strothers
Protocol #: 16-131M

Dear Atiya Strothers:

X					
Initial	Amendment	Continuation	Continuation w/ Amend	Adverse Event	

Protocol Title: "Making Mentoring Matter: Is There a 'Proctor Process' of Faculty Mentoring in Higher Education?"

This is to advise you that the above-referenced study has been presented to the Institutional Review Board for the Protection of Human Subjects in Research, and the following action was taken subject to the conditions and explanations provided below:

Approval Date:	10/6/2015	Expiration Date:	10/5/2016
Expedited Category(s):	6,7	Approved # of Subject(s):	15

This approval is based on the assumption that the materials you submitted to the Office of Research and Sponsored Programs (ORSP) contain a complete and accurate description of the ways in which human subjects are involved in your research. The following conditions apply:

- **This Approval**-The research will be conducted according to the most recent version of the protocol that was submitted. This approval is valid **ONLY** for the dates listed above;
- **Reporting**-ORSP must be immediately informed of any injuries to subjects that occur and/or problems that arise, in the course of your research;
- **Modifications**-Any proposed changes **MUST** be submitted to the IRB as an amendment for review and approval prior to implementation;
- **Consent Form(s)**-Each person who signs a consent document will be given a copy of that document, if you are using such documents in your research. The Principal Investigator must retain all signed documents for at least three years after the conclusion of the research;
- **Continuing Review**-You should receive a courtesy e-mail renewal notice for a Request for Continuing Review before the expiration of this project's approval. However, it is your responsibility to ensure that an application for continuing review has been submitted to the IRB for review and approval prior to the expiration date to extend the approval period;

Additional Notes:	<ul style="list-style-type: none"> ▪ Expedited Approval per 45 CFR 46.110 ▪ HSCP Certification will no longer be accepted after 7/1/15 (including for anyone previously grandfathered). CITI becomes effective on July 1, 2015 for all Rutgers faculty/staff/students engaged in human subjects research.
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Failure to comply with these conditions will result in withdrawal of this approval.

Please note that the IRB has the authority to observe, or have a third party observe, the consent process or the research itself. The Federal-wide Assurance (FWA) number for the Rutgers University IRB is FWA00003913; this number may be requested on funding applications or by collaborators.

Respectfully yours,



Acting For--
Beverly Tepper, Ph.D.
Professor, Department of Food Science
IRB Chair, Arts and Sciences Institutional Review Board
Rutgers, The State University of New Jersey

cc: Mr. Benjamin Justice

Appendix G: Oral History Transcripts

This section represents the findings of my dissertation and presents the verbatim transcripts of the interviews conducted. I decided to include the full transcripts of the interviews in an effort to keep the participant's voice. Considering the delicacy of this research, it is most important to refrain from editing this material as the full transcript provides the whole picture to the reader. Each interview has a transcript cover sheet introducing the subject. There were 6 participants in this study, 5 Black men and 1 Black woman. One interviewee requested to have their identity remain anonymous and their transcript removed from the appendix. They were all mentored by Dr. Proctor and received their EdD from the Rutgers Graduate School of Education.

The details below offers information about each participant. Three of the interviews were done at the home of the participant, two over the telephone, and one at the current institution of the individual. The location was chosen by the participant to provide them with a greater sense of comfort and ease. Each of the six interviews provided a different perspective of Proctor with overarching themes. I have never met Dr. Proctor, yet it felt as if I was in his presence during each of these interviews.

TRANSCRIPTION COVER SHEET

Interviewee(s): ___ Dr. Dr. Leonard Bethel _____

Interviewer(s): _____ Atiya S. Strothers _____

Place of Interview: ___ The home of Dr. Dr. Leonard Bethel _____

Date of Interview: _____ 11/24/15, 11:30AM _____

Recordist: _____ Atiya S. Strothers _____

Other People Present: _____ Mrs. Bethel was present pre and post
interview _____

Other Fieldworker(s):

_____ none _____

Recording Equipment Used: ___ Canon 5D EOS and iPhone 6 Voice Recorder App

Transcription Equipment Used:

_____ Rev.com _____

Transcribed by: _____ Rev.com _____

Forms (Release Forms, etc.): ___ IRB Consent form signed _____

Photograph: _____

Other Materials/Information:

Interview Introduction:

This is Atiya Strothers and I am a PhD Candidate at the Graduate School of Education at Rutgers University. I am studying the influence of faculty mentorship on graduate education for African Americans. This interview is used to explore the mentoring practices of the late Rev. Dr. Samuel DeWitt Proctor.

During this interview, you will be asked to answer some questions related to your relationship with Dr. Proctor as your mentor. This interview was designed to be approximately 1 hour in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. Confidential means that the research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some of the information collected about you includes your name, profession, and doctoral degree awarded. Please note that we will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. The data will be transcribed by an outside source, Rev.com. The data gathered in this study are confidential with respect to your personal identity unless you specify otherwise.

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation. There are no foreseeable risks to participation in this study.

The recording(s) will be transcribed and used for educational purposes. All oral history transcripts will be donated and deposited to the Alexander Library archives at Rutgers University

The recording(s) will include all identifying information, unless otherwise indicated. If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study or study procedures, you may contact myself at 267-973-8081 or atiya.strothers@gmail.com or by mail at 7170 Andrews Ave. Phila., PA. You may also contact my faculty advisor, Dr. Catherine Lugg at 848-932-0721 or Catherine.lugg@gse.rutgers.edu or by mail at 10 Seminary Place, New Brunswick, NJ.

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
 Rutgers University, the State University of New Jersey
 Liberty Plaza / Suite 3200
 335 George Street, 3rd Floor
 New Brunswick, NJ 08901
 Phone: 732-235-2866
 Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

You will be given a copy of this consent form for your records. By participating in the above stated procedures, then you agree to participation in this study.

It is November 24th, at 11:30 a.m. Do I have your permission to record and proceed with this interview?

Dr. Leonard Bethel : Yes, alright.

Atiya Strothers: If you could just state your name and your current occupation.

Dr. Leonard Bethel : I'm the Reverend Dr. Leonard L. Bethel. I'm retired. After 42 years from Rutgers University, I've been granted Professor Emeritus. I'm an ordained Presbyterian. I'm a member of the Philadelphia Presbytery now. They have me registered as honorably retired. I spent 30 years as a member of the Presbytery of Elizabeth in New Jersey. I've been an ordained Presbyterian for 51 years and I've pastored two churches. At Rutgers, I helped to organize the Department of Africana Studies. I chaired it for 15 years and I taught a number of courses and spent 45 years in higher education, because I was an

administrator at Lincoln University in Pennsylvania for three years. I did 45 years there in higher education.

Atiya Strothers: Thank you. This is, obviously, an informal conversation.

Dr. Leonard Bethel : Sure.

Atiya Strothers: You can feel comfortable just to talk to me. If you could just tell me what was your relationship with Dr. Proctor?

Dr. Leonard Bethel : My introduction to Dr. Sam Proctor was when I was Assistant Chaplain and Director of the Student Center at Lincoln University back in the mid-1960's. Dr. Proctor established, when he was working for the government, he was the Associate Director of the Peace Corps in Nigeria, but he was under the administration of President John F. Kennedy and Lyndon Johnson. During that time, he actually founded the Institute for Service to Education, which was a 13 college program for historically Black colleges. Lincoln University was one of them.

After my first year at Lincoln University, I was appointed Director of Counseling for the Institute for Services to Education at Lincoln University, which was Sam Proctor's program. They sent me to Tufts University for training, and to Atlanta University in Georgia for training. I met Dr. Proctor at a conference for the Institute for Service to Education in Atlanta, Georgia. I didn't know that we would have an even more formal and close connection at Rutgers. When Dr. Proctor was hired as the Martin Luther King Chair at the Rutgers Graduate School of Education, they hired him because he had a very close relationship with Martin Luther King Jr. In fact, when he a senior at the Crozer Theological Seminary, Martin Luther King came in as a first year student middler, and was assigned to Dr. Proctor as his senior adviser. There was a relationship there for a number of years. Dr. Proctor gave Dr. Martin Luther King counsel all during the Civil Rights Movement. People didn't know about that. All the telephone calls, and so on. Of course, he was Jesse Jackson's, President at A&T College. When I went to Rutgers, it was the same year, that Dr. Proctor was actually there, almost a semester before me in '69. He was in the spring of 1969, and I went in during the mid-summer, beginning of the fall semester. I was admitted to a master's doctoral program. I was a Master's of Arts at the New Brunswick Theological Seminary. This was my second master's degree. The doctorate program, at the Social and Philosophical Foundation, in School of Ed, that Sam Proctor was appointed as professor in.

When I went there, they were looking for people trained to form a staff, because this right after Martin Luther King was assassinated in 1968. Many schools began to open their doors to Black students. Rutgers decided to venture out in two programs. A transitional year program, which admitted non-traditional Black students from around the State of New Jersey, primarily, and an urban university program for African American students in New Brunswick. I was hired as Director of Counseling in that program, their Urban University program, in 1969. That's when I started to meet with Dr. Proctor. I had a lot of contact with him, because I wanted some advice. He knew that I came out of the Institute for Services to Education. We were housed in the basement of the School of Education, our seminary place. I had a lot of contact with him. Eleanor Ross, who was a former graduate of Douglass, who became the director of the program, Urban University. I had a lot of contact. In fact, I went and recruited a lot of students in New Brunswick, African American students, for the program. I issued out the checks given by the government for them to buy books and so on.

In my many discussions with a few faculty, and with Dr. Proctor, and so on, we began to see that this wasn't going to last, the Urban University concept. That some students made it into the traditional setting. We had a special staff, special faculty, because these were students primarily admitted by letters of recommendation, not necessarily SAT scores.

Atiya Strothers: Why do you say that you saw that it wouldn't last? What made you say that?

Dr. Leonard Bethel : It wasn't the intention of the Office of Economic Opportunity, where Dr. Proctor had a great deal of ties with. It wasn't the intention for the federal government to sponsor African American students without an end in sight. It was to get things started, to get a movement into the university setting, especially your predominately White universities who were opening their doors, so that these universities would eventually take up the cause and develop their own programs. The government just couldn't handle that financially, you know. Giving out checks to students and this kind of thing. In the same way as the Work Aid program didn't last. Work Study did. The Work Study still has some government ties, but Work Aid just was too much money.

Atiya Strothers: Was the Urban Institute, was that geared more towards students of color?

Dr. Leonard Bethel : Yeah. The Urban University?

Atiya Strothers: Yeah.

Dr. Leonard Bethel : It was called Urban University Program.

Atiya Strothers: Okay.

Dr. Leonard Bethel : We fought and got it changed to the Urban University Department, UUD.

Atiya Strothers: This was at Rutgers?

Dr. Leonard Bethel : At Rutgers. From '69 to '70, through our discussions, I said, "Listen." Dr. Proctors says, "Bethel, get yourself established, you're working on your master's and doctorate. Get that and get into the faculty. Get something stable." I moved on that idea. I didn't hesitate.

In so doing, there was an associate provost, I should have gotten his name, but he was interested in Afro-American studies. He actually got it started. We were three separate colleges. Rutgers College, Livingstone College, Douglass College. It wasn't a unified program. I was at Rutgers College on their old campus, the first campus. We decided that we needed to form a program, because the Black students, they were eager about being a part of the regular program. The Urban University Department students, the transitional year students, began to say, "We're separate here. We're not a separate institution." The protest started. Taking over buildings, and all of that.

Out of it, each campus took its own chair, hired its own chair president. Harold Weaver was an activist. He came into Rutgers College and so on. He took me on, and I was getting guidance from Dr. Proctor on this. There was just he and I with a Department of Afro American Studies. African and Afro American Studies. It was a program. At the same time, the Urban University was going, so I was really working. I was working, studying.

Atiya Strothers: You were at the Urban University and Dr. Proctor was at the Graduate School of Education.

Dr. Leonard Bethel : At the Grad School of Education.

Atiya Strothers: Okay. You mentioned your first time meeting Dr. Proctor in North Carolina?

Dr. Leonard Bethel : No, it wasn't North Carolina. I made contact with him at the Institute for Services of Education conference in Atlanta, Georgia. It was just one quick meeting. I didn't know there was going to be any association. I didn't have any real contact with him until I got to Rutgers.

Atiya Strothers: What was that first contact like for you?

Dr. Leonard Bethel : He was speaking, as he generally does. It was informal. There were a lot of people. It wasn't really much to it. My real association with him was at Rutgers, where I was sitting down with him and talking to him, and really getting to meet him. I would call that the real meeting, was at Rutgers. He knew that my admission to the Grad School of Ed, along with the master's, and so on. He was the person who was really my adviser going into the School of Ed. I took the Issues in Afro American Studies courses that he taught, and this kind of thing. I was taking those courses along with my Master's of Arts.

I was the first Black to earn an MA from New Brunswick Theological Seminary in 1971. The second was Elias [Tima 00:14:47], he earned his PhD. at the University of South Africa, and became the head of the Black Reformed Church in South Africa. In fact, it was the children from his church who were killed in the Soweto Riots. I remember him leaving to go back to do a funeral.

Atiya Strothers: With Dr. Proctor being your adviser, how often would you talk to him?

Dr. Leonard Bethel : A lot. I can't even tell you the number of times I've met with him. He also served on my Master's of Arts thesis committee. I wrote about Black students and their moral perspective and that kind of thing. I had constant contact with him.

Atiya Strothers: During your graduate career, getting your master's and your doctorate, were there any moments where you wanted to quit?

Dr. Leonard Bethel : No. It was a time when a lot of activity was going on. Let's see, I was involved in the church. I always kept my membership in the Presbyterian Church. I was ordained in 1964. Being at Rutgers at that time, I joined the presbytery of New Brunswick. He worked out something where I would use my counseling skills at Rutgers as a part of my ministry. I didn't have a church then.

No. I couldn't quit. I had two young children. My wife was studying at the School of Ed. The focus was, for me, "Where am I going with this?" When I earned my doctorate, I really started to get some focus, because Dr. Samuel G. Stevens, who was the Chaplain at Lincoln University, I was his assistant chaplain in the 1960s before going to Rutgers. He's deceased, or been deceased for quite a while. He came to the graduation ceremony. He was really planning on me coming back to Lincoln University as chaplain. He said, "Bethel, we've moved into a state-related structure at Lincoln University. The whole idea of separation of church and state is coming in. It might not be a future for you." He said, "I see something here happening. I see a future for you here. Dr. Sam Proctor's here. You're in a program, and you have a position." He said, "Stay here. Develop here."

With all the ups and downs, and there were many, with the protest. And at the time, not being tenured, and the wife, she started to get work, and the head-start in structure there, all of that. I saw it through. It was just a hard working period: studying, working, meeting up, doing responsibilities and family. But I stuck in there. I didn't know I was going to spend my adult life there, but I ended up doing that.

Atiya Strothers: A lot of people have mentioned that Dr. Proctor was a very avid storyteller. He could tell you stories in a way where you learned a lot. Can you recall any stories that he would tell you, or any stories that stood out?

Dr. Leonard Bethel : Both in class and in private. You see, he based a lot of what he had to say on his concept of faith. He did this privately and he did this in his lectures. When he retired as the Martin Luther King Chair from the School of Education, I think that that was 1984, he came over. I was chairing Africana at the time. He came over, and the provost budget supported him. He came over and he was a Professor Emeritus to teach in Africana in his retirement. He constantly told stories, but in a lecture way, both privately and in class. His stories were not just stories about himself and about the situations that he went through growing up, his stories were focused around how could he best help you to develop and move forward in the midst of all the obstacles. Racial, and economic, and otherwise. He had a purpose to his storytelling. He was a master lecturer. He was a master teacher. He would get his messages across in that way.

Atiya Strothers: What makes you call him a master teacher or a master lecturer? What about his approach?

Dr. Leonard Bethel : He didn't separate teaching from preaching. He was a master in the classroom. He walked, and sat down as though he was preaching and teaching. He gathered a lot of students. I had him take over a course, that when I taught, it was called Black Education. He said, "Bethel, we've got to go broader than that. We have to do the history of Blacks in education." He got the course changed to The History of Blacks in American Education. Something like that. He would gather students.

At the graduate school, he would gather a lot of students in his classes. They all went to go and sign with Dr. Proctor's courses. Then, at the undergraduate, he would walk in and say, "Hey, bring your chairs up closer, everybody. Come on." He would address students, and he would sit down, he would stand up, and he'd sit down and talk and lecture, and tell us stories and relate it to history and this kind of thing. The students just ate it up. Especially African American students. They were searching for something. Something that he was able to give them to lift them up.

He had specific facts, but he also had a kind of spirit in what he was talking about. It was faith based. You see, he had, and you'll read this in his works, and book, Substance of Things Hoped For, his moral values book. You'll see it all through his works. I know his works well, because when he was writing his book of Substance, the Hebrews 1:11, "Faith is the substance of things hoped for, the evidence of things not seen." When he was writing that, we all would have conversations with him about it.

At the base of what he talked about was the whole notion of faith: faith based on justice. It wasn't faith for justice, it was faith in justice. The whole idea that to have justice, you had to have this faith, and your vision about God with you through Christ. It always challenged you to the next step. There was no end in sight. The ends and means were always tied together. He had this sense that, regardless of your circumstances, if you could develop a faith in yourself and in God, and put that in your search for justice, you will always move ahead.

This was not a lesson he only taught us. When Jesse Jackson ran for the presidency in the Democratic Party, he called Sam Proctor for advice. He said, "What should I do?" He told him, "Take it to a higher ground. Take it to a high level of faith. Overlook. Don't be criticizing and calling people names and this kind of thing. Always keep it at a higher base. Always strive forward with this idea of faith in justice. That was him. That's what he did. That was how he influenced people, encouraged people.

Atiya Strothers: I am also a believer, and strong in terms of my faith, but in today's society, a lot of times in education now, we tiptoe around this notion of faith, and God, and Christ.

Dr. Leonard Bethel : Where do you go to church?

Atiya Strothers: I go to church in Monumental Baptist Church in West Philadelphia.

Dr. Leonard Bethel : You're Baptist.

Atiya Strothers: Yeah.

Dr. Leonard Bethel : We had the Reverend Dr. Robert Hamlin out here at the Second Baptist Church. That's the one I went to Israel with.

Atiya Strothers: Wow, okay.

Dr. Leonard Bethel : Yeah. Do you know the Oxford Presbyterian Church in Germantown?

Atiya Strothers: No, I don't.

Dr. Leonard Bethel : Rev. Ethylene Taylor is pastor.

Atiya Strothers: That's in Germantown?

Dr. Leonard Bethel : Yeah. You've got to come there Wednesday and I'll introduce to the pastor.

Atiya Strothers: Oh, nice.

Dr. Leonard Bethel : She's [quite as precious 00:25:16] up in age, but she's been there more than 20 years.

Atiya Strothers: It's Oxford Presbyterian? I'll have to look them up and check it out one day, and let her know.

Dr. Leonard Bethel : Yeah. Oxford Presbyterian Church in Germantown.

Atiya Strothers: Okay, awesome.

Dr. Leonard Bethel : It's off of Stenton. It's down Stenton.

Atiya Strothers: I think I know what you're talking about now. I ride past there all the time.

Dr. Leonard Bethel : Yeah. That's where I attend church now.

Atiya Strothers: Okay.

Dr. Leonard Bethel : Yeah, don't I pastor. They offer. I turn down churches now. I'm writing now. I have another book coming up soon.
You were asking me ...

Atiya Strothers: Yeah. I'm just curious how Dr. Proctor was able to incorporate faith in his teachings and interactions with students.

Dr. Leonard Bethel : He had a way of doing it. He knew about the separation of church and state, especially the school, a state school like Rutgers. You can't talk about Christ, and so on. He had a way of telling students that whatever they were interested in, they had knowing and belief in themselves for something higher than moral concept involved in their development, that they would keep your visions at a higher level, at a higher plane. Not just, "I'm going to get a degree to make money," "I'm going to protest to be protesting," Or, "I'm going after the White man," or this kind of thing.

He said, "Keep it at a higher level. Keep your development moving in that direction. Never see an end in itself. Always develop, move forward. When you earn your undergrad degree, just don't stop there. Keep developing, move onto the next level." This is how he incorporated his faith idea into people. There was one attorney person, a person who became an attorney, said, "He went to law school because of Sam Proctor." He just wasn't thinking about higher education, and so on.

Atiya Strothers: Was it that Dr. Proctor had a high expectations of you? Is that what it was? That he had these high expectations?

Dr. Leonard Bethel : He had high expectations of people. He even thought that Whites could overcome their limitations by looking at this higher ground. He had a group of followers. I'm a Proctorite. He had greater group of Proctorites.

I was asked, in one newspaper wrote this up. When they had his memorial service, I gave his speech at the Kirkpatrick Chapel. A reporter from the Star-Ledger did ask me ... Proctorites. Yeah, here it is. "I bid final farewell to cleric in good paradise." The reporter asked me, "What is a Proctorite?" Who are these special people who followed this man, many that became ministers?" I didn't choose to wear a red robe at his funeral, but some of them did. They call them Proctorites, they put on ... I didn't. It says, "At

Rutgers, former students and colleagues, they called themselves Proctorites, said ...” Dr. Leonard Bethel , that’s me. I’m talking to a reporter now. “Who had been Chairman of the school's Department of Africana Studies at the time, for 11 years, ‘A Proctorite,’ Bethel explained, ‘is someone who had a sense of ethical and moral vision in all areas of life, especially social justice, equality, democracy and freedom, as influenced by Sam Proctor.’” You see?

There’s a group. Buster Soaries was a Proctorite. Sam Proctor had him going to seminary. There were a bunch of them. I’m surprised that you didn’t get to Bishop Hilliard.

Atiya Strothers: No. What’s his name?

Dr. Leonard Bethel : Hilliard. He went in Dr. Proctor’s program, United Theological Seminary. He has one of those 7,000-8,000 member churches. Quite a preacher. He came along with Buster Soaries.

Atiya Strothers: Where’s he at?

Dr. Leonard Bethel : What part of New Jersey is it?

Atiya Strothers: He’s in New Jersey? I can look him up if he’s in New Jersey.

Dr. Leonard Bethel : Look up Bishop Hilliard. Everybody knows him. He’s a Proctorite. In fact, he used to go on a plane with Dr. Proctor out to Ohio to work on his Doctor of Ministry. Dr. Proctor started a Doctor of Ministry program out there. You know, there’s a seminary named after him at Virginia Union.

Atiya Strothers: Yeah. I’m headed down there next month.

Dr. Leonard Bethel : He had another program named after him. I don’t know if you ...

Atiya Strothers: Yeah. Virginia Union and North Carolina A&T. Then there’s also the Sam Proctor Conference. They meet every year.

Dr. Leonard Bethel : Yeah. There’s a place in New Jersey. I don’t know if he has gotten that. Do you know about his school in New Jersey?

Atiya Strothers: New Jersey?

Dr. Leonard Bethel : Yeah.

Atiya Strothers: I don’t think so.

Dr. Leonard Bethel : You have to forgive me, because there was so much material.

Atiya Strothers: No, it's fine.

Dr. Leonard Bethel : I can't remember anything. There was a school in New Jersey. Let's see. You know there's two scholarships named after him?

Atiya Strothers: I know the one at the Graduate School of Education.

Dr. Leonard Bethel : There's also two. There's a foundation and so on. You go to the foundation office, they'll tell you, there are two of them there.

Atiya Strothers: Okay. Yeah, I can get that information. I wanted to get some more information -

Dr. Leonard Bethel : There's a program for it. Seventh to eighth graders. He started a program. You have to forgive me.

Atiya Strothers: That's okay.

Dr. Leonard Bethel : I know that is here, it's in New Jersey. Have you had contact with his wife, Bessy?

Atiya Strothers: No, not yet.

Dr. Leonard Bethel : Do you know where she is?

Atiya Strothers: I know his son is New York. I have to contact his son. They told me to contact his son.

Dr. Leonard Bethel : She couldn't manage that house in Somerset.

Atiya Strothers: Oh, okay.

Dr. Leonard Bethel : We used to have a lot of communication. She used to send Christmas cards, and so on, after he passed, and so on. I don't know whether her sons want her not there because she couldn't manage the house.

Atiya Strothers: Yeah. I haven't reached out to the family yet.

Dr. Leonard Bethel : I think they just sold it. They got the house sold. There was a written letter that ... You took a picture?

Atiya Strothers: No. I had to just readjust it, see it's still recording.

Dr. Leonard Bethel : There a letter that he wrote to her. I read that letter to his wife, Bessy. He's buried in that memorial cemetery on 27 in Somerset. That's where he's buried. He wanted her to stay in that house to be near him. That's why she was determined to stay there. She was encouraged to leave. He couldn't take care of the house by herself, I'm quite sure. She didn't want to leave there, because she wanted to be near him. That's what he put in his letter.

Atiya Strothers: Really? Do you have a copy of that letter?

Dr. Leonard Bethel : No. She has. When you meet with her, she could share whatever she wants to share. Maybe, because of my closeness with him. She didn't show that to everybody. It was a handwritten letter.

Atiya Strothers: Nice. That's very nice.

Dr. Leonard Bethel : About four or five pages in it. She let me read it, but she didn't want to share it with everybody.

Atiya Strothers: I guess, when you were talking with Dr. Proctor, what would he do or say that made you feel comfortable with him as your mentor or as your adviser?

Dr. Leonard Bethel : He had advice to give, but he listened a lot. He always talked about things at a higher level. When he wanted to know what your thoughts were on it, he always said, "Look at this in this way. Consider this." Conversations with him were always challenges. They weren't just friendship conversations, they were challenges ."Think about this, Bethel. Think about that." Sometimes, he didn't ask you to think about anything. He just wanted you to do.

When he had one of his heart attacks, it was March. He called me and said, "Bethel, stop taking your classes. Tell your students you will see them in a few days. I want you to go up to speak for me at Penn State, and also a couple of different colleges." I went. It was Penn. State, I spoke up there at the chapel. I went down to another college. He says, "You tell your wife to go with you." We went and stayed at the Nittany Lion Inn. He knew I would do it. That's why.

He had this way of sharing, and giving, uplifting. He had a big picture of Benjamin Mays, who was President at Morehouse College. When he received an honorary doctorate, he was given picture with the inscription at the bottom saying that he earned his

honorary doctorate there. He said, “Bethel, come here a minute. I want to show you something.” I got him an office, a large office, and Beck Hall, where I was chairing. I went down and he says, “Bethel, here. I’ve got something for you.” He gave me this big picture. He said, “I want you to have this.” I said, “Dr. Proctor, I’m not a Morehouse man.” He said, “But I want you to have it.” He’d see, “You take it.” What I did with that was, I left it when I retired with the Department of Africana as a kind of inspiration. I said, “Leave it up on the wall, rather than me take it home.”

Atiya Strothers: How did that make you feel, for him to give you this honor that was given to him?

Dr. Leonard Bethel : It was quite an honor. Yeah, it was quite an honor. It’s not the only time he offered me something. He offered me the hood from one of his honorary doctorates, and I wouldn’t take it. I was in his house, and he came down, and he said, “Bethel, I just got back from this.” He said, “You take this.” I said, “No, I don’t want it. That’s your hood, your honorary doctorate. I didn’t earn it.” He said, “You can have it.” I said “No, no, no. You take it and you keep it.” Anything to give you inspiration towards progress.

Some things annoyed him. He would let you know. For example, two things. My experience with him was always the experience of growth, and advice, and direction. It wasn’t always patting on the back. It was, “Look at things differently. Lift up and elevate. Go in this direction.” There were two incidences where I got a little lecture from him.

One, while I was working on my doctorate at the School of Ed, I finished my master’s. Rev. Dr. Hood, who was a professor at Johnson C. Smith University, he called and he said, “Bethel, I’m not feeling to well. I want you to come down and march the graduation ceremony at Johnson C. Smith for me.” He said, “Do you have a hood?” I said, “No, could I wear your hood?” He says, “Yeah, you can.” He had a PhD in theology from some school, I don’t remember. He said, “Wear my doctorate hood.” I went down and wore his doctorate hood.

I showed Sam Proctor afterward. Proctor heard. He heard, I don’t where. He has webs everywhere. He said, “Were you a part of a graduation ceremony wearing a PhD. hood?” He said, “You haven’t earned your doctorate yet.” He says, “Bethel, don’t do that again. You do not wear a doctoral hood until you earn it. You earn your degree.” He says, “Now you have the ability, you’re in a program, and you can earn a doctorate, and so on, but don’t try to

get over on things always.” I said, “No, just representing.” He said, “No. You were representing him or you were representing yourself? You made the appearance. Never make your appearance false. You earn what you earn.” He wasn’t much in favor of online degrees. You earn it.

Atiya Strothers: Why not?

Dr. Leonard Bethel : You earn it through coursework, and collaboration, writing, and doing. That was one lesson. Never did that again. I gave it back to Reverend Hood. I said, “Dr. Proc-” He said, “Yeah, Proctor would say that.” He said, “I just gave it to you.” I said, “No, I can’t do this again. I understand. I see things differently and talked to him.” Then another occasion, a woman who earned her PhD, she was in the transitional year program teaching English. She was PhD candidate at Rutgers Grad School of English. I think she was one of your sorority sisters. She Married this fellow, this MBA. They’re divorced now, unfortunately. I didn’t know him, but he wasn’t a Rutgers student. They brought two houses from Dr. Proctor in Somerset. From Dr. Proctor’s side window, there’s a room where he always sat, you could see their back yard. This young lady, her husband wasn’t a church goer, and they wanted a little baby girl? I think it was a girl, baptized. She said, “Bethel, will you Baptize her?” “Sure. I’ll baptize her.” She’s said, “We’re set up in the yard to have our baptism at home, because my husband doesn’t want it in a church, and so on.” My thinking was at the time, I was a young pastor, and and I said, “Well, as long as they’re baptized, and they have a start in the faith,” and this kind of thing. They set up the back yard like a church. They had a pulpit, and they had a lectern, they had chairs out, and they had a big canopy. I went out there and baptized this baby.

I had parked my car, because there were so many people there from the university, I had to park not too far from Dr. Proctor’s house. I was walking towards my car, and Bessy opened the door. It’s Mrs. Proctor. “Bethel, could you come here a minute, please?” I said I didn’t even know she was sitting there going home. I went out, I was getting ready to go out in the car. My car was right here, so she didn’t have to yell too far. I couldn’t get near that house, two houses down. I walked along the pathway and went in. I heard Dr. Proctor say, “Is he here?” She says, “Yes, he’s here, Bethel’s here.” He said, “Have him come back here.” I went back in this room.

He says, “Look out there, Bethel.” I said, “Oh, look at their backyard.” He said, “I saw what you did.” He said, “Now, I’m a

Baptist minister, but I know, also, the Presbyterian faith. In your church, you have to baptize in the fellowship of believers in your church. They become baptism.” I says, “I know that about the theology of your church. They become members of your church.” He said, “What are you doing baptizing these negro’s baby out in the back yard?” I said, “What do you know about [inaudible 00:75:445] negros?” He said, “You make those negroes go into a church and have that baby baptized. You take them to your church, or some church. Don’t do it out the backyard.”

He said, “I know some people in Elizabeth Presbytery. And If called, they’ll take your ordination away now.” He said, “But I won’t do that .You just listen to me. This is your lesson done.” I said, “I won’t do it again.” He said, “Don’t you do that again. I know the rules of your church. You’re not supposed to be doing that, because then the negroes trying to get out of church by doing something in the backyard.” He said, “You make them go in the church.”

He felt this way about weddings, he thought this way. He didn’t like this. I had performed a few weddings in backyards, and so on. I did tell him, he did understand this, I said, “Now Book of Order, there is far as weddings is concerned, there is a civil wedding. We can do civil weddings. They don’t have to be in churches.” But he wasn’t for that. I even showed him the Book of Order. We have civil weddings. I can do it in the backyard. I can do that still, but then there’s a church one. You can’t do with baptism. He said, “Bethel, I don’t like that. In the spirit of God, the believers, and so on, you do it, you’ve got to get these negroes in church. They want to get away from it, they want to do it in the backyard.” He said, “The next thing, they’ll be doing it in the bars, and so on.”

Atiya Strothers: What was his personality like? Was he timid? Was he shy? Was he loud?

Dr. Leonard Bethel : He was not shy. He wasn’t over-aggressive. He was a peaceful warrior. He would get his message across though a conversation, and talking, and discuss. He was always teaching. He was a master teacher. Always teaching and preaching. He didn’t separate the two. When you talked to him, and wasn’t just like a buddy, buddy, rabble, rabble talk. He would never move away from the preacher/teacher model.

Atiya Strothers: What was that model?

Dr. Leonard Bethel : You talk to him in conversation, you keep faith in what you do, and you move forward, and you let that be your guide. Always keep God in the picture of what you do. Always keep things on the higher level. Not the humane level. Not on the level of man. Keep it always on a high level in what you do, the things that you do.

Atiya Strothers: Now considering his advancement, especially during that time, and his connection to government, a lot of people ... Not a lot, I shouldn't say a lot. Some might consider him to be like Uncle Tom, in a sense, considering his advancement. What would you say to that?

Dr. Leonard Bethel : He wasn't an aggressive leader. He wasn't one you would get up like [Stephen Turey or Stuckley Carmichael 00:45:50] he wasn't a Jesse Jackson. Jessie Jackson was a little more foreword. He was the guider and teacher and they all came to him. People don't know that he was the person that Martin Luther King came to. Everybody needs and advisor, everyone needs that mentor. He was Martin Luther King's mentor. People don't know that.

He was the person behind the scenes telling them, they would call him and ask him "What should I do, how should I do it?" When they needed someone for advice, they would call him. He had this broad view that Blacks could move forward in a broader, he had this, it was a universal view, it wasn't just being American. That he saw good in the human experience, and he believed in getting at the best of people. He knew how to get to the conscience of Whites. In ways that many Blacks couldn't.

Let me give an example. In my doctoral dissertation hearing, James Wheeler was a pragmatist and existentialist, which I gravitated to. And I use existentialism even now and the existential movement. James Wheeler was a southerner, finished at the University of Alabama he got his PhD from Yale. He was Phi Beta Kappa. It was brilliant. He had a lot of that southerner in him. Only Black man that could really get to him was Sam Proctor. In discussion, talk and so on. I brought in W.B. Dubois into my discussion, for my doctoral dissertation, because I was talking about, at Lincoln University, the role of Lincoln University in educating African leaders. I brought in W.B. Dubois and I brought in his radical position, W.B., as the double consciousness theory, and Wheeler didn't like it. He didn't like it at all. He had this "You believe what you do. What are you going to do with that? Are you going to separate from us? Are you going to move away from us?" And I said, "There are times when we need to move away from

you," I got kind of arrogant in my meeting. And he says, "This is not acceptable to me." He got up and walked out.

Proctor was there and he said "You can't walk out of a hearing and have a student impasse, you know, he's a doctorate." He got up, and when I knew it, three other people. Sitting there. He said "Just wait a minute, we'll see what's going on." Proctor left too. Ten, 15 minutes, well we just sat there and they said, "We think we know what's going on, just calm down. Let's sit here a minute." We came back in, Wheeler had this long beard, you know, White beard. Yale man, you know, walking back in he says, "Bethel, come out and take a walk with me." Well, there's a hearing, "Come on, take a walk." We walked outside school a bit and walked around [Guillaume the Silent 00:49:51] and he said, "Have you read so-and-so, the Morehead's Wife," I said, "Yes, I've read." "What is your point of view of this?" And I gave my point of view walking, he says, "You're giving the right answers." He said, "Come on, let's go back in the room."

Then they asked me to step out and he was signed. He told me, "I gladly signed." I said "Well why'd you walk out of here?" He said "Something bothered me," he said "When things bother me I'm not hypocritical about them."

Atiya Strothers: So did Proctor ever tell you what the interaction was?

Dr. Leonard Bethel : No, he wouldn't talk about that. No. But he smoothed things over. He was able to say things to people in conversations to get them to see a point of view. I don't know what he said to him. It was no doubt that I would have eventually gotten through that, but it got this man unnerved. It touched at the very nerve. He told me that, he said "You touched after his very nerve, you know, he grew up a White southerner. You've got to remember that." He said "He's brilliant but he grew up a White southerner and you said some things that touched nerve and he just wasn't accepting it." I got him to see, he said "I knew what you were talking about, you weren't wrong, but you shouldn't have said that in a doctoral dissertation."

When someone is able to communicate across cultural lines, that's not Uncle Tom, it is equality that Martin Luther King did it. Gardner C. Taylor does it. Benjamin Mays did it. The most brilliant people among us. W.B. Dubois did it. The most brilliant people among us know how to do this. They weren't Uncle Tom's. The ones who have stood up and shouted out and became popular among Black people as an activist and so on, they don't change

history. They win the battle but they don't win the war. And Proctor, that was the big sell. He didn't care about winning battles, he cared about winning the war.

Just like he said when he was taken to a baseball game when Jackie Robinson was playing and he heard the word, no, when he was pastoring up in Rhode Island, and he heard people, "[Nigger 00:52:48] that nigger off the field," And it was all around him, he didn't jump up and shout and say anything to start a fight, and he said Jackie Robinson had this higher sense and he didn't do it. Because they saw a greater victory. They brought a victory. That had to be achieved if we were going to stay in this country. He was highly racially conscious. You read his works and you'll see it. Martin Luther king knew that he had to depend on people like this and he made Martin Luther King not write about him or talk about him, he always wanted to be that force behind the scene. He didn't want exposure. He made him promise, he told me that. Made Jesse Jackson promise. "Don't say I said it. Don't bring me out in your political discussions when you're running for presidency. Don't bring my name up. Just take my advice." That's it. That was him.

Atiya Strothers: So he didn't feel the need to be out in the front of all of these things.

Dr. Leonard Bethel : Let me tell you this, if there had been any racial progress at Rutgers University, it was because of Sam Proctor.

Atiya Strothers: And why do you say that?

Dr. Leonard Bethel : Because of this behavior that he had, this mannerism that he had. Clement Price was smart and some but he couldn't do it. I couldn't do it and I chaired my discipline, I served on some major committees at the university. As Africana Scholar I took certain positions. But I didn't have that ingredient that he had to make changes. Real changes.

Atiya Strothers: What was that ingredient though?

Dr. Leonard Bethel : The ability to see the faith concept in every human being. And touch on it in moving forward. And he was able to get to Mason Gross when he was president of Rutgers. He was able to get McCormick and I'm almost certain, I got my Professor Emeritus from Richard McCormick when he was president and the board of governance. If it wasn't for Sam Proctor, I don't think I would have gotten it. He wasn't alive but the seed of thought set alive by that man. Because the Greenburg, who was the School of Arts and Sciences dean said, "McCormick likes you. He's known you since

he was working on his PhD and ever since he was president of the university, he likes you, he knows about you." I said "How does he know about me?" Not just through me but through Sam Proctor, and he said "If I put your name forward for Professor Emeritus, he's going to see it through. He'll give it to you." And he did. It was that something that this man was able to do, that other people couldn't do. Male or female.

Atiya Strothers: I read somewhere that there, during Dr. Proctor's funeral, the president of the university got up and said that Sam Proctor single-handedly produced more African American PhD's than anyone else at the institution.

Dr. Leonard Bethel : Probably did, not only PhD's but masters, yeah, he probably did. And he did it not only through direct contact with student but direct contact with the people who had something to do, people who served on doctoral dissertation committees. I've served on at least seven or eight doctoral dissertation committees with him. I served more than 55 to 60 doctoral dissertation committees and I chaired about seven of them. I saw him in action.

Atiya Strothers: How was that?

Dr. Leonard Bethel : He could influence the committee. He had a way, if anything negative came up from one of the White professors, he was able to direct it in such a way that the person would, you know, he was able to do that. He had that ability. And I think as a faith based procedure in getting at the conscience of a person and the goodness that's in them towards a higher goal. See this person through so that they can carry that on.

He had that ability and I haven't seen that in any other person. Even after his death I haven't seen that. That ability. I just haven't seen it anywhere. I've seen people who are bright and smart among us, among Blacks, brilliant. But they don't have that ability. And he has not been given the rewards, he received a lot of rewards, but he needs even more. He would not accept a political position.

Atiya Strothers: Why not?

Dr. Leonard Bethel : He was higher than politics. He was in an old testament sense, he was not the head of the nation, he was the prophet of the nation. He was an Isaiah and Josiah and Jeremiah. He wasn't the Solomon or the David. You know what I mean? He was the prophet.

If I can label him in any way, he was a prophet. Prophets make changes. Not kings. Not presidents, but prophets. He affected John Kennedy, he affected Lyndon Johnson.

Atiya Strothers: Would he meet with them often?

Dr. Leonard Bethel : Oh, yeah. Because he was in the Peace Corps. He started the Institute for Services in Education, which was directed through the Office of Economic Opportunity. He met with them in The White House.

I'm quite sure all the meetings that he participated in, they weren't recorded, he didn't want ... Let me see, in this book Substance of the Things Hoped For, let me just show you a picture of that. I'll show you where he met with them. I have the book right here. I wish I could model myself after him. I find ways but, it was just something that I wasn't able to do.

Atiya Strothers: I do have this book.

Dr. Leonard Bethel : So you do have it, you know it and you've seen it. There, see, he's with Benjamin Mays and John Kennedy there. That's his father. Sergeant Schriber, Jesse Jackson, Lyndon Johnson, Hubert Humphrey, you know?

Atiya Strothers: So with those meetings that he had with them, was he able to create access for Blacks through those connections?

Dr. Leonard Bethel : Yeah, that's how things were done. I'm almost certain that's how the Office of Economic Opportunity got going. It wasn't the open protest, he saw in Martin King the person who had the ability to go out and do this. But you have to have a vision and a philosophy to carry out when you go do things.

Atiya Strothers: Do you recall anything that he would say a lot? You know how some people have certain sayings that are connected to them. When you hear his voice, what do you hear him saying?

Dr. Leonard Bethel : The title of this book, "Bethel, faith is the substance of things hoped for. The evidence of things not seen. It is in the not seen that you have to move forward." I think it's biblically based through this concept of faith and he used Hebrews 1:11. He would always talk like that. Through faith. He was a preacher, teacher.

Atiya Strothers: Is there anything else that you have that you wanted to share?

Dr. Leonard Bethel : Not really, I think that's a lot of what I wanted to share.

Atiya Strothers: I told Dr. Monroe this yesterday, I was saying that I am just in awe of hearing all the things that he has done for other people and it's very surreal being that I'm young now and starting my PhD in education. I'm actually in my fourth year. But some of my funding comes through the Proctor Chair. And I didn't know who Proctor was. My pastor, I told him I was coming to Rutgers, and some of my funding was coming from Proctor Chair and he said, "Do you know who Sam Proctor is?" And I said "No ..." He's like, "You don't know Sam Proctor?" And I said "Am I supposed to know Sam Proctor?" And that's kind of how this project started to evolve. I started to meet historians of education, I started to meet other pastors and preachers. During your time and even previous, a lot of preachers were also educators. A lot of educators were also preachers. And that model isn't as prominent as it once used to be. So when I would mention the name Sam Proctor, it's amazing to see the reaction from everyone's face. It was just this, like you said, it was like a prophet. It was just amazing.

Dr. Leonard Bethel : That's a role that he chose to live by. He didn't want any political position. He served as president of two colleges, Virginia Union, A&T. North Carolina Agricultural and Technical college. He moved into this level. He was the youngest college president in the country at Virginia. He was 28 or 29. He was a young man when he was a president at both of those colleges. And he grew from that. He grew from a college president to a prophet.

Atiya Strothers: From a college president to a prophet, now that's a title. That is a title for sure. Are there other persons you think I should talk to?

Dr. Leonard Bethel : Well make sure you try, you should talk to his wife if you can reach her, Bessy. And you should talk to Bishop Hilliard. What was Hilliard's first name, hun?

Veronica Bethel: Hilliard?

Dr. Leonard Bethel : He has that church in New Jersey, you need to talk to him because he's a Proctorite. He was closer to Sam Proctor than Buster Soaries. Because he used to go out on his plane with him to Ohio there on his doctorate. Buster did to but Buster would go out there because of his family, then he earned his doctorate at I think Drew University. But Hilliard went out there in Proctor's program doctorate ministry, you need to talk to him.

Atiya Strothers: Okay, I'll look him up.

Veronica Bethel: Yeah, I don't know his first name. You know the two mentors that my husband loved the most, respected the most, talks about the most, they both have the first name Sam. Dr. Sam Stephens and Dr Samuel Proctor. They're his favorite people. He honors those two men still even in death.

Dr. Leonard Bethel : Well Samuel Stephens was the one that really kept me in my marriage. Samuel Stephens said, "Now Bethel, you're going to have disagreements, you're a human being. But you're big, you played football and she's little. Now any time you get in an argument with her, if it's in the winter you put on your coat and go out and cool off and come back and say you're sorry. Even if you were right or wrong, you say you're sorry." That was Sam Stephens.

Atiya Strothers: They say a happy wife is a happy life.

Veronica Bethel: You all must be ready for some lunch, aren't you?

Dr. Leonard Bethel : Do you want something to eat?

Atiya Strothers: You guys have a doctors appointment, yes?

Dr. Leonard Bethel : Oh not until 1:30 but it's 10 minutes away. [crosstalk 01:07:35]
You got a picture to take?

Atiya Strothers: Yeah I would like to, if I can?

Dr. Leonard Bethel : Okay, well how should I do this, should I sit down or stand up?

Atiya Strothers: I prefer sitting down but that's up to you.

Veronica Bethel: Move all this stuff away from you.

Atiya Strothers: I'll make sure I won't get that.

Veronica Bethel: Okay. He thinks it'd be fun to get his picture onto it.

Dr. Leonard Bethel : Sam Proctor was always keen about that too. You do your best.

Atiya Strothers: Make sure I get that picture behind you as well.

Veronica Bethel: Is this the day I'm supposed to go with you?

Dr. Leonard Bethel : No, no that's Dr. Reid.

Atiya Strothers: So I can, I'll show you these.

Dr. Leonard Bethel : I can't even see it now hold on, I got my reading glasses.

Atiya Strothers: That's a nice one there.

Dr. Leonard Bethel : Okay, yeah that's good. That's fine.

Atiya Strothers: Thank you so much.

Dr. Leonard Bethel : You see another one, right here as a Rutgers Paul Robeson? Class of 1919 Rutgers college.

Atiya Strothers: I just recently came here from San Diego, California, and I was at an educational conference, I presented on Proctor actually, and so there was someone there who was talking about Paul Robeson, yeah, as a Rutgers alum. This journey has been phenomenal. It's very enlightening to see because even when I did my presentation, a lot of people from my generation, we don't know Sam Proctor, but just in terms of the conversations, people are starting to look him up, starting to question. Starting to read his books. I think that, again, I'm a person of faith, and the way that I ended up in this PhD program was nothing but the grace of God.

The way that I've ended up on this project is nothing but the grace of God, and so I know you've mentioned a lot in terms of this higher power and this higher calling, this project is not about me. I believe that there is much purpose in terms of doing this work and doing this project. Granted, yes, it will be the step that gets me to complete this doctoral journey but I think that the purpose that's connected to it will mean so much more than getting that hood when I get it.

Dr. Leonard Bethel : I'll tell you the sad state of the Black man in America, the African American today, is that we don't have prophets. I can't think of one. Jesse Jackson is a nice man but his limitations, he's done some things that took him out of the category, you know. Having a child out of wedlock and then joining up with Al Sharpton and things. You know. Even Martin King, the heart of what he did wasn't in protest. It was through a philosophy. A non violent philosophy. It was based on "We'll have a community." And the only way you can make changes is to take steps to assure we'll have a good community. Some of the ideas that Martin King had were from Sam Proctor.

Atiya Strothers: But he didn't want people to know.

Dr. Leonard Bethel : Prophets are not like that. They don't do what they do for show, they do what they do for change. We look at the prophets of the old testament, they wanted to change the people, they wanted to get to the leaders, they wanted to move things forward. They didn't want things centered around them. That's a prophet. He did it through his teaching and his preaching.

Atiya Strothers: What do you think he would say about the state of African Americans today? Of Blacks today. What do you think he would say?

Dr. Leonard Bethel : Who is that hun?
[Phone rings 01:12:40]

Veronica Bethel: Uh, 820 number.

Dr. Leonard Bethel : You better cut that one off, all they want is donations. No, he wouldn't say anything. He would be active, doing. He wouldn't sit down and give his opinion about the conditions of the day, he would be involved in the conditions of the day. Making changes. See this thing killed him. He died lecturing. He slumped over when he was lecturing, and he shouldn't have been doing it because he had a bad heart. But he was involved in the issues of the day. He wanted to change that little college out there, Cornell College in Iowa. He wanted to get to the heart of the student. He was always in the midst of changing. He believed that setting ideas in the root of thought and the vision of things lead to action. To plant the seed of wisdom in the human experience. This is what prophets do. This is what they've done for centuries. When you don't have a prophet things don't change. We're in a state right now because we don't have prophets. We have preachers, we don't have teachers.

Atiya Strothers: We have preachers, we don't have teachers, we don't have leaders. I mean like you said, we don't have prophets.

Dr. Leonard Bethel : You need a prophet to even believe the preachers and the teachers. We have a lot of good preachers but they're not prophets. He's one of the few that came along. I'm glad that you're doing this. It keeps his name alive and his thoughts up. I'm glad that you're doing it.

Atiya Strothers: And you know, even at the graduate school-

Veronica Bethel: I'm making some sandwiches so even if you wait I want you to have a sandwich. I'd like to ask you, how did you happen to choose Proctor?

Atiya Strothers: I was just telling your husband, so I'll tell you the story of how I ended up in the PhD program, I did my masters at Rutgers in education. I graduated in 2010 with my masters, so my goal, my plan, was to work in higher education, work in student affairs and that was it. That's what I wanted to do.

My adviser at the time, who is still also my adviser now, she is a White woman who is a lesbian. And so considering that I never thought that she would be able to mentor me the way that she has, and so when I was leaving Rutgers, she said to me, "Have you ever thought about doing your PhD?" And I said "No, not at all." I come from a single parent household, my mother raised me. Grew up on welfare, we didn't have much growing up, so for me a masters was such an accomplishment. So when she said that, "I said no, I never thought about doing a PhD, I barely know what a PhD is." She said, "I think you should apply. I think you would be really good for our program here." So I said, okay, I applied. I said it doesn't hurt to apply.

Dr. Leonard Bethel : What did you have to do to apply?

Atiya Strothers: There's an online application, submit transcripts, get letters of recommendation, and write a personal statement.

Dr. Leonard Bethel : Did you have to do G.R.E?

Atiya Strothers: Yes, and take the G.R.E. I forgot about that, yes. I did all those things, I submitted my application, but again I wanted to work so I also submitted job applications. So I get a job offer at UMBC at the University of Maryland, Baltimore County, and I accepted the job. So I told her, "I got a job offer, I'm going to go work, I'm not going to do the PhD." I contacted the graduate school, I told them, "I have a job, you can take my application off file, I'm not going to pursue the PhD."

Fast forward now, two years later, I am now working at the University of Delaware, working at the Black Cultural Center. I had just started this job, I'm probably about 3 or 4 months in to this new job. Again, my plan was to work, stay there, I'll start a family here, get married, all of these things. That was my plan. I get a phone call from Dr. Fred Bonner who was now the professor in the Sam Proctor chair. I did not know Dr. Fred Bonner.

Veronica Bethel: Did you know him?

Dr. Leonard Bethel : No, he left.

Atiya Strothers: No, he was only there for about a year and a half. He wasn't there for too long a period of time.
 So I get a phone call from him and he says, "Your name came across my desk and I wanted to know where you were in life and if you would consider coming here for your PhD."
 I said "Who is this? I don't know who this person is. I didn't submit an application for my PhD, I didn't apply for two years, I applied and 2 years ago I said take my application off the files because I didn't want to do it." And he said "Yeah, well, you know, your name came across my desk and if you would even consider applying, I would offer you a fellowship to come here to do your PhD." And that's how I ended up doing my PhD.

Dr. Leonard Bethel : You must have had a good record.

Atiya Strothers: I guess so! I don't know.

Veronica Bethel: But how did you find out about Sam?

Atiya Strothers: So he sits in the Sam Proctor chair and part of my funding came through that chair, and so I was telling my pastor, at the time about my next moves and things of that nature. He said to me, "Do you know who Sam Proctor is?" I said "No but I know I'm getting money and that's all that matters."

Veronica Bethel: Who is your pastor?

Atiya Strothers: I go to church in West Philadelphia at Monumental Baptist Church. My pastor is Dr. J. Wendell Mapson Jr. And he sat in a class that Proctor taught at the New Brunswick Theological Seminary. He's close friends with Buster Soaries and he's also close friends with Calvin Butts and Charles Booth. He's close friends with him and so he asked me if I knew who Sam Proctor was and no, I don't know who this is, he said "You need to find out who Sam Proctor is." So of course, I Googled him, and I was like "Oh, okay, he's a pretty decent guy. That's great, that's awesome," I didn't really become invested.

As I started to meet historians of education, as I started to meet more pastors, as I started to meet other people who pushed the Black race forward, I started to ask, "Do you know who Sam Proctor is?" And the initial response that I got every time was just this sense of amazement. This sense of wonder. This sense of admiration. And I think that is what got me further invested to find out, well, who is this Sam Proctor?

- Veronica Bethel: I am so happy to hear that somebody is writing about Sam Proctor. You're going to get a book out of this.
- Atiya Strothers: Oh yeah, that's the plan. That is the plan.
- Veronica Bethel: A lot of book companies are going to be looking for you.
- Atiya Strothers: Well you know the professor in Virginia, Adam Bond, he wrote a book on Proctor. The Imposing Preacher. And he just released that book two years ago but his approach was more from a theological standpoint because he's a professor at Virginia Union Theological Seminary that's Saint Proctor. So he's a professor there.
- Veronica Bethel: So you're coming from an educational point of view.
- Dr. Leonard Bethel : Well we better,
- Atiya Strothers: Relocate?
- Veronica Bethel: What kind of juice do you want?
- Atiya Strothers: And Dr. Bethel, this is for you. It's not much but I wanted to just say thank you for your willingness and your support in this project, so I appreciate it a lot.
- Dr. Leonard Bethel : Thank you so much, I appreciate it.
- Veronica Bethel: You're not giving him money.
- Atiya Strothers: Well no, I'm a doctoral student so I don't have much money. I don't have much money to give. I'm just going to pack up my things here.
- Dr. Leonard Bethel : Oh that's a nice little Rutgers, and it's got a picture of you in there!
- Atiya Strothers: Yeah, so that's my business card there, so if you ever have any questions or anything.
- Dr. Leonard Bethel : Thank you so much.
- Atiya Strothers: Thank you! Do I have your permission to end the recording?
- Dr. Leonard Bethel : Yes you do.

--- END OF INTERVIEW ---

TRANSCRIPTION COVER SHEET

Interviewee(s): ___ Dr. Katye Monroe ___

Interviewer(s): ___ Atiya S. Strothers ___

Place of Interview: ___ The home of Dr. Katye Monroe ___

Date of Interview: ___ 11/23/15, 12:10PM ___

Recordist: ___ Atiya S. Strothers ___

Other People Present: ___ none ___

Other Fieldworker(s):

___ none ___

Recording Equipment Used: ___ Canon 5D EOS and iPhone 6 Voice Recorder App ___

Transcription Equipment Used:

___ Rev.com ___

Transcribed by: ___ Rev.com ___

Forms (Release Forms, etc.): ___ IRB Consent form signed ___

Photograph: _____

Other Materials/Information:

Interview Introduction:

This is Atiya Strothers and I am a PhD Candidate at the Graduate School of Education at Rutgers University. I am studying the influence of faculty mentorship on graduate education for African Americans. This interview is used to explore the mentoring practices of the late Rev. Dr. Samuel DeWitt Proctor.

During this interview, you will be asked to answer some questions related to your relationship with Dr. Proctor as your mentor. This interview was designed to be approximately 1 hour in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. Confidential means that the research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some of the information collected about you includes your name, profession, and doctoral degree awarded. Please note that we will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. The data will be transcribed by an outside source, Rev.com. The data gathered in this study are confidential with respect to your personal identity unless you specify otherwise.

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation. There are no foreseeable risks to participation in this study.

The recording(s) will be transcribed and used for educational purposes. All oral history transcripts will be donated and deposited to the Alexander Library archives at Rutgers University

The recording(s) will include all identifying information, unless otherwise indicated. If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study or study procedures, you may contact myself at 267-973-8081 or atiya.strothers@gmail.com or by mail at 7170 Andrews Ave. Phila., PA. You may also contact my faculty advisor, Dr. Catherine Lugg at 848-932-0721 or Catherine.lugg@gse.rutgers.edu or by mail at 10 Seminary Place, New Brunswick, NJ.

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
Rutgers University, the State University of New Jersey
Liberty Plaza / Suite 3200
335 George Street, 3rd Floor
New Brunswick, NJ 08901
Phone: 732-235-2866
Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

You will be given a copy of this consent form for your records. By participating in the above stated procedures, then you agree to participation in this study.

It is November 23rd, 2015. Do I have your permission to record and proceed with this interview?

Dr. Katye Monroe : You have my permission to record whatever you want to record. You do have my permission to delete what I ask you to delete.

Atiya Strothers : Thank you. Today is November 23, 2015. I'm having the pleasure to interview Dr. Dr. Katye Monroe for the project on Samuel DeWitt Proctor. As you know this is recorded. So if you don't mind we can just begin. If you could just state your name and current occupation.

Dr. Katye Monroe : My name is Dr. Katye Monroe . I am currently retired. I have lots of occupations that I don't get paid for. I'm doing work with various organizations. I have work I'm doing with Delta Sigma Theta. I'm working [crosstalk 00:01:41]. I knew that. I'm in the North Jersey Chapter of Delta. I am working with the American Valley Chapter of Links, Incorporated. I'm also the HBC initiative

chairperson for The Links at Lincoln University. I'm a graduate of St. Paul's Episcopal College, which an HBCU school. I do a lot of church work because I belong to the Episcopal Church here in New Brunswick. We have a lot of activities that get involved with the Diocese. If you ask what kind of work do I do, you name it.

Atiya Strothers: You do it.

Dr. Katye Monroe : If I can. What happens is people think when say the word retire that you're not doing anything.

Atiya Strothers: Right. Like you're just sitting at home.

Dr. Katye Monroe : I'm busy. I'm busy all the time. Somebody's always calling for something. I learned from Dr. Proctor that if you can do it, you do it, and if you can't do it, you say, "I'm not available right now. If you can give me some time to take a look at it, maybe I might be able to fit it in, but right now ..." You don't overwhelm yourself with lots and lots of things to do. Sometimes you do but you shouldn't have to do that all the time.

Atiya Strothers: So are you a retired teacher?

Dr. Katye Monroe : Well, I guess I'm a retired teacher, but I taught ... It's been a long time. I was a math teacher. My major was biological science with concentrate in botany. I worked in Rutgers and was at George Washington University in curriculum in instruction, specifically for mathematics. Once I was reading an article at George Washington that said some school district in New Jersey needed someone to work in mathematics. I decided since had taken the science exam to be certified in science and general ... Well it was general science, it was botany, but biological science basically, and mathematics, and did okay, let me apply, and see what happens. They hired me to teach biological science. Then when I got to the job, I was teaching mathematics. So that lasted for quite some time. I got the job teaching in Waterford Biology in Maryland for about a year or so, right after I finished St. Paul's College. Then I came to Metuchen, New Jersey, where I was working at the middle school. I worked in a middle school as a science teacher, and then a math teacher. Then I became a guidance counselor, a guidance director, head of the mathematics department, and vice-principal, and then principal. Then I stopped. I was just finishing with my masters. When I came here I started working on my doctorate. I finished a masters at Rutgers and I finished a doctorate at Rutgers. Then after I finished all of that, I opened a psychological service in East Orange for Delta Sigma Theta. It was called DST.

- Atiya Strothers: Okay. What doctoral program were you in?
- Dr. Katye Monroe : Educational ... No, not School of Education, but I was on the psychology side, guidance, counseling, psych.
- Atiya Strothers: Counseling psych.
- Dr. Katye Monroe : They changed up so much, you know.
- Atiya Strothers: Yeah. Was Dr. Proctor your official advisor?
- Dr. Katye Monroe : No. My advisor was Dr. Bingham. Dr. Proctor was on my committee. I had met Dr. Proctor early on when I was at George Washington, when I was in Washington with some of the things that he was doing, and I heard him speak. I knew about him being at Virginia Union, Virginia State. Of course, I had my niece at ANT. I had a nephew who had graduated from ANT. When my brother passed, and I had his two children that I would look after every now and then, well mostly then, I remember Dr. Proctor meeting my nephew. When he graduated from Virginia State Dr. Proctor was the speaker for the graduation. He always reminded me, "I remember that little snotty nosed boy." That was Dr. Proctor. I came here ...
- Atiya Strothers: Wait. I'm sorry to interrupt. When you say that was Dr. Proctor ...
- Dr. Katye Monroe : Well, his personality was an outgoing personality, he knew you, he knew about you, and didn't forget you. He always seemed to remember, "Well, I know who you are, I remember you." I remembered when ... I call my nephew Buzz, but his name [Barris 00:06:31]. He was named after my father. When he was finishing up undergraduate school, he wasn't sure what he wanted to do. He was a majoring in architect engineering. One of the suggestions that Dr. Proctor gave was if he wasn't sure what he wanted to do, he could possibly get into one of the branches of the service. He recommended something. I don't know what he recommended to him, but my nephew went into the Navy. He was in there for eight years, and that was what he was doing. He came out, and he graduated from Virginia State, and went into the Navy for eight years. I still talk to them. He's right now married, and has a son 12 years old. The other one, it's been an interesting track.
- Atiya Strothers: When you first met Dr. Proctor what was that interaction like? Do you recall when you first met him?

Dr. Katye Monroe : Of course I remember. He was exciting. He was an excellent speaker. He would capture your attention. He always had something, whatever he said to you, you were listening to it, just like you're listening to me right now, you said, "What on earth is this man talking about?" Look how he'd meet you, he knows who you are, and he was saying, "What do you want to do, and how do you plan to do it?" Those kinds of questions he would ask. I was always eager to get close to him because I wanted to hear what he was going to say next. He had little jokes and things he would tell. I remember him naming me Bella [Aptuck 00:07:59]. I couldn't figure out, and he said I wore hats all the time. He saw me coming across the campus one day, and he said, "Here comes Bella Aptuck." Are you familiar with Bella?

Atiya Strothers: No, I'm not.

Dr. Katye Monroe : Well, she was one of the ladies from New York, one of the counsel people from New York, and she wore hats all the time. Okay. Do you want me to take it off?

Atiya Strothers: No. No, that's not doing anything.

Dr. Katye Monroe : Well anyway, he had a type of personality that would hold your attention. He always had something. It wasn't if there was something about it that he didn't like, he had a way of telling you how what he thought about it. It would give you food for thought. When I started at Rutgers University, and found out that Dr. Proctor was there, I was so excited. I wasn't in his department. He was in social philosophical. He was teaching Afro-American studies, and I was up in the psych department. I made it my business to talk to him. I remember once, I got very upset about a grade that I had gotten on something. I had an appointment to see the professor about it. She didn't want to talk to me. I couldn't get over it.

I was coming down the elevator, and I was crying in that elevator. I was so upset, and when the elevator door opened Dr. Proctor was standing there. He said, "Oh my gosh." He said, "No, I don't want nobody seeing you crying because you're one of my strong folks. Come on in here. Get those tears and things together." I sat there and I just boo hoo-ed. I couldn't tell you right now what I was crying about.

Atiya Strothers: Do you remember what he said, or what he did?

Dr. Katye Monroe : Oh, yes. I remember what it was. What happened is it was some statistical material that I didn't feel was right. It had to do with the bell-shaped curve. I was saying that I didn't agree with what had happened, with what had taken place. I wanted to talk to the professor about it. She didn't want to talk about it. I had made the appointment but when I came in to talk about it, she said no, and it upset me. I didn't know which way to go. So I'm coming down the elevator crying. He said to me, "No, no, no. We've got to talk about this. What are you going to do? How are you going to do it?" That's what he said. So I said, "Well, I've got to talk to somebody." Then he said, "Well, then lets talk to the dean about it. You need to just calm down, and look at what it is you want. What kind of questions do you want to ask, and why are you just now getting this when it was something that you had done some time ago?" That was what made me say, "You've got to be more forth going, you've got to ask the questions that you want to ask." He said those kinds of things to me. Nobody's knowing what's going on inside of you unless you bring it out. I mean you can cry but what does she care that you cry. You need to find out why you're getting. All I wanted her to do was explain to me why this was this. Well the bottom line some of the things that I see happening right nowadays in colleges where people are not respecting alma mater suitors, which was we never did well in that department. You know, because that was her look at it, we never did well in that department so I wasn't supposed to be doing well either. I wanted to know why I wasn't doing well. I can't call any names, but I tell you it was upsetting to me. Dr. Proctor said, "You have to deal with that. You have to make sure that you know why you're getting what you're getting." That was the reason I went back. I had always been taught that if you wanted to know what's going on, you ask questions about it. I couldn't get her to answer any questions. I made the appointment with the dean to talk with him about it. At the time Dean [Swaple 00:11:29] was the dean.

Atiya Strothers: Did Dr. Proctor go with you?

Dr. Katye Monroe : No. He made me make the appointment. He talked to me about what I was going to say, what I was going to do, and how I was going to do it. I made the appointment, and would you believe I had a presentation to make in one of the classes after that. I was making my presentation. It had to do with some physical things that we had that we were doing. I don't remember what it was, some physiological thing. I got sick and had to go to the hospital. I never got a chance, and the semester was going to be over shortly. I didn't talk to Dean Swaple about it until after it was over. I was so sure they weren't going to accept me back into graduate school,

and that was going to get the grade that I was supposed to get. All this was going through my head while I was in the hospital. I came back. I talked to Dean Swaple. I talked to the professor. We had gotten together, the three of us. It was we took a look at it, and we discussed it. I found out that I was right. I was not getting what I was supposed to be getting. We kind of agreed on that, and I came back to class. I didn't want to take that professor anymore. That was one of the things that happened. It was Dr. Proctor who said to me, "You can't just let things happen and not question them. You've got to have a way of going about doing it." I thought that was ... Not that I didn't know it, but I was too upset to even think about even go back there since I was the one who made the appointment. She was stacking up her books and getting ready to get out of there. She said, "Well, I don't have time to talk about it right now." That's what upset me.

Every time I'm reading things now about what's happening to students in the various, the minority students and people not Peaying attention, it hits me like a ton of bricks. I think that's what happened to me when I was working, I did. That's why I said I didn't quit working. I took a leave of absence when I completed the masters at Rutgers, and I was into the doctoral program. I went right into the doctoral program.

Atiya Strothers: Did you know Dr. Proctor before going into your doctorate degree?

Dr. Katye Monroe : Oh, yeah. I did. I had met him when I was in Washington. It was a special program that he was doing in DC with poverty students, and all that. I'm a graduate of Dunbar High School. They at that time had made that decision that the education, where they integrated all the schools, and all that. I was in one school, and they transferred my sister and I from where we were into a school where we were mixing up with the White students, and all of that.

Atiya Strothers: Oh, this is funny. My colleague, she's doing her study on that ...

Dr. Katye Monroe : Oh, yeah.

Atiya Strothers: ... and these things. I might have to connect you to her, but we'll see.

Dr. Katye Monroe : Well that's what happened, my sister [crosstalk 00:14:13].

Atiya Strothers: She's doing her study about that whole thing.

Dr. Katye Monroe : Integration.

Atiya Strothers: In DC. Yeah, and PG County.

Dr. Katye Monroe : Oh, my sister's in PG County.

Atiya Strothers: Yeah. She's at Rutgers but she's doing her study based in PG County. Did Dr. Proctor play a part in you getting to Rutgers, in terms of doing your EdD, or no?

Dr. Katye Monroe : I applied to Rutgers. I was at George Washington. I had not applied to Rutgers at the time. I was at George Washington. I left Prince Frederick, Maryland where I did my student teaching. I left there. I'm trying to figure out how that happened. Let me stop for a minute. I met Dr. Proctor in Washington in one of the programs. It was probably at Howard University or one of the programs. He took some of the high school students, and some of the students that were in poverty. I never knew that I was poverty stricken. I didn't know. I was but I didn't know I was until I went to college. When I went to college, I saw what everybody else had. It didn't seem to me like I was missing anything.

My mother and father made sure whatever it was that we was going to have, we had it. They were struggling to do that. At one time I looked back and my father had three of us in college at one time. Of course, my mother and father had both not finished eighth and ninth grade, and they were going to school at night. I can remember dad and mom going to school while we were still going to school. I can actually remember all of that situation. Then when I finished junior high school, and they had transferred us to integrating the schools, and everything, I can remember wanting to go to Dunbar High School, and then telling us we had to go to this particular school out in Northeast. Daddy said, "If you want to go to Dunbar High School ..." If you know anything about Dunbar High School, and if this young lady is from Washington DC or somewhere from the area, she knows about Dunbar High School. Dunbar High School is one of the well known historically Black schools for high school students academic, and that's where I was.

Atiya Strothers: Okay. While you were at Rutgers, I know that you said Dr. Proctor was not your formal advisor.

Dr. Katye Monroe : No.

Atiya Strothers: He was only a committee. Would you consider him ...? You said he is your mentor. Why do you [crosstalk 00:16:42].

Dr. Katye Monroe : Because I always went to him. I knew him. If there was something going on, I'd always talk to him about whatever what was happening. Not only that, he was very close to my advisor at Rutgers. If I wanted to know about what's happening there at school, I went to Dr. Proctor. I took class with him. I decided that it wasn't part of my curriculum, but I decided it's one of the courses I needed to take. He was talking about the Afro-American life, and life back to Africa, and all kinds of things that he talked about. Then what happened is that I was involved with I got into the psychological group. I became the president of the New Jersey Black Psychologists. I joined the APGA group. Thelma Daily was the president at the time. I became the membership chairperson under that. So I would always talk to him about the things that I was doing because it seemed to me like what I was doing was involved with what he was doing.

Atiya Strothers: You said that you would always go to him.

Dr. Katye Monroe : Yeah.

Atiya Strothers: Then you mentioned that if you wanted to know something that was going on at Rutgers, or at the GOC, you went to him.

Dr. Katye Monroe : No. If I knew something was going on at Rutgers, and I didn't know who to go to. Besides my advisor would always be concerned about the psychological piece of what I was doing, or sociological piece of what those people that I was working with, that sociological piece. I had a lot of people that I went to. I know Dr. [Colossalberry 00:18:20], there's lots of people that I talked with there.

Atiya Strothers: So what would you go to Dr. Proctor for?

Dr. Katye Monroe : Anything that I wanted to talk to him about as a student. If I wanted to know what was going on in graduate school that I didn't. I was working. I was full time working.

Atiya Strothers: Oh, okay.

Dr. Katye Monroe : I was a part-time student. I was not full time at Rutgers University. I was working at Metuchen when I came here. I got a job in Metuchen. The superintendent of schools allowed me to on my lunch time if there were classes that were going on that I could take courses of whatever I needed, I was allowed to take the course, and then get back in time to go to my classes, or leave school early

to go to the classes that I had to go to, to try make up for all the things that I was doing. Sam Proctor had a way of with students that came. He really had a special program where he had a lot of students that came in that had not gotten their masters degrees, and everything, and they were into math, or science, or that kind of thing. They would go in his program. I just decided that I needed to get into one of those classes that he had.

Atiya Strothers: What program was that?

Dr. Katye Monroe : I can't even remember now what it was. I know that Ernestine got her degree in mathematics, but she was under Sam Proctor. I forget. I'll have to look back and find out what it is. I really don't remember now. I remember all of us. She ended up being the president of one of the colleges in New York.

Atiya Strothers: Really?

Dr. Katye Monroe : Mm-hmm (affirmative).

Atiya Strothers: Is she still around?

Dr. Katye Monroe : No. She's down in Lee Cross, Georgia, or Augusta, Georgia, one of them places.

Atiya Strothers: Do you think she would be willing to talk with me?

Dr. Katye Monroe : I could call her. The last time I saw her was last year in Detroit. She was the treasurer. No, what she the treasurer for the Links Incorporation? I can get her. I don't know whether she would be willing to do that or not. She was in that program. I have to find out. I don't remember.

Atiya Strothers: I can probably look it up and find out what program it was.

Dr. Katye Monroe : Yeah. I went through all my stuff to see what I could remember a lot of the things that I did. He had all kinds of programs going. He would invite us to come to what he was doing. I made it my business to be wherever the program was. If Afro-American studies was doing something, I was going to go to the Afro-American studies program. Whatever I was doing, I would inform him. When I got a job, I was working but I took in Metuchen. I also left Metuchen and came to New Brunswick. I was writing up curriculum stuff. What I had noticed is that they didn't have an Afro-American study's thing going with the GMP for the Black students in here. Nobody put up any displays for Black history.

I went to the churches and I made up posters and things. I was encouraged to do that kind of thing because what he professed to us was that we had to be out there ourselves to do it because nobody else was going to do it for us. Right now if somebody was to say to me, "Dr. Monroe, what about putting up a Black history program in at the library in New Brunswick?" I'll go downstairs and I'll pull out everything I got. I've done that ever since working with him. Since we have to expose ourselves and expose to other folks to what it is that we do. Who's going to know our history more than we are if we don't study it? That's one of the things that Sam Proctor ... I wasn't in his Afro-American studies course, I mean classes and everything. I took classes with him. It was one of those a semester here a semester there. I took it with him. I also remember that I had come here from Washington DC and I had a lot of teachers who always said, "You have to put yourself out there to let them know what you're all about, and what your like is all about." Sam Proctor professed that same kind of thing. He said, "You have to know yourself. You have to let people know what it is you're doing, and you have to do it in a positive manner." That's extremely important because all those negative kinds of things that come out, people look at you, and what do they see? They see Black. When I go into someplace, I used to remind myself when I first came here and I was going to different schools speaking as a result of some of the things that he said we needed to do.

They would be looking for whoever was coming. They were expecting whether it was male or female. I don't know. Sometimes I would hear them talking about this Monroe lady, and the Monroe person. I don't know what they thought it was. I would look at them, and when we would get to talking or something, I used to say, "I know I think you were looking for somebody different. One of the things that you've got to understand about me is that I come in technicolor. It does not wipe off. Truly, it does not wipe off." Then I went on to talk about what I had to talk about. They were looking at me like that. When I said that one day at one of the schools in Plainfield, the lady said, "You know you've got to a lot of nerve." Well it doesn't take nerve, it takes knowing who you are. Sam Proctor said, "You got to know who you are, and whose you are," which is extremely important.

Atiya Strothers: When you would go to his office, how would you leave that feeling? How would you feel when you left?

Dr. Katye Monroe : Wonderful because Sam makes sure he took an interest in what it was that you were talking about. He took an interest in you. His

whole thing was he was very personable, very personable. If he didn't like something that you was doing, he did not hesitate to tell you. There was no hesitating about that.

Atiya Strothers: Do you have an example to share about that?

Dr. Katye Monroe : About what?

Atiya Strothers: Do you remember a story or a time where you went to him, and he didn't like what you were doing?

Dr. Katye Monroe : I can tell you something I did that he saw what I was doing, and he told me about it.

Atiya Strothers: Okay.

Dr. Katye Monroe : I was covering a class one day, he was going to be late coming in. I was mocking him, and he saw me. Now, he laughed about it. He was funny and all that, but it wasn't funny to me. I came home and I said, "I'll never let that happen again, never, ever, ever." Every time he would see me, he reminded me of it. Okay. That's one of the incidents that I can remember. Sam Proctor was always ... he was a very positive person. I can't think of anything negative about him. I remember I had him to come to one ... He was a guest speaker for me at my church. We had dinner and everything after. I was sitting and talking to him. I didn't want to come to New ... I wasn't sure about working in New Brunswick. I did make decision to come to New Brunswick. As soon as I got here, I had just finished up the dissertation and everything, and they were having problems with curriculum and all that. Sam told me, "You can do this. That isn't what you were studying over there, but you can do this."

I had done curriculum and studied it at George Washington, and they put me in that department. What happened is that there was a big study. I kept doing the work that they were doing. I was interviewing people. I had another guy in town that I was working with. We got all this stuff together. When we got through the booklet was about like that. The people that were the powers that be did not want my name on it. Sam said, "If you put it out there, I will not be on your dissertation committee, because this is your work not theirs." It never got printed.

Atiya Strothers: Wow.

Dr. Katye Monroe : It never got printed. I still have it.

Atiya Strothers: So it sounds like you trusted him.

Dr. Katye Monroe : Oh, definitely so, explicitly. I did. Some people say to me sometimes, "How could you do that?" I said, "Easily, because this man he meant what he said, and he said what he meant." When he told you something, you could bank on it. I mean I don't have anything else but good things to say about him because that was one of the things that to me, I would say truthfully, he was like a father to me. My father was really strict. My father met Sam Proctor too. My daddy said he didn't worry about me being up here by myself. I don't have any relatives in New Jersey whatsoever. When I came here from Washington, and I kind of lived in Metuchen, I became very friendly with the Jewish people over there. My mother and father would come to visit with me. I had a dance group in Metuchen for 15 years. I taught dancing and everything. I would put on recitals and all that. Those were things I did in the community.

One of the things that he did was you have to know the community, you've got to know yourself before you can even meet that community. Sam would always say, "You have to participate. You have to be out there to know what's going on, and you learn from what you do." I don't know that I'm answering the questions that you want me to answer.

Atiya Strothers: No, you are.

Dr. Katye Monroe : I'll tell you, when I looked at your question here that says, "What practices that Proctor's mentorship and leadership play a role in me as a former student," it helped me to become who I am. I am not afraid to speak out about what I believe. I don't give out felicitous information. I don't want to tell something that's false. People know me, and they know me well. If I can help you, I won't harm you. I'm not going to put something out there that's going to cause you some trouble because if I can help you that's where I'm at. If I can't, I'm going to let you know that up front. Everybody who knows me knows that. They say, "Did you talk to Dr. Monroe about so and so, and so and so?" If don't know what you're talking about, I'm going to find the information before I come to you, and tell you anything.

Atiya Strothers: How was your experience as a Black woman?

Dr. Katye Monroe : Oh, boy. That was the thing that really got me when I finished up and everything. I would go to the different schools, and everything,

I'd hear, "Dr. Monroe is going to be coming to do ..." I did a lot of evaluations in the schools and everything. I would always remember certain things that would happen to me. For example, when I went to work and this is later on, because I was there during that time when all this stuff came up, segregation, and they making integrating the different colleges, and finding out whether the kids ...

Atiya Strothers: You were in your doctorate program during this time?

Dr. Katye Monroe : No. I was in the masters program.

Atiya Strothers: Oh, okay. In terms of your experience as a doctoral student?

Dr. Katye Monroe : Oh, as a doctoral student?

Atiya Strothers: As a doctoral student how was that experience as a Black woman?

Dr. Katye Monroe : Well, as a Black woman, I mean I didn't have any problems after going through that masters thing. After going through that masters' thing, I said I was ready to get out there and do whatever I had to do. Case in point, you get hired for a job. I remember when I was in the masters' program and I was looking for a position. I was told point blank, "We want a minority person, but we don't one your color. You're too dark." I got that point blank. I cried, and I cried, and I cried. That's when I learned. I told my mother one time about how it was. It wasn't any different sometimes in high school. My sister is fair skinned and I'm dark. I never thought too much about it. We would come home and we were at the inner table talking about it one day. My mother said, "Let me tell you two something." She said, "All my eggs came out of the same basket. I don't care whether you're red, Black, blue, green or pink, you're still mine." That's all my mother had to say to me. I tell people that story right now.

It's okay because this don't wipe off. I had to go through that with a lot of my own Black friends who were very, very fair. If you know anything about Washington DC, honey.

Atiya Strothers: Oh, I know.

Dr. Katye Monroe : What did they used to call it? Paper bag tan, light bright and all right, and all of those expressions. It has not bothered me one iota, even when I went to undergraduate school. When I came here and saw it was among us.

Atiya Strothers: Yeah, it is.

Dr. Katye Monroe : It was all about us about that. I'm saying that the folks that I know that know me, said they know I don't play games.

Atiya Strothers: So did Dr. Proctor in terms of your experience as a Black woman, would he talk to you about those things?

Dr. Katye Monroe : He would talk to me about everything. How you going to handle this? You're speaking and such and such a place, how you going to handle it? I'm handling it just like I'm talking to you right now. He would say, "Okay, you got this." You had to be knowledgeable about what you're doing, and you've got to know your audience. One of the things that I learned from Dr. Proctor is that your case your audience. I sat on many a podium with him when we would go to conferences, and everything. He would always say to me, "Are you looking at the audience and checking it out?" Just make sure, I remember once I was in a ... Well, I was at Williams and Mary College, and Arthur Ash was on the panel with me. I was so excited about just being up with Arthur Ash. He spoke early in the morning.

That afternoon we had lunch and everything together. I sat with a group of ladies from Virginia. I will never forget the experience. They were all talking about belonging to Links. I didn't know anything about Links. I didn't know what that meant, or who it was, and everything. I did know something about it too because I had remembered reading it. When I heard them talking about it, I said, "I'm looking at one of the Link groups myself." They looked at me, and these were my folks. I'm not talking about the other folks, I'm talking about us.

I could see what the story was. The story was I was not fitting into this particular group because of my color. That's when I began to take a look at what our children go through. I mean not that I hadn't looked at it before, but found myself being listening to children, talking with them about what goes on in the classroom, and why they're acting this way, and all kinds of things. It was the same kind of thing that I had to go through. I didn't think any student should have to go through that. Dr. Proctor talked about that a lot.

Atiya Strothers: About what?

Dr. Katye Monroe : Being knowing who you are, and whose you are.

- Atiya Strothers: Okay. How often would you meet with him?
- Dr. Katye Monroe : Oh, boy. I don't remember. Anytime I felt like going in there.
- Atiya Strothers: Where was his office? Where would you ...?
- Dr. Katye Monroe : His office was in the graduate school.
- Atiya Strothers: Okay. Do you remember anything about his office? What it felt like? Did he have pictures hanging up?
- Dr. Katye Monroe : He had lots of books that you could use. I talked about that yesterday. We were talking. He had an office that was interesting. Dr. Bethel's office was very much like Dr. Proctor's office.
- Atiya Strothers: Really?
- Dr. Katye Monroe : I came, Dr. Bethel and I came at the same time. He was in the seminary. He had a dual major, education, and seminary.
- Atiya Strothers: Okay. So his office had a lot of books.
- Dr. Katye Monroe : He had lots of books, interesting books, a lot of things that he had written. He talked about whatever he had written, and if I had read some of the things that he had. That seminary stuff, we talked about that because he was there. Of course, I could talk to the doctor about a lot of things because he come from Virginia, and I was from Virginia at St. Paul's. At one time he had been on the board of directors there. I remember him being at A & T. The irony of all of this was that it was 1959, and '60 when I came out of Virginia and back into DC, and was working at Maryland. It was down at the Patuxent Naval Base.
- I was running into so many of the class system was the one that really got to me more than anything else. I really never thought about my color. Even when I was going, I knew people were doing that kind of thing when we were in high school, but I never thought of how vast it was until I starting reading a lot of materials about how segregated the south was. When I came here in Metuchen, they were saying, "What part of the south did you all come?" I said, "I'm just as far south as Trenton."
- Atiya Strothers: In terms of the segregation and dealing with your color, what would Proctor say to you?
- Dr. Katye Monroe : I can't remember anything.

Atiya Strothers: What would he do? Was he in terms of being on campus, was he a presence on campus for Black students considering his ...?

Dr. Katye Monroe : Most definitely.

Atiya Strothers: Okay.

Dr. Katye Monroe : Most definitely, he was for the Black students, and he really worked with them. I mean he didn't make them stand out any different from anybody else, but he let you know he knew who you were. You know who you are when you're dealing with Sam Proctor. You know, nobody was going to hide because of your color, or anything like that. I'm looking at that, and I'm looking at what happened when we were in Rutgers compared to the things that are going on at Cape College, and Princeton, and all these things that is going on now. I said, "At least they're getting together and speaking out." I never ever remember having to do anything at Rutgers University to get together in a group and talk about separation, and all that, except in my psych classes. When I had to go out there and test a kid, and everything, some of the professors would say, "Well, how was their behavior different from anybody else's?" All we had to do is color. We had a kid with nappy hair and a kid with straight hair, and the kids would make a separation as to who was Black and who was White. Like I said, I didn't have to do all of that. I knew who I am and the kids that I worked with. I learned a lot. I learned when I was going into the classes to evaluate students, that the students, they have a lot of students in these special ed classes when I was doing my internship, and they weren't Black. They were getting a lot of money for those students. That's one of the things I shared with him. I said, "I'm thinking that most of the kids that I'm going to see were minority students, and they weren't." I was doing classes here in New Brunswick with 25 kids in the class. You've got two Black kids and they weren't the special ed kids.

Atiya Strothers: Some people would ... I was talking to someone and someone who knew Dr. Proctor as well. Some would consider him to be an Uncle Tom because they said that in terms of his advancement as a professor, his advancement in terms of making connections with White people, some would call him an Uncle Tom. What would you say to that?

Dr. Katye Monroe : I can't say that about him at the time. If there was something I wanted to do he didn't care if I was red, Black, blue, green or White. He said, "Katie, if this is what you want to do, this is who you see." If he had to make arrangements for me to see that person,

he'd make those arrangements for me to see that person. Then of course, I have to tell you, they called me an Uncle Tom in Metuchen. They thought I was the only Black teacher that they had there. I mean Black teacher, and they had Black teachers there, but I was the only one looking like me. I was surprised when I started working and once there was a big to do, I got a sign on my car that said, "We don't want any Black administrators." There were other Black folks in the building but they didn't look like me. I told you I came in technicolor.

Atiya Strothers: Right. When you say ...

Dr. Katye Monroe : Dr. Proctor, I don't see Sam Proctor as an Uncle Tom because anytime you wanted to do something, and made reference to what you wanted to do, he didn't care whether you were red, Black, blue, or pink. If he could help get you to where you wanted to go, he was there. He wanted to know what you had to offer. What did you have to offer? What are you bringing to the plate? Now, you want me to do this. You want me to help you do so, and so, and so, but tell me what you've got to bring to the plate. He'd just sent me anywhere to mix with anybody. He knew I was going to play the game. How they call him an Uncle Tom because the man was so brilliant. He was really a brilliant person. He had a way of working with people, and getting the people to do certain things. The other thing is why do they call him Uncle Tom? Because he dealt with the White folks?

Atiya Strothers: I don't know. It's just something that came up to say that some people would have called him an Uncle Tom. You know, since I've done it, I don't know ...

Dr. Katye Monroe : Well and I can understand that because I remember when I was in Metuchen, and I was working, a lot of them told me I was trying to be White because I was the only one that was doing what I was doing. I wasn't trying to be White. I was just trying to be progressive and moving ahead, soaring like an eagle. My father told me a long time ago, "You soar like an eagle, you truck like a duck." I won't be trucking like a duck.

Atiya Strothers: Oh, that's right.

Dr. Katye Monroe : You know?

Atiya Strothers: Right.

Dr. Katye Monroe : That's the only way you get ahead. I have helped anybody if I could help them. If there were students there that I could help, they knew that I was there. I had a student that I had called me yesterday. She was my seventh grade student. She's married. Her son's getting ready to graduate from college. Her sister passed away and left three kids. She had cancer. She's retired now, and taking care of those kids. I said, "What made you call me?" She said, "Dr. Monroe, I was thinking about something that I had to do. I had to call you to find out what you thought about it." Now, you get that kind of response from people that think that you're not doing anything or calling you an Uncle Tom. I have a lot of Jewish friends that still call me to ask me if I would help them with their children or that kind of thing. I don't know what they call me now. I don't know. All I know is that I do what I have to do.

Atiya Strothers: And that's all that matters.

Dr. Katye Monroe : Yeah. It's extremely important.

Atiya Strothers: So you said if he needed something ...

Dr. Katye Monroe : Can I talk to you for a minute?

Atiya Strothers: Yeah, yeah. Sure, no problem.

Dr. Katye Monroe : Okay. I'm not sure if I'm getting off track.

Atiya Strothers: No, we're not.

Dr. Katye Monroe : Okay. That's all I want.

Atiya Strothers: No, we're not.

Dr. Katye Monroe : If you want to talk about Dr. Proctor, I mean have such great respect for Sam Proctor. I can remember. I remember once, I don't know whether it was the Psychological Association, but we were sitting on a panel in New York. Sam was sitting next to me. Every now and then he would say, "Are you Paying attention? Are you really Paying attention?" Why is he asking if I'm Paying attention? I'm getting all of this in. I'm not leaving anything out because then all I can think about is when I get back in class, he's going say, "What did you get out of that Monroe? Tell me what you thought about it. What did you get from that? Write about it. Tell me what you got out of that." That's heavy. I might have programmed a lot of other things out, but I know what he's looking for. The truth of the matter is I really didn't know what I was

looking for. It was just in front of me, and I didn't know exactly what I was looking for.

I tell you the issue of color became extremely important. What I'm seeing now that's happening now, the same kind of thing that happened when I was going to school. When I see these students getting together, and how the professors are treating them and everything, I can remember everything so vividly. I know it happens. I have a lot of girlfriends who never went through anything like that because they didn't have to. They blended in and I didn't blend. I was so glad I didn't. I would never had gotten to where I am today if I had.

Atiya Strothers: You mentioned him creating connections. Were there any connections that he made for you in terms of maybe introducing you to someone, or drawing that connection?

Dr. Katye Monroe : Well first of all, I didn't belong to the Association of Black Psychologists. He had students in his class that were writing, and were in his class, and they became psychologists, a couple of them passed away since then. They were very friendly with Dr. Bethel too. What was Laurence's last name? I don't know. Anyway, there's several people there. The psychologists that I knew, doctor ... It was in the front. Duncan Walton, did you know him?

Atiya Strothers: Mm-hmm (negative).

Dr. Katye Monroe : Oh my gosh. He was in the psych department. He taught on the Livingston campus but when I was there, he was at Graduate School of Ed. He was very friendly with Dr. Proctor. Gosh, it was I guess so many people that I knew over there, that are not there now.

Atiya Strothers: He did connect you to certain people?

Dr. Katye Monroe : Yeah.

Atiya Strothers: That advanced you?

Dr. Katye Monroe : I don't think I'd have ever got the chance to meet Thelma Daily. When she called to the school to talk about who is Dr. Katye Monroe , whose working with the Black psychologist. I talked about Sam Proctor, darn sure I know Thelma. I know Thelma. What is it that you guys are doing over there? Thelma was in [inaudible 00:44:23] at the time. I worked with her as a membership chairperson for APGA. I was just a masters' student. You couldn't tell me anything. I thought I was hot stuff. Every time

she sees me now, she says some of the folks says that I would never get my doctorate because I was involved in too much stuff. You know, they started a group called Counseling and Guidance, it was for non-White concerned in personnel and guidance. I was the chairperson.

Atiya Strothers: Oh, wow.

Dr. Katye Monroe : It was growing leaps and bounds in New Jersey. Just to be introduced to that kind of thing too. Sam was very friendly with Dr. Bingham, and Dr. Bingham was head of the psych department, and the guidance and counseling department. So that's how I got into that, Dr. Bingham. Dr. Proctor would talk to Dr. Bingham. I remember Dr. Bingham coming to me and saying, "You know there's some people that you're hanging around with that we don't want you to be influenced by those people." They were not White folks. I can remember. I think about a lot of times today because a young lady said to me, "You know, you're not really going to get ahead, because you're always helping somebody. You're always doing this, or you're always doing that."

She got her doctorate before I did. I was still working on a masters. I remember her saying that to me, "You always take care of people in your family, or you always got to take care of this." I used to talk to Dr. Proctor about those kind of things. He said, "You know what? When you come across people that's doing that kind of thing to you, they're either jealous of what you're doing, or they can't do what you're doing." I learned from that my sister was going to school after I finished undergraduate school. I went to graduate school. She's going to undergraduate school. It was up to me to help her get through what she had to get through with. That's what we're all about, helping each other.

Atiya Strothers: Were there any sayings that Proctor would say? I know you say you mocked him. In that when you think back, were there any sayings that he would often say?

Dr. Katye Monroe : God, if I could remember all those things that Sam Proctor said.

Atiya Strothers: You know some people have these little things that are just connected to who they are. I'm going to shut this part down. There's sometimes things that people often say.

Dr. Katye Monroe : Well he said a lot of stuff. I can even think of what Sam Proctor would say to me. "Girl," I can hear it now, him saying, "Girl." I can remember sitting in that church that day, every time I think

about Sam Proctor. Sam had a way of telling you about the people that you were hanging with. "You've got to check with the company that you keep." Now, I'm saying that to you because the dean of the graduate school used to come by my house all the time. Her daughter ...

Atiya Strothers: She went to your house?

Dr. Katye Monroe : Yeah. We were all living on campus. I was over there living. I don't think anyone's living there now, but anyway, Davidson and all that area over there.

Atiya Strothers: You said her daughter ...

Dr. Katye Monroe : Her daughter's over the graduate school now.

Atiya Strothers: Oh, okay.

Dr. Katye Monroe : She was the assistant superintendent in New Brunswick when I came in here in New Brunswick. The dean used to stop by, because I knew her from all the things. I knew the secretaries, and the counseling department. I met them, and when they met me, I was a student but I was working. I was a full time student. No, I was a full time worker, and taking classes of course, part-time. I was also on Saturdays teaching dancing. I had 10 kids that would be in my dance group that was going to the Jose Lamone Dance Group in New York. We'd come back and we'd put on every year, I put on a recital. I made all the costumes. I did all the backdrops and all that kind of ... I was just into it, okay. Everybody knew me from that kind of thing.

Well, Sam used to say to me, "You've got to be careful of who you associate with. You want everybody to love everybody and everybody to love you. That's what you think. When they want to do you in, you've got too close to them, and they know what you're all about. You've got to be careful." I learned that from Sam Proctor, just back up and take a look at what's going on. When he told me that he didn't want so and so to be on my committee, he said, "If she's going to be chairperson or on your committee, I don't want any part of it. Don't even include me." When he said that, made that statement, I had to pay attention to what he was saying because he seen something I didn't know anything about. There are lots of people that give you hints of things that you don't pay any attention to, and the next thing you know, you're behind the eight ball. I paid attention to that.

Dr. Bethel said the same thing to me. I said, "It's something about all this." She came to me and asked me when was I going to finish up my dissertation. She wanted to be able to sit in on it. I did not give her any information because of things that had been said to me. When you ask a question like that, I can't think of specific things he said, but I can tell you, I can mark him upside down because he used to tease me all the time. I said, "All right, Sam Proctor." He'd say, "Listen girl, you've got this straight now. You've got to get things taken care." Sam would just come right out and tell you, "We ain't having that. We're not having that." He would sit down, and most the time when would talk to me, he would tell me things that he thought I should take care of. To me, I can't think of just a saying that he did. He was just so ... All I can say is he reminded me so much of my father. My father always had a little saying that he would say. My father had arthritis really bad. When I had these hips replaced, I can remember something my father used to say. I'd say, "Dad, how you doing today?" "I'm hopping but I'm not stopping." I always say that now. I think about it. I said people see me walking, they see me limping. They say, "What are you limping?" I say, "Yep, hopping but not stopping." Like my mother told me, she said, "Just remember when you're going school and people are making comments about your complexion or your color, just remember that all my eggs came out of the same basket, and your sister is your sister. I'm not just talking about in this household. If you got friends out there that are light, bright, and all right, remember that you are dark, bright, and all right." Okay.

Those kinds of things that I can remember those things. They stay with me. I told a lady that this morning. She called me. They have a scholarship committee meeting Saturday. I didn't really want to go because I was tired. I went to Washington on Wednesday, came back Thursday, had a webinar meeting Thursday night at eight o'clock. I feel asleep on the call. Friday, the lady called me from ... where was she calling me from? Someplace in the eastern area, and asked me some questions about what went on, on the call. I told her, "I really can't honestly tell you." I said, "I did record it so [inaudible 00:51:47]. I said, 'I really don't remember, but tell me what you want to know. Tell me what it is that you need to know.'" I had talked to the lady before I got on it with her. I had told her I was extremely tired. I didn't know if I was going to be on the call or not. She told me what she wanted. She told me she wanted a spreadsheet in Excel, and all of that. I said, "I don't know if I can do all of that. I've got ..." What do you call it? I have carpal tunnel in this hand and I can't do too much with these three fingers, but it's something else.

- Atiya Strothers: Where there ...
- Dr. Katye Monroe : When she started talking to me at that particular meeting, they were asking certain questions about things. I listened to them. I said to myself, "You know, I have to stop them." What they were doing is criticizing somebody else's work.
- Atiya Strothers: Oh, wow.
- Dr. Katye Monroe : That I don't like.
- Atiya Strothers: Yeah.
- Dr. Katye Monroe : They were saying, "Well we can't do this." I sat there and listened. There was one there, and one there, one there, and I was here. There were four of them. I had been on this committee maybe 17 years that I've been doing scholarship stuff. When I heard them talking, it was talking down on some other people. I don't handle that kind of stuff too well. I stopped them. I said, "You know something, we've got to stop this. You're sitting here talking to each other, and you're acting like I'm not here. You got to stop it. When you put people down the way you're putting people down, you've got to remember that I can't handle that very well, because you can do the same thing when I'm not here."
- Atiya Strothers: Yep. As soon as you walk out the room.
- Dr. Katye Monroe : Well I wasn't walking out the room this time, I was telling them about it before they got out of the room.
- Atiya Strothers: Right. While you were doing your doctoral degree, were there any moments when you wanted to quit?
- Dr. Katye Monroe : Wow. I can't say that. I worked at Rutgers. Listen, I was working on my doctorate, and I was also doing APGA with Thelma Daily. I got all the stuff together, the research and everything, and I gave it to the people at the computer room for them to write, and went to the conference. I came back, and I didn't recognize none of my stuff. I was like I don't know what this is. It's sad to say. You guys can get an A and get it out because I love all that statistical stuff that you doing. I didn't want to get out of it. I wanted to finish. I didn't want to get out of the doctoral program. First of all, it amazed me that I was able to get to the doctoral program. I ended up with three masters and a doctorate.

Atiya Strothers: Wow.

Dr. Katye Monroe : I was at George Washington. That summer when I came here, I went back and got those six credits. Whether it was a masters equivalent because I didn't march in the line or anything like that. When I finished my masters at Rutgers, I went to take some courses at Ryder. I was short. I had 42 credits already. So I decided I may as well finish it up over there too, finish up what I was doing over there. Then I finished up at Rutgers. Then I got into the doctoral program. So I can't say it was anytime. My sister said I was in school for 17 years. I didn't know it. I was. I went to graduate school four years straight. I came out of undergraduate school and I got a job working at the Patuxent Naval Base down there in Maryland. I started working at Brooks High School. The second year I was there, I decided I wanted to go back to graduate school. So I started George Washington. I was taking courses while I was working.

Atiya Strothers: During your masters' program though at Rutgers, did you ever have any moments where you felt like you wanted to quit?

Dr. Katye Monroe : That time I was telling you I was upset with lady and she wouldn't talk to me about the masters' program.

Atiya Strothers: During that time?

Dr. Katye Monroe : I didn't know whether I was even going to ... See, I didn't want to quit. I just didn't know whether they were going to accept me in the doctoral program.

Atiya Strothers: At that moment was it ...

Dr. Katye Monroe : I'm not a quitter. I will tell you that. I would never. If I'm starting something, I work at it. They have to put me out of it before I quit. I'm serious. I'm not a quitter. If you're starting a program and you've got me right now. Let me give you an example. I am the financial secretary for American Valley Links Incorporated. I didn't want that job. One of the girls had illness in her family and needed to step down. In the middle of a meeting, all these were people sitting there, and the president says to me, "Dr. Monroe, would you do us a favor and take over this financial secretary's position until we find somebody. I'm going to look for somebody to take your place." I don't think she was looking for somebody. She ain't never come up with nobody. There's nobody that's talked to me.

That happened in June. It's past June. I'm sitting here and you're talking about papers and things around me. I'm so sick and tired of stuff. I'm saying, I can't tell her no, because she needs the help. There are a lot of folks within the group that would like to see her fail. She's not going to fail as long as I'm working on this stuff.

Atiya Strothers: So the incident that happened when you were in the elevator, that was during your masters' program?

Dr. Katye Monroe : Yeah. That was during my masters' program.

Atiya Strothers: Your master's program.

Dr. Katye Monroe : Because I was finishing up the masters' program and hoping that I would be able to go into the doctorate.

Atiya Strothers: Okay.

Dr. Katye Monroe : I was ...

Atiya Strothers: Got it.

Dr. Katye Monroe : I was sick. Then I ended up in the hospital.

Atiya Strothers: Yeah. I got it.

Dr. Katye Monroe : Sam Proctor said, "You ain't going nowhere. You're not going anywhere. I mean you've got to go to the hospital and all of that, but you've got to see the dean." I didn't know how people call it White washing or whatever, trying to get the dean to help you do whatever. I wasn't trying to do that. I was trying to understand why I was in the position I was in, when I didn't think my work was that bad. She wasn't explaining anything to me. I wanted her to explain it.

Atiya Strothers: When you talked to Proctor, did he talk about ... did faith come up? Did religion come up?

Dr. Katye Monroe : All the time. You didn't never talk to Proctor that faith didn't come up. "Where's your religion, girl?" There you go, that's one of his things. "Where's your religion, girl?" "What you talking about?" "You've got to believe in it. You've got to have faith. What kind of faith is it you got that you're going to give up so quick?" Oh, yeah. He was into religion, believe me. I am too. I mean the folks that know me, know that I don't play games. I don't. My sister, my baby sister in Washington right now. She's wants to throw in the towel

in the job that she has because the people on the job are not nice. The boss was very good to her when she first started.

They got some new folks, some young people that have come in. They are kind of like pushing her to the side. I said, "Listen, you've got to make up your mind what you want to do. You cannot allow somebody to push you to the side because they've got some younger folks coming in. What you've got to do is befriend those younger folks, keep them online, and do what you got to do. Make sure you keep yourself on the straight path." Those are the same kinds of things that I was taught. I can remember many a time that I came home upset, crying, because I couldn't see why this was happening to me, or why this went on, that kind of thing. I had superintendents that I couldn't even stand. I knew they were racist dogs, but I wasn't going to let them think that I was letting them get to me. I really did not do it.

I had one guy that when I was an assistant superintendent in Patterson, he was my boss. He claimed that I did something. He told the secretary that I didn't come to school one time because my father was sick. Anyway, he said I didn't come to school one time because I had told the secretary not to put in that I was absent. Now, I would never do a thing like that. I had 360 sick days that I could have used. So when he told me that, I said, "That's not true. When I got the call that my father was ill in Washington DC, and I knew that I had to go home. You're were holding the superintendents' meeting, I decided that I called your office first and talked to your secretary. I told your secretary what the situation was. You had already left to go to the meeting." I could not make that meeting because I was going to leave. I set at my desk, got everything set up, because it was on a Thursday, and I know next Monday was going to be Columbus Day or something like that. I wasn't going to be there. I set up everything from that time up until after the holiday.

Atiya Strothers: Okay.

Dr. Katye Monroe : I did all of that, and my secretary was gone already because everybody was out of school. I left everything on her desk and told her what she needed to do. The next morning, I mean I left the school, coming down the highway, stopped at Metro Park, got a ticket to go to DC the next morning at 6:30. Then before I left the house, I called the school to his office, because he's usually in there early in the morning. I called the office. He didn't answer and I left a message. When he I came back he was making the statement that I had to get rid of my secretary. I said, "For what?"

He said, "Because she was trying to make over like you were here and not here." I said, "No. She didn't do that. If you want to get rid of her. You do it, because I'm not doing it."

They thought I was crazy to talk to that man that way. I'm going who in the hell is he. I mean who does he think he is? He's a person just like I am. No, I'm not doing it. If you want to get rid of her, you do it. They said, "They couldn't imagine me saying something like that the assistant superintendent." I would say it to the superintendent if he came to me with something like that. You understand, you have to stand your ground. I've been trying to explain that to my sister. Anyway, he came in that day, and he was trying to talk me into it. I said, "I'm not doing it. If you want her to go, you've got to do it." That lady cried because she heard that he was trying to get rid of her. I said, "Listen, you're not going anywhere is I have to do that." He cannot transfer you based on what he's saying from me. I didn't like her but I wasn't going to do that. I don't do crazy stuff like that.

Atiya Strothers: So what was Dr. Proctor's demeanor? Was he stern, or was he sweet, was he calm, was he loud?

Dr. Katye Monroe : Oh god, he was loud. Everybody knew Dr. Proctor was loud.

Atiya Strothers: He was loud.

Dr. Katye Monroe : Of course, he was. See, there's some people that did not like Dr. Proctor because Dr. Proctor was a bright man. He said what he had to say, and he meant what he had to say, and he stood his grounds. You have to appreciate that. One of the things if you get to know me, you will know I stand my grounds too. I don't play no games, and if I've got something to tell you I have to speak. I have to think of how I'm going to say it because I don't want to embarrass anybody, and I don't want to embarrass me.

Atiya Strothers: He's stood his ground even to people in positions of power?

Dr. Katye Monroe : Of course. I never saw him back down on anything.

Atiya Strothers: Okay.

Dr. Katye Monroe : I never saw him back down. I think that he would present. Whatever he had to present, he presented it in such a way that it's either accepted or rejected. Most times it was never rejected.

Atiya Strothers: I wonder why.

Dr. Katye Monroe : Because of the way he presented it. The other thing is even though he was talking he didn't say nothing. He told me point blank, "I don't know nothing about this statistical stuff that you got here. I'm not going to mention it. If you want to talk about it, you can talk about it, but I'm going to ask you some religious questions." It had nothing to do with my dissertation. Okay.

Atiya Strothers: What would he ask you about religion?

Dr. Katye Monroe : He would ask me ... I was working. I did a day camp for the Episcopal Church as a part of my work study thing. I had the kids were a mixture of Black and White kids. Many of them came from downtown in the projects It scared the hell out of me because I ain't never been in the projects before. You know, truthfully, I didn't even know what project were, really truly. I'm saying that to you because I am a poor girl. I didn't know I was poor, but I was poor. Poor in the standards of what people said, people think. The other thing is that I had read all this stuff that Dr. Proctor had put out there about Black kids, the Black colleges, and the White kids and the White colleges. I didn't know all this stuff before.

St. Paul's was an Episcopal college and it was for Black students. I knew all the different religious education schools that were there. I went to an Episcopal college because I was an Episcopalian. I went and I learned all this stuff. I helped the priests. I worked with the priests closely. Every morning at six o'clock when they were having mass, I was the one up at the altar putting up the stuff, and learning all these things. They thought I was going to go into religion. I ...

Atiya Strothers: So he would talk to you more so about church stuff.

Dr. Katye Monroe : Well he told me that.

Atiya Strothers: Okay.

Dr. Katye Monroe : "I don't know too many Black Episcopalians, now Katie." He said, "And I think you've got more Baptist in you than anything else." I'm saying to him, "Well my grandmother was Baptist." I've got speeches that my grandmother wrote in her handwriting when she was head of the Baptist missionary group. I did not know until about three ... I didn't even know this until about three years ago, that my grandmother graduated from [Clafin's 01:05:38] College.

Atiya Strothers: Oh, wow.

Dr. Katye Monroe : She graduated in what was it they told me? I don't know when it was, 19 something. Anyway, those are the kinds of things. When you talk about some of the things that he would say to me, all these things that are going on, I took it to heart so that my personality changed. I had to find out who I am. I used to cry when somebody would say something to me that was not ... I thought it was just awful that they would say certain things to me. I'll give you another example. While I was at Rutgers I developed alopecia. My hair came out like crazy. I had a bush, you hear me. I had spots on my scalp. I went to a doctor. I went into New York. He shaved my head and they gave me injections.

They gave me injections and my hair started coming back in little places and everything. Then I had to put a hairpiece on my head. I went in there, and I said to myself, to heck with it. If they don't like the way I look, that their problem because I like me. Then I went almost bald. My sister got upset and said, "Well why you put a wig on your head?" I said, "I ain't asked nobody why I put this. There ain't nobody ask. There ain't nobody Peaying for this, this is my hair." I got an attitude. I had a tude that was as long as my arm, and I get that. The kids that I work with, the young people that I work with, they're never bothered about all of that. They were just loving everything that I did with them. I had very few Black students. I had a lot of White students and everything. [inaudible 01:07:19]. The lady in the bank here, I keep in touch with right now, she says to me, "Every time I talk to my kids, I think about you hit me with the yardstick." I said, "I didn't never hit you with no yardstick." She said, "Yes, you did. I came and was getting feisty with you one day, and you whacked me." I said, "Whoa. I don't remember nothing like that." She told it to her kids that every time I see her in that bank, I think about that lady thinking I whacked her.

Atiya Strothers: Wow. Did he ever invite you to church, to his service?

Dr. Katye Monroe : Oh, yeah. I went to lots of things with Dr. Proctor. I was there when he went to Virginia Union. I went there when they had graduation. I know a lot of people that went to Virginia Union. I was at seminary at [inaudible 01:08:00] Theological Seminary also. [inaudible 01:08:02] Theological Seminary is at Livingston. My sister was at Livingston. She was at the AME Church, AME Design. Anyway, we talked a lot about religion. He would talk about different things. I did what I did because I wanted to teach Sunday School. In order to do Sunday School, you had to be going religious education.

Atiya Strothers: Oh, okay. So when you saw him, how was it seeing him in the pulpit?

Dr. Katye Monroe : Oh my god, he was magnificent. He could hold your attention. He could talk a short period of time, and you'd get the substance of what he was talking about at the time. He always would. He held your attention. He kept your attention. He spoke at my nephew's graduation. I told you how he called him that little snotty nose boy. I can't get over him. I know he said Dr. Proctor was one of the best guys he ever came across. He's married now. He has a son, 12. He and his wife went to Virginia State. When you talk about Sam Proctor, I can't think of anything negative to say about him. Even if he was mad with you about whatever you did, you couldn't get angry with him. I couldn't get angry with him.

I don't know what everybody else felt. I enjoyed working with Sam Proctor. I think he showed me a lot of ways in which I could work without getting upset. He surely told me about working here in New Brunswick. He said, "You have worked hard. You just finished your dissertation. That lady that you're working with didn't get her doctorate in a classroom, like you got your doctorate in a classroom. You went to class. She got hers on the telephone." She got one of them other things he said. He told me that. He told me I was having problems with them because of my traditional way of learning, and going to school. It really surprised me. The lady, she wasn't very nice to me. I could care less, I didn't have to be in her company. The problem was that I was very friendly with her mother.

Atiya Strothers: Oh, okay.

Dr. Katye Monroe : Okay, I was very friendly with her mother. Her mother got her doctorate the same way. I stayed away from it because of Sam Proctor. I wanted to get my doctorate, and I didn't want to have any problem with any of that stuff that they had over there at Rutgers. They're also people who don't really know who they are. She only associated with the White folks.

Atiya Strothers: Okay.

Dr. Katye Monroe : I tell folks all the time, I can't do it because I don't blend in. You keep laughing about that.

Atiya Strothers: No. Only because of my own personal experience. So I don't blend in either. It's I laugh because pretty much my closest friends they're all fair. They're all light skinned. They're all fair skinned.

Dr. Katye Monroe : Well, honey. You should see my mamma and my daddy. My mamma's light skinned and my father is dark. There are four girls in my family, and one boy. My brother and I are about the same complexion, and the others are fair.

Atiya Strothers: Oh, wow.

Dr. Katye Monroe : People will say, "That can't be your sister. That can't be." My mother says, "You know, we have the rainbow thing going in our house."

Atiya Strothers: Nice. I see you have some things here. Was there anything you wanted to show me or bring forth?

Dr. Katye Monroe : No. This is something else. I took out the things that you sent me on the computer.

Atiya Strothers: I know you said there was something that you wanted to go look into from his book.

Dr. Katye Monroe : Oh, you know what I did. Remember I was telling you about the different Black and White, the colleges. Not colleges, well yeah it is colleges because I wanted to see. I remember when I was doing the thing for him, I did a lot of papers for Doctor When I was in his class. It had to do with the Masonic Masons, the different churches, of what happened in the churches with the Black folks, and how Black folks really gathered at the churches, and things.

Atiya Strothers: I want to get this on here.

Dr. Katye Monroe : Go ahead.

Atiya Strothers: I'm listening.

Dr. Katye Monroe : He let us know that most of the stuff we learned, we learned in church. We grew up in church. The Black church was what we knew. We carry those things on to our school situations. I wanted to make sure because I remember that. We were determined to get an education. If we got that education we were going to be better than what the slave owners thought we weren't going to do. That was one of the things because people I remember coming to New Brunswick, I didn't know what a sharecropper was. They had sharecroppers around here in South Brunswick. I guess, I knew what it was but nobody ever talked to me about it. I know my mother, my grandmother, and them were down in Savannah in Georgia. When they told me my grandmother had graduated from

Clifton College, that she graduated. After she graduated, the year that she was graduating her sister came to the same college. I said, "Grandma had eight kids and none of them went to college, but everyone of them had a trade," every one of those.

My mother was a seamstress past bar none. When she came to Washington DC and she was married to my father, she finished in night school and became a nurse. I mean there was just so much stuff going on. I'm saying how could you respond to negatively when everything else that you were doing in your family was so positive. That's the other thing that I think about. When I asked you about this book, I remembered reading about how do we get to where we are. We didn't get there by not becoming educated. We had a lot of things going in our ancestry.

Then of course there were a lot of mixed marriages. People came in from Barbados, and people came in from Barbados, and Jamaica, and America, different people, different sets of folks, and everything. I got all that stuff in the background. That's why I said, "Do you know who you are?" When I hear that crazy Donald Trump talking about they don't want immigrants here. I understand he's an immigrant himself. The only person that's in the United States that belong here are Indians. That girl you saw just before you came here is an American Indian.

Atiya Strothers: Really?

Dr. Katye Monroe : She and I have been getting along forever. Born and raised right here. That was why I wanted to get this book because I remembered reading it. I remember reading that situation. There's something you may need to say about that too. I can't remember what it was I looked up. First of all, I remembered that the historically Black colleges were organized so we could become more educated. In 1969 when Dr. Proctor ... Between '60 and '65, we had more students going to historically Black colleges, and graduating, and going to graduate school than the White colleges because people had become educated. They got the undergraduate degree and could lead. I have friends that went to Brown. When I was at St. Paul's College, did you think I would be? I didn't know I was going to get accepted at Georgetown, at George Washington University. Then when I tried and I'm at George Washington, and then Dr. Proctor said to me, "You need to come on over here to Rutgers. We only got 1% Black students at the Graduate School of Education." That's how I got to Rutgers.

It was written in the paper that Rutgers University was 1% Black students in the Graduate School of Education. I'm down here in George Washington, and Proctor said, "You know, you need to come on over here," with his southern accent. That's right. That was what happening. People were becoming more and more educated. Just think about I'm down in Virginia at St. Paul's Episcopal College, which was small education religious college. There's Hampton, there's Virginia State, there's Virginia Union, and all these colleges down here, and we needed to get into college. He was talking about a lot in this book about how we went from slavery to education into colleges, and then from colleges into ivy league schools. Look at what he did. I thought about when he was down at Virginia Union. I said to myself I had just come out of undergraduate school. That did I know that I was going to be accepted at George Washington University? Did I know that was going to ... I got the National Science Fellowship for Teal College in Greenville, Pennsylvania. My professor was from Williams and Mary College, Dr. [Colloselberry 01:16:59], I can never forget that.

- Atiya Strothers: So why would you trust what he said, when he said, "Come on over to Rutgers?" And you went.
- Dr. Katye Monroe : Well when he said, "Come on over to Rutgers," I was looking for a job. I got a job in Metuchen. So I already came up. When I saw him I was at George Washington, and when I saw that ad that they needed math, science people, at that time that was the new mathematics was coming out. I had just come out of school. I taught that first year or so at ... What's the name of the school? Samson-Smith School in Samson B. Smith in Prince Frederick, Maryland. Then I enrolled in George Washington University. I was working all day and going to school in the evening. When you're working all day and going to school in the evening, you read everything that's not nailed down. I came across something in the library that said Metuchen was looking for math, science people. I decided let me apply for this.
- Atiya Strothers: Was there a part in the book that you wanted to show me, or not?
- Dr. Katye Monroe : I can't even remember where it was now. Let me see.
- Atiya Strothers: Yeah. My memory [crosstalk 01:18:15].
- Dr. Katye Monroe : I can't remember it.
- Atiya Strothers: Okay. That's fine.

Dr. Katye Monroe : I had it.

Atiya Strothers: That's fine.

Dr. Katye Monroe : Oh, here. This is maybe it. Hold on. "One begins to understand the temple of the 1960 Negro student when you called that the Negro college student of 1960 were the children of the World War II." My father was a World War II veteran.

Atiya Strothers: Okay.

Dr. Katye Monroe : "Many were orphans of men who died on the beach at Normandy." I don't remember the North African campaign. I remember reading this stuff and I couldn't figure out where I got it from. "The contents was not ways to gain structure of the White world. When the young worker asked to worship in southern churches to ride on a set in the buses," and all that kind of stuff, I remember all of that stuff. You see when I went to St. Paul's College we weren't allowed to sit upstairs in the theater. We had to all sit downstairs, down. Then we decided what's going on, we decided not to go to the theater at all. So the place closed up. They were making their money on us.

What did you do when you're in a southern state going to a college, a historically Black college in a town where White folks run it? Then you'll grow up and be like I am right now. The guy who was the mayor of that town is a Black man who graduated from St. Paul's College, who went along with the White folks when they were trying to close that St. Paul's College. I wanted to kick his behind. They told me that I was getting to be a rebel. It was hard. I couldn't even look at the son of a gun.

Atiya Strothers: Wow, I can only imagine.

Dr. Katye Monroe : I told him one time, "You know, you used to be a [inaudible 01:19:52] but you're a sucker now." Hello? There's just so many things, and you asked me a question a few minutes ago, and I couldn't answer you. They wanted to know where I got all these sayings from that I have. I'm sure I got it from those folks.

Atiya Strothers: Wow.

Dr. Katye Monroe : I'm sure I got it from them because I say a lot of things. I'm saying how did you, where did you get that from, I don't know.

- Atiya Strothers: You said, "I don't know." Well is there anyone else that you think I should talk to? What is that something that you wanted to show me?
- Dr. Katye Monroe : This is something when I was trying to get some stuff on here.
- Atiya Strothers: Okay.
- Dr. Katye Monroe : You know I was going to make a copy of this for you. I think Dr. Bethel may have it. Here read that because I don't ... I pulled all of this stuff out of my file. Do you have that?
- Atiya Strothers: No, I don't.
- Dr. Katye Monroe : Okay.
- Atiya Strothers: I will take a picture of it though.
- Dr. Katye Monroe : No. I'm going to give you a copy of it. I have the machine upstairs to do that. See I tried to keep everything I could but I couldn't find it. When I thought about this book, somebody got my book.
- Atiya Strothers: Wow. What's that article you have?
- Dr. Katye Monroe : This was when I was looking for the something, hope for the things unseen. I'm going to make copies of this. I'm sure that Dr. Bethel had this one. Let him give it to you because I got this one from him. That was his funeral stuff.
- Atiya Strothers: I see. I definitely would like to have a copy of that.
- Dr. Katye Monroe : I'll tell you what, I'll go and give you a copy of both of them but don't let him know you got it. I think he will want to give it to you too.
- Atiya Strothers: Okay.
- Dr. Katye Monroe : So you just get the other copy of it. Okay?
- Atiya Strothers: Okay.
- Dr. Katye Monroe : Because that's my buddy. I'll probably go down there next week. If I go there I have to catch a train to go. I can't drive long distances because I have to keep stopping, and standing up.

- Atiya Strothers: I wish I could because we could have worked it out where we did it in the same day.
- Dr. Katye Monroe : Well I thought about that.
- Atiya Strothers: Yeah.
- Dr. Katye Monroe : I thought about that but my friend who was in school with his wife was leaving to go away. She's going down to North Carolina.
- Atiya Strothers: Okay.
- Dr. Katye Monroe : She's coming back next week, so I told her we would just have to ... I'm going to give this to you.
- Atiya Strothers: Oh, thank you. Thank you so much.
- Dr. Katye Monroe : Anyway.
- Atiya Strothers: This was so awesome.
- Dr. Katye Monroe : Was it?
- Atiya Strothers: It really was. I mean it's fascinating how even how one's legacy continues on through people that they've influenced.
- Dr. Katye Monroe : They'll tell you in a minute that I was a product of Samuel DeWitt Proctor. I only had one class with him. I was into so many things that he was involved with. I remember when I had to write something about Dr. Proctor. He told me he wanted me to write a paper on the Masonic, the Masons. I didn't know he was a Mason.
- Atiya Strothers: Oh, he ...?
- Dr. Katye Monroe : He was a Mason. He was one of the ... What do you call them? I forget what they call them. I didn't see it in here anywhere but he was one of those guys.
- Atiya Strothers: Oh, okay. I didn't know he was a Mason.
- Dr. Katye Monroe : He was. He was a Mason.
- Atiya Strothers: Is there anyone that you would recommend that I would speak to? I know you said Ernestine. What's her last name?
- Dr. Katye Monroe : Did I say Ernestine?

- Atiya Strothers: Ernestine, you said she's in Georgia now.
- Dr. Katye Monroe : Oh, Davis.
- Atiya Strothers: Ernestine Davis.
- Dr. Katye Monroe : Yeah.
- Atiya Strothers: Okay.
- Dr. Katye Monroe : Not Ernestine, Josephine.
- Atiya Strothers: Oh, Josephine. Josephine Davis, okay.
- Dr. Katye Monroe : Josephine Davis was the chancellor for the upstate New York College. I don't know what I could do now. I'll have to look it up in my lead book and see if I can find it. Dr. Bethel, he told me not to talk about her because he ... I'm going to leave that alone.
- Atiya Strothers: Oh.
- Dr. Katye Monroe : Dr. Bethel and I have been around a long time. I'm an old women. I've got two years before I'm going to be 80 years old.
- Atiya Strothers: Wow.
- Dr. Katye Monroe : I'm older than he is. He ain't too far from it either. When we stop to think of some of the people that we worked with, they was so busy trying to so off, and show how much they knew, and all that. You know I didn't hear too many people talking about me. I'll tell you when they called me up and told me that they had ... They nominate people to be distinguished alumni based on the kinds of things they did, and the kinds of things I do in the community. I have a whole book of stuff that they wrote on me. I know, I never thought too much about it. They had people nominate you and they had 60 people that were nominated, and I was nominated seven times.
- Atiya Strothers: Wow.
- Dr. Katye Monroe : It blew my mind. I told Dr. Bethel, he said, "Katie, I have ..." We always went to the alumni things that they had, and it was always at the Rutgers Club. When they nominated me, and I won out of the ... They took two people out of 60.

- Atiya Strothers: Wow.
- Dr. Katye Monroe : They had to move it from the Rutgers Club to the [Eldridge 01:25:07] Hotel.
- Atiya Strothers: Wow.
- Dr. Katye Monroe : That evening I was supposed to go in the hospital that Friday for that operation. I didn't go. Oh god, I sat too long. I said, "I'm getting this one." I'm going to show you the picture that they had of me up on the stand.
- Atiya Strothers: Wow, that's amazing.
- Dr. Katye Monroe : Here.
- Atiya Strothers: That means you've done some good stuff. Wow.
- Dr. Katye Monroe : Look at that up on the stage.
- Atiya Strothers: That's is nice.
- Dr. Katye Monroe : This is the picture of me when I was the presenting the scholarships to the kids at the graduate school.
- Atiya Strothers: Really?
- Dr. Katye Monroe : Yeah. I'm standing next to a guy. They cut that out. This was last year.
- Atiya Strothers: Oh, this is nice.
- Dr. Katye Monroe : That was last year.
- Atiya Strothers: This really nice.
- Dr. Katye Monroe : They gave me a medallion. I had this taken.
- Atiya Strothers: Oh, wow. That is awesome.
- Dr. Katye Monroe : Dr. Bethel was in the hospital at the time, and he couldn't come. We just had this [inaudible 01:26:08]. The night that did this thing at the Eldridge Hotel, I thought you couldn't tell me nothing. My sister came up here and I had on a pair of heels, brand new shoes. I was going to step on a broken heel on those shoes. I didn't even

know the shoe was broken. The guy came up behind me and said, he said, "Dr. Monroe, you lost your heel."

Atiya Strothers: That's nice.

Dr. Katye Monroe : He said, "You broke your heel." I said, "No, I didn't." He said, "Yes, you did. It's down here." I took my shoes off and walked up on the stage.

Atiya Strothers: [inaudible 01:26:38].

Dr. Katye Monroe : Let me go upstairs and run this off.

Atiya Strothers: Okay. No problem.

Dr. Katye Monroe : You have a seat. I'll be right back.

Atiya Strothers: Yeah. No problem. I'll just pack this stuff up. I'll get started packing this stuff up.

Dr. Katye Monroe : [crosstalk 01:26:45] over here. Not [inaudible 01:26:49].

Atiya Strothers: That's awesome. That just means you've done some great work.

Dr. Katye Monroe : Well, I enjoy doing it. Give me my bear. I'll always play that for some of these people when they come here. Yeah. That's my bear. I give the to the kids whenever I get them.

Toy: (singing).

Atiya Strothers: Oh, look at him.

Toy: (singing).

Atiya Strothers: Awe, that is so cute. Where did you get that bear from?

Dr. Katye Monroe : I get them from Metuchen. They give me all kinds of things.

Atiya Strothers: Oh, that is too cute.

Dr. Katye Monroe : You just have to touch his hand. I'll be right back.

Atiya Strothers: Okay.

Toy: (singing).

Dr. Katye Monroe : [inaudible 01:31:14].

Atiya Strothers: Are you okay?

Dr. Katye Monroe : Yeah. When I'm down here I try not to have to go upstairs for anything.

Atiya Strothers: Oh, okay.

Dr. Katye Monroe : I was coming down the steps just now, and oh, I forgot I hadn't been upstairs.

Atiya Strothers: Oh, okay.

Dr. Katye Monroe : Now what you need to do ... Are you going to go see Dr. Bethel tomorrow?

Atiya Strothers: Yes, ma'am, tomorrow.

Dr. Katye Monroe : When you see him tomorrow, you don't let him see you got this.

Atiya Strothers: Okay.

Dr. Katye Monroe : I told him when I was looking for it, and looking up stuff, and everything, because when I got to this page that you have here. I said, "I know I got this stuff some place." Here's this stuff academically. You know, academic I just soar like an eagle because I was showing off. When somebody is proud of you to do something, you do what you got to do. You know, what I mean, I was proud that I was able to get it. He was always satisfied with what I was doing, and if I didn't do what he thought I should be doing, he'd tell me. That's what I liked about Dr. Proctor, he didn't play games.

Atiya Strothers: So he had a certain standard of excellence?

Dr. Katye Monroe : Mm-hmm (affirmative). His standard was you can do this. We sell ourselves short, don't sell yourself short. If you know that you can do something, and you work at it, and you get it done, you will find that you've come out on top every time. That's just the way it is. I tell that to my sisters all the time too. I said, "You know, she teased me all the time, but she's been in school for 17 years. You still act like you haven't been in school at all." I said, "You know something, that's what makes it so much fun." It's more fun to know that you have done all those things, and know that you can do it. That's cut off at the top from that page. What is it?

- Atiya Strothers: Oh, okay.
- Dr. Katye Monroe : It was here.
- Atiya Strothers: Okay.
- Dr. Katye Monroe : I think that was [inaudible 01:33:00].
- Atiya Strothers: Okay.
- Dr. Katye Monroe : Yeah, look at that. I didn't realize that it had happened like that. That goes behind this.
- Atiya Strothers: You still have this. You still have it or just said you found it online?
- Dr. Katye Monroe : Oh no, I had it. I have that. I found the book. That's the thing, I got somebody to send it to me. I was looking for it. I read it too, but when you started talking to me, I forgot all this stuff. I know it had to do with the Black colleges. I was surprised. No, I wasn't. We started soaring like eagles around 1955 to 1959 because of all the colleges that were there. We had something like 12 historically Black colleges in they started doing ... Do you know that as of last year, we had 212 historically Black colleges? We're down to 109.
- Atiya Strothers: Yeah, I know.
- Dr. Katye Monroe : Okay.
- Atiya Strothers: I know.
- Dr. Katye Monroe : They're going fast because we don't support our colleges.
- Atiya Strothers: We don't.
- Dr. Katye Monroe : See, and I know because I ran a campaign and there was about 5000 students that had graduated from the college. I ran a campaign of a 1000 for 1000. If I could get a 1000 people to give me a \$1000.00 for a year, I would be fine. I got all the way up to 60,000. The next thing I know, people were taking historically Black colleges, folks steal from themselves. I was getting pissed off like I don't know what. I saw people were doing, I was determined I was going to be president of St. Paul's College. When they heard about that the president didn't even want to talk to me. I have guys that call me right now. I saw some of them yesterday that said, "You know, we know how hard you worked for that

school." They know how hard I worked for it because they just knew I was going to be president of the college. Anyway, I like the way you wrote this up.

Atiya Strothers: Oh, thank you. Thank you.

Dr. Katye Monroe : I really like the way you wrote it up.

Atiya Strothers: I have to tell you that I mean, even I know you kept saying, "I hope I'm answering your questions." It's conversations like these that motivate me to continue on doing the work that I'm doing. So I thank you. I thank you because in essence it's kind of like when I talk to you, and I hear those nuggets of wisdom that Dr. Proctor said to you, and shared with you, and that now I am able to just get a little piece of it, it's so ...

Dr. Katye Monroe : Sweetheart, you got a whole lot of it because I have a lot.

Atiya Strothers: ... much.

Dr. Katye Monroe : Kim called me just before you came here. I was her sponsor for her to get into the Links Incorporated. I remember her when she joined Delta. She was doing very well with Prudential Insurance. One day I was talking to her and she said they were downsizing, and she lost her job. I said, "Well what are you going to do?" She said, "Dr. Monroe, you know my boss wanted to know from me if there was anything that I would like to do." I said, "What would you like?" She said, "You know, my mother used to do a lot of cooking." She just a younger lady of Native Indian. She was born and raised here but their people are American Indians.

Atiya Strothers: Okay.

Dr. Katye Monroe : She said, "I would like to start my own business." She said, "I'm going to make jams." She called herself, she said, "It's called Jamming with Kim." Because her name is Kim [Osterhaught 01:36:19]. I said, "Go for it." I said, "I'm going to be one of your first people to start. You make your jams, and I'm going to buy the jar of the jam. Then the next thing I want to do is I'm having something. I want you to be one of my vendors." So she came as a vendor. She said, "Oh my god, people were buying jam like crazy." Then I showed her. She went over to Rutgers' farm on one of the farm days, and brought her jams. I bought her a cabinet to put her jams in. That girls been selling jams. Now she's got baskets that she sells.

Atiya Strothers: Oh, wow.

Dr. Katye Monroe : So I'm going to give you a jar of jam.

Atiya Strothers: Oh, thank you.

Dr. Katye Monroe : I'm telling you, she called me today. She said, "What happens when the head of ..." I hope I got one in the drawer. They were calling for a meeting. Oh yeah, I got one I think. I think I do. Jamming with Kim, strawberry jam. Jamming with Kim see.

Atiya Strothers: Oh, thank you.

Dr. Katye Monroe : Yeah.

Atiya Strothers: That's so sweet of you.

Dr. Katye Monroe : Anyway, Kim is doing very, very well.

Atiya Strothers: She is? Good.

Dr. Katye Monroe : She's doing extremely well. She's at Rutgers. She got her masters degree. I'm always getting her involve in something. She called me today. She said, "I know you called me on ..." I said, "I wasn't calling you to come to a meeting or anything." She's on my HBCU committee.

Atiya Strothers: Your committee with Link, you mean?

Dr. Katye Monroe : Yeah.

Atiya Strothers: Okay.

Dr. Katye Monroe : I'm doing that for Link. I'm upset because the young lady that I was dealing with, she had just graduated, and they had her working as a developmental person. When I called there last week, I met with Dr. Bethel. I went to Philadelphia in July. He met me and drove me up to Lincoln, because he's from Lincoln. He was the chaplain at Lincoln. I forgot to tell you that, before coming to Rutgers. He rode up there with me. I met with the lady. We talked and everything. She was so interested. She was a young lady, and she was from DC. I liked her too. I have a lot of my relatives there from Barbados. She was from Barbados.

Atiya Strothers: Oh, nice.

Dr. Katye Monroe : So we talked, and I was so happy for her. I called there last week and they told me she was no longer there.

Atiya Strothers: Oh.

Dr. Katye Monroe : She's going back to DC. I don't know what happened. It may be not anything may have happened except she might have found a better job.

Atiya Strothers: Right, right, right.

Dr. Katye Monroe : That's the situation, so.

Atiya Strothers: Well listen, if there's anything ever that I can do, please let me know.

Dr. Katye Monroe : You going to be doing a whole lot, if there's anything else you can do. Sure.

Atiya Strothers: Okay.

Dr. Katye Monroe : I don't have anything but you don't have a car. You're going to get ... All I have is a telephone number.

Atiya Strothers: I do have a car.

Dr. Katye Monroe : Oh, do you?

Atiya Strothers: Yes.

Dr. Katye Monroe : Okay.

Atiya Strothers: Actually, what I'll do is remember I told you I had to get you to sign that form.

Dr. Katye Monroe : Oh, yeah.

Atiya Strothers: So yeah, I'll just probably touch base with you and see what's best. I'll make sure I get that printout. I have something else to give you too. I just have to bring it. When I bring the form, I'll bring that as well. I do have a card.

Dr. Katye Monroe : Not a problem.

Atiya Strothers: I can give that to you now. Let's see. Oh, wait, I wrote on this one. That wouldn't be good. Let me find one. Here we go.

- Dr. Katye Monroe : So what are you going to do when you ...? Oh, good.
- Atiya Strothers: Yeah.
- Dr. Katye Monroe : What are you going to do when you finish?
- Atiya Strothers: I want to be a faculty member. Oh, you might find this interesting so on my cards, I quote Dr. Proctor. You want to know something that's fascinating? I was just in California for a research conference, an education research conference. I [crosstalk 01:40:02].
- Dr. Katye Monroe : I'll should show you some of the research papers that I've got back.
- Atiya Strothers: I presented on Proctor. I presented on Proctor, and it's so amazing because it went really well.
- Dr. Katye Monroe : I'm sure it did.
- Atiya Strothers: It went so well, but it's so crazy because people are coming up to me, and they're like, "Oh my god, I never knew who Sam Proctor was." They're like, "I'm going to start looking into him now."
- Dr. Katye Monroe : They say the same thing to me about Sam Proctor. Not only that, when they had me as a distinguished alumni, the ladies in Links Incorporated ... You need a bag.
- Atiya Strothers: Oh, no, no, no. This is fine.
- Dr. Katye Monroe : Are you sure?
- Atiya Strothers: Yes, this is fine. Do I have your permission to stop the recording?
- Dr. Katye Monroe : Yes, sweetheart.

TRANSCRIPTION COVER SHEET

Interviewee(s): ___ Dr. David Peay ___

Interviewer(s): ___ Atiya S. Strothers ___

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Date of Interview: ___ 12/16/15, 12:30PM ___

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Other Materials/Information:

Interview Introduction:

This is Atiya Strothers and I am a PhD Candidate at the Graduate School of Education at Rutgers University. I am studying the influence of faculty mentorship on graduate education for African Americans. This interview is used to explore the mentoring practices of the late Rev. Dr. Samuel DeWitt Proctor.

During this interview, you will be asked to answer some questions related to your relationship with Dr. Proctor as your mentor. This interview was designed to be approximately 1 hour in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. Confidential means that the research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some of the information collected about you includes your name, profession, and doctoral degree awarded. Please note that we will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. The data will be transcribed by an outside source, Rev.com. The data gathered in this study are confidential with respect to your personal identity unless you specify otherwise.

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation. There are no foreseeable risks to participation in this study.

The recording(s) will be transcribed and used for educational purposes. All oral history transcripts will be donated and deposited to the Alexander Library archives at Rutgers University

The recording(s) will include all identifying information, unless otherwise indicated. If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study or study procedures, you may contact myself at 267-973-8081 or atiya.strothers@gmail.com or by mail at 7170 Andrews Ave. Phila., PA. You may also contact my faculty advisor, Dr. Catherine Lugg at 848-932-0721 or Catherine.lugg@gse.rutgers.edu or by mail at 10 Seminary Place, New Brunswick, NJ.

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
 Rutgers University, the State University of New Jersey
 Liberty Plaza / Suite 3200
 335 George Street, 3rd Floor
 New Brunswick, NJ 08901
 Phone: 732-235-2866
 Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

You will be given a copy of this consent form for your records. By participating in the above stated procedures, then you agree to participation in this study.

It is December 16, 2015. Do I have your permission to record and proceed with this interview?

Atiya Strothers: You're ready to get started, then? Do I have your permission to record this interview?

Dr. Peay: I guess [crosstalk 00:13:20]. Yes. Yes, you do.

Atiya Strothers: We can start our conversation. So, you know, I really just want this to be a conversation.

Dr. Peay: Oh, yeah, 'cause it's a-

Atiya Strothers: 'Cause I think that'll be most meaningful and beneficial.

Dr. Peay: If I can gather my memories from yester years, right? Excuse me.

Atiya Strothers: I wanna shut that door just a little bit, so-

- Dr. Peay: Yeah.
- Atiya Strothers: I wanna make sure this ... It'll help with the sound. Because the a ... So, like I said, you know, I do want to turn the dissertation into a book, but I also wanna turn this video into a documentary which is the reason why I wanted to do video footage, especially of persons now, who have been mentored by Dr. Proctor. Because, you know, a lot of times, we gain different things from different formats, whether it's book or video or anything. So, that's the goal. Hopefully, that'll happen. But if you could just state your name and your current occupation, or both the retired one and the (laughs) current one.
- Dr. Peay: My name is David Peay [Peay 00:14:36]. My title here is an adjunct professor, full-time adjunct professor. I've been here 15 years. I retired from the state of New Jersey as a Supervisor of Educational Programs, and that's how I met up with Dr. Proctor. And I was there for 25 years, and I retired and came back here. I worked here 10 years before I left. After I retired, I came back here and I worked off and on at several places for [SiTech 00:15:18] which is a technical college. And I came over here teaching one subject now and then, ended up full-time. So, that's what happened between leavin' and comin' back. But in the interim, I was there 25 years, so we can [crosstalk 00:15:39] talk a little something, you know, [crosstalk 00:15:40] about that.
- Atiya Strothers: And so, you were in a doctoral program at Rutgers?
- Dr. Peay: Mm-hmm (affirmative).
- Atiya Strothers: And which doctoral program were you in?
- Dr. Peay: I was in the Educational Theory and Organizational Policy.
- Atiya Strothers: Okay.
- Dr. Peay: Mm-hmm (affirmative).
- Atiya Strothers: Cool. And, who was your ... Do you know who ... Do you remember who your official advisor was?
- Dr. Peay: Yeah, my official advisor was Dr. Bill Phillips, William Phillips, Jr.
- Atiya Strothers: Mm-hmm (affirmative).

Dr. Peay:

If I can give you a little background on how I got there, to Rutgers? I was involved with a little quasi-politics in the Asbury Park, Red Bank area. And I met a young man who was working at Rutgers in the admissions office. And he said, "Hey," and he was from the same state. And he said, "Why don't you come to Rutgers and get a ... start workin' on your doctorate? So, I said, "What I need to do?"

So, he said that, "I'm in admissions." He said, "Dr. Proctor is there and he has a little," sort of, he didn't say pipeline but, " he has a lotta young fellas that he is getting into the doctorate program, if you're interested? I will give him your name, and you can come and, you know, see me. And I'll set up an appointment with you." And that's how it started.

So, one day, I followed him, 'cause he was in the Asbury Park, Red Bank area. So I met him on the Garden State Park, and I followed him to Rutgers. And he said, "Dr. Proctor's in today, and he'd be willing to see you." So, I went to see Dr. Proctor, and he said, "Where you from?" And I told him, "I'm from Winston-Salem, North Carolina." He say, "Where you go to school?" And I told him Winston-Salem State." It was TC. He say, "Oh, you one of Frank boys'." So, Frank meaning Dr. Frank Atkins who was president when I was in school here.

So, he said, "Okay. You wanna get into a doctoral program?" He said, "Why?" I said, "Well, Dr. Proctor, I just want to continue my education." He say, "And do what when you get it?" I said, "Hmm, I just wanna get it and, you know, have my name Dr." He say, "That's the wrong reason for getting a degree just to have a Dr. Beside your name."

So, he said, "Tell me a little something about yourself and you know." "Well, I came to New Jersey," and all of that. So he said, "Here what you do." He said, "How soon can you get me your transcripts from TC?" And I told him I'd been to Columbia, got my masters in school administration. So, he said, "Get them to me, and take 'em over to him, and see what we can do," he said. But in the interim, we were just talking and just talking. And he was just talking and telling me about a lotta things. So, he said, "Get 'em to me in a week or so," and that's what I did. And once they got ... He got them, he looked at 'em, he said, "Put you in in my program." And that's how it started and-

Atiya Strothers:

Wow. So, when you first met him what was your impression?

Dr. Peay: I was in awe. I was, you know ... I'd heard him, read about him, and he was just talking educational wisdom. What was I gonna do when I got my degree? And I told him ... He said, "Well, just don't put it up on the wall." He said, "Go out and try to help some little young Black kids. You can work with the kids, don't you?" And I said, "Yes." He said, "Good. Get a position here. When you're finished this degree, then go out and do something to help little, young Black boys and girls, and see if they can ... Keep them on the right path to get an education to achieve." And the following September-

Atiya Strothers: Oh, it's okay. Those things, you never really know (laughs). They sometimes have a mind of their own.

Dr. Peay: I'm sorry.

Atiya Strothers: Oh, no. Go ahead.

Dr. Peay: The following September, my transcripts were in. And I had met with Dr. Proctor, and he filled out a schedule for me for courses to take. And I told him that I would have to ... I would have a full-time job. I was working in the Marlboro Township area in New Jersey. So, he filled out, he said, "I want you to get through this program in three years. You know, I want you to get through it in three years with your course work and four years, I want you outta here." And I said, "Okay." I said, "I work full-time."

He said, "Here's what we'll do." He signed me up for the courses that he ... And I had met with ... In the interim I had met with Dr. Phillips and I had met some people who were already in the pipeline, taking courses, and under the, sort of, mentorship of Dr. Proctor. I had met three, four guys, and we were all excited. So, he filled out my course, the little cards that you have. He filled out my courses. He said that, "I'll put you down for 9 hours. Can you handle nine hours?" I said, "Yeah."

And that's what happened. Start out with nine, and we took a little few extra ones [inaudible 00:22:06]. And that's in three years, and then there was some issues that we probably talk about later. But, I finished in my fourth year.

Atiya Strothers: Wow.

Dr. Peay: Mm-hmm (affirmative).

- Atiya Strothers: So during your time that you were completing your doctorate degree, who would you consider your mentors to be?
- Dr. Peay: Dr. Bill Phillips was my advisor, and Dr. Proctor was the mainstay of guiding me through the process. He hooked me up with Dr. Phillips, a young lady named Dr. [Gladys Johnston 00:22:52], and Dr. [Carol Yeger 00:22:55]. And she had come down from Purdue, I think. I don't know where [Gladys 00:23:00] came from. But they were all ... It's like a tandem of Dr. Phillips, Dr. Proctor, [Gladys Johnston 00:23:11], and [Carol Yeger 00:23:13]. And the four of them, sort of, said, "You take care of him. You take care of him. You take care of him," and that's how it started. Dr. Phillips, he told us to get with Dr. Phillips. "He will hook you up with AERA," and he did. And we went to our first session, first AERA, I think was in Boston. Dr. Phillips had a panel. He put George and I on his panel, and we wrote a paper, and we presented at least 15 or 16 years in a row at AERA.
- Atiya Strothers: Wow.
- Dr. Peay: George became Secretary of [Treasure 00:24:00] and for four years, I think, and then he moved up to president. When George moved up as president, I became Secretary of [Treasure 00:24:16] of AERA, research focused on Black education. Now, during this time, we're talking about seven, eight years, we were going all over the country presenting at AERA.
- Atiya Strothers: Wow.
- Dr. Peay: Atlanta, Boston, San Francisco about four times, New Orleans, New York, every where there was an AERA. So after Dr. [Mims 00:24:43] had completed his, I was elected Secretary of [Treasure 00:24:50] of AERA for 16 years. And they suspended the rules, the rules were for four years, but I served Secretary of [Treasure 00:24:59]. Now, I guess the reason they elected me, I was in charge of hospitality suite.
- Atiya Strothers: Oh.
- Dr. Peay: And doing hospitality suite, we recruited people like you, who were working on their doctorate degree, and we'd build 'em up, the research focused on Black education to them, amounts of people who joined in with us. So, all of this was under the guidance of Dr. Proctor who said, "This is the route we'll go. Follow Dr. Phillips." And Dr. Phillips would, sort of, report back to him. He said, "What

are you writing on? What are you presenting?" And those things just happened over a span of 16, 17, 18, 20 years.

Atiya Strothers: What qualities did you see in Dr. Proctor to trust, kinda, his guidance?

Dr. Peay: Well, his words of wisdom, his force, his sincerity, his honesty, and his religious background. The Bible was his bible. I mean he came straight from the hip. Everything he talked to you about was scripturally-oriented. I'm sure you know that his classes were standing room only. You could get about 35-40 people in there, but most of the time, there were ... people all out in the hallways. I had a class, several classes with him, like four o'clock. Then if he had a duplicate class after that, people just stayed. Could be the same class, it could be another class. And you couldn't take notes in his class, because you could just have to sit and listen to him, because he was just that dynamic. You'd just sit and just listen. I became attached to him, because, on several occasions, he would say, "What are you doing this afternoon?" I said, "I have to go back to work." He'd say, "Listen, tomorrow I got to go to New York. I want you to drive me to New York. I don't want to drive up there. I want you to drive me." I said, "Dr. Proctor I ...," I said, "Okay."

So, during the conversations of driving back and forth, he would go up there to meetings, like 12 o'clock luncheon meetings, and he would tell me, he'd say, "Okay. You go down and hang out with [Mims 00:27:37] while I do this. And I'll call and let you know I'm ready to go back," and blah, blah, blah. So, the driving up, back and forth, he and I were like one on one. I'm drivin' and he'd just outlinin' his lifestyle, what he's gonna do, who he's gonna meet with, and all of those kinds of things that ... I just became engrossed.

I've been to his house, I ate with him, I ate with his family. And he would just talk and tell me how to dress, how to live, you know, what to do, and all of those. And just took it as a father, as a mentor, is just awesome.

Atiya Strothers: So, what ... Do you recall any stories that maybe he may have told you? I might grab one of these cookies, too [crosstalk 00:28:31]. May I?

Dr. Peay: Help yourself. Mm-hmm (affirmative).

Atiya Strothers: Thank you. [inaudible 00:28:35].

- Dr. Peay: [inaudible 00:28:38]. Goddamn cookie monster.
- Atiya Strothers: Because, from what I've heard, from a lot of people is that he was an avid storyteller, a phenomenal storyteller [crosstalk 00:28:54].
- Dr. Peay: Okay. He-
- Atiya Strothers: So, do you recall anything?
- Dr. Peay: Yes. I have so many stories that I used to listen to him tell.
- Atiya Strothers: Mm-hmm (affirmative).
- Dr. Peay: He used to tell stories about when he was with ... when he worked in office of economic opportunity, fundraising kinds of things. And, he used to say that if he was in charge of the economy, that he would go out in California or somewhere and get him some Spanish-speaking people and bring them to Washington. He would go down to the foothills or go down in Mississippi, and get some sharecroppers and bring them back. He would go into Norfolk and get some of those mothers who were on welfare, bring 'em all back to Washington and put them in charge of the economy. He said, "Because they could do more with a dollar than a [muddy 00:30:05] could with a peanut." He said, "And the country would be straightened out, 'cause they know how to handle money." And he would tell me the story about the percentage of doctors who were Black, and he said there were about ... Of all the doctors in the United States, he said about 2% are Black.
- And he said that he saw some statistics where some ... that 50% of all the doctors that perform surgery that went astray of whatever, and he said that if ... And he said, "40% of those 50 were White and that 2% were Black." He said, "If the 2% are Blacks operated day and night, they couldn't make that many mistakes." And so, things like that he said. I'm trying to think of some things that he used to say, too.
- He used to tell things about ... When he was asking me about education and why a lot of Black kids were behind the SAT scores and things like that, he said, "If we are running behind, we have to run faster than a man in front of us in order to catch up." And he said, "They're not slowing down, so you can't stop. You gotta keep on pushin'. You gotta keep on movin', because the people behind ya also runnin' fast to catch up with you." So, he was telling little stories like that.

And he was talking about the economy. I can kinda remember some stories, vaguely. He said that when he was in Economics 101, he said he remember in the book that they said you couldn't have a recession, and a depression, and inflation all at the same time. He said, "But I tell you what," he said, "They've done it." He said, "They have done it." He said, "I don't know how they did it, but it's all happenin' under this present administration."

So, he was kinda ...made it kinda funny. How he would say that you could have all three at the same time and the economics books say you couldn't have it all at the same time. So, he would kinda make a little joke out of some of those kinds of things. And we start talkin' about ... He was tellin' a story one time about, he was travelin' to make a speech and he was runnin' a little late. And during his speech, he was talking about finding jobs and getting on proactive with ... Blacks getting on proactive with Whites getting jobs.

And he said, "And every time that a Black get a job, that Whites would say that's reverse discrimination." And he said that, "On our way drivin' down here," he said, "I talked with the Lord, He said that every time a Black man get a job, that's not reverse discrimination." And said, "Every time a Black man get a job, it doesn't belong to a White man." But he was ... you know, said it in such a way that it was kinda funny.

And he was talkin' about desegregation. He was talkin' about Jim [Crow-ism 00:34:09]. And he said, "Now I know that Jim Crow is dead." He said, "I know he's dead, because I helped kill him." And he said, "The reason I helped kill him, I went to the funeral, and I looked in the casket, and I saw him." And he said that, "I even went to the grave and threw some dirt on him, so I know he's dead." He said, "But," he said, "a young man walked into my office one time and had a briefcase and said, "James E. Crow, Esquire."" He said, "But his cousin's still livin'.(laughs)" Oh, he was tellin' them. And I used to record a lot of his ... In fact, I got some of his speeches at home that ... Tape wasn't so good. But he ... fact he came in, spoke seven, eight years ago before he died. So, they were introducing him, and they were giving this glorious, you know, introduction to him. And he said, "Young lady," he said, "that was very good." He said, "The only time I had a introduction like that," he said, "my mother was supposed to give it to me, but she couldn't make it, and I introduced myself." And I don't ... He had so many stories.

Atiya Strothers:

So, when you were in his presence how did you feel?

Dr. Peay: After a while, and I got to really know him and been around him, being in his class ... I used to go New York to hear him preach in Abyssinian. But, you know, it got so it was almost impossible. You couldn't get in to park. You had to be there, you know ... So, I had stopped doing that. But every time he'd speak somewhere and it was in the area, I was there. And he'd point and say, "You followin' me?" So, I got really comfortable with him.

But, at the same time, I'd just listen, because he could go nonstop with what he's doin', where he was going, the path, used to tell me stories about his son. He said, "I got a son in college. And he call me one day and said, "Dad, I'm droppin' outta school." He says that, "I'm tryin' to find myself."" He said, "I didn't know you were lost?" He said, "I didn't know you was lost?" He said, "I'm been sendin' money down there. You still, as far as I know, you, you know." But he was a very good storyteller. I felt comfortable with him after a couple of years, because I did, not that much chauffeuring, but I did some with him. And being in the car with him one on one, he was just imparting stuff and I was just stealin' everything I could from him to take back to my staff and, you know. One thing he got me into was the education of prison.

'Cause I was working at Middlesex Community College then. And this same fella [inaudible 00:37:28] that I was tellin' ya about that worked at Rutgers, they needed somebody to go into the prisons and teach GED courses. Then all of a sudden, Dr. Proctor said, "That's you. We get you in there, go in there, and see what you can do. Get those inmates to get them an education." I worked up there for four or five years [crosstalk 00:37:54] in the prison.

Atiya Strothers: And so this was because he created that opportunity?

Dr. Peay: He [crosstalk 00:38:00] ... Some where somebody asked Dr. Proctor said, "Can you ... You got anybody come in here and help, you know, teach these guys, you know?" So, I think Middlesex College had contacted him, and he just looked at me and said, "You wanna go in the prisons? I will get ya in there, and you goin' in." When they had the prison uprising, I was there teachin'. I wasn't there ... I was there, not physically, but I was teachin' there at the same time it happened. So, those are one of the things that he got me to do.

Atiya Strothers: How would you describe his mentoring style?

- Dr. Peay: His mentoring style was, really, like a conversation with you. He would talk to you just like you were his son. He would talk to you as to where you were going in life. He would just talk. And he would ... Everywhere he would go to make a speech, he would tell me what he's going to say. And he would talk about sometimes, and I think that's in his book too and that's on his tapes, that sometimes he would write two or three speeches for Vice President [Umphrey 00:39:19]. And he said he would have to change the speech depending upon where the venue was, but he still put his biblical touch on all of these speeches that he wrote. I just felt at ease with him, because I had been to his house. But I was kinda like, you know, in awe of, you know, his just ... like, "I'm in the presence of Dr. Proctor." And, you know, I just ... And his little group that we dealt with, there was about six or eight of us, would sit around in a room like this, and we'd just talk, "Dr. Proctor, Dr. Proctor, Dr. Proctor. You takin' his class?" And after you exhausted all of your courses that you could take under him, you still ... You know, if you wanted to get help on ... or [inaudible 00:40:09], you would still go by and just listen to him. Just listen to him [crosstalk 00:40:15].
- Atiya Strothers: Do you remember any of the persons that were in that group with you?
- Dr. Peay: Oh, God it's been so long.
- Atiya Strothers: Yeah.
- Dr. Peay: I'd have to go back and look at some names, but I know Bill Harvey was in the class behind me. [Mims 00:40:30] was a class ahead of me, was a semester ahead of me. That was just a whole ... like a little cult of guys. It's kind of like Proctor's boys. You know, he gon' make sure you got through and that you did something for the community. But, just off-hand, there was ladies involved. I know there was a Miss ... a Dr. Parker. She was in one of my classes. She's from the Red Bank area. And he used to let her, when he's not ... he wasn't gonna be in class, he would tell his students. 'Cause, you know, they wouldn't show up, 'cause if he's not goin' be there. So, he told her, Dr. Parker, she was getting her doctorate, to handle some of his classes. And he said, "Now, you help her. When she go down, you know, [Imma 00:41:23] pass out some papers and, you know. Now, you help her now." I said, "Okay, Dr. Proctor. I'll help her." Things like that.
- Atiya Strothers: Yeah, I was going to ask if there ... 'Cause it seems like there were a lot of men that were in [crosstalk 00:41:39]-

- Dr. Peay: There were some ladies in the group.
- Atiya Strothers: There were some ladies in the group? Okay, okay.
- Dr. Peay: Mm-hmm (affirmative).
- Atiya Strothers: So, while you were pursuing your doctorate degree, were there any moments that you wanted to quit or-
- Dr. Peay: Absolutely. Absolutely, several times. It's been recorded, too. But, anyway-
- Atiya Strothers: If you want, we can skip [crosstalk 00:42:01]-
- Dr. Peay: No. But there were some people that started out on my committee that I was having some problems with. And, of course, Dr. Proctor figured out how to get them off my committee. Because he let me and Dr. Phillips kinda, you know, pick some people. He said, "Okay. What we'll do ... This fella is not working during the summer. And we're gonna sign you to some classes for the [summa 00:42:34] that ... for the chapter he was supposed to read." "And since he can't read your chapter, we will let him know that we want you to finish in December. And would he be willin' to let somebody else read that chapter for him, since he wasn't gonna work this [summa 00:42:54], and you finish that chapter." And that's how we got him off. And he gave me the people that were [inaudible 00:43:04] on my dissertation committee. "These are they that I want to sit up on your dissertation committee." About my dissertation orals, Dr. Proctor chaired them. The orals was supposed to start at 10 o'clock. He said, "I got you." So, he was in New York that morning, and he called and said, "I'm runnin' a little late." So, we had the people on my committee, they were there. They would not start until Sam got there. So, they sat there until 12 o'clock.
- So, when he got there, he was talking, and talkin' about his sermon that Sunday. This was on Monday. He was talkin' about his sermon, and he was talkin' to all the guys there. And each one would ask me a question and, of course, I answered it. And then he got to the board and wrote a timeline on the board on the history of Blacks involved with civil rights movement. And-
- Atiya Strothers: (coughs) You can go ahead.

- Dr. Peay: And he was tellin' me, "Fill in these dates. What happened here? What happened there?" And that was a timeline, and I was just sweatin' so much. And, by that time, it was like two o'clock, and then he would ask 'em, "You got something to ask him?" He asked each person there if they have a question to ask me. [inaudible 00:44:51]. So he said, "Okay, we'll" ... He said, "David retire, you know, to the [inaudible 00:44:59] right there." And, in about 15 minutes, he came back in. And he walked up, stood up, and said, "Congratulations, Dr. [Peay 00:45:06]."
- Atiya Strothers: Yeah.
- Dr. Peay: It was all over.
- Atiya Strothers: How do you remember all of this, even now to this day?
- Dr. Peay: But, I mean I've got so much that, you know, I can ... But when I listen to his story, you go back, then it all reverberates back as to the things that he told me.
- Atiya Strothers: Mm-hmm (affirmative). Mm-hmm (affirmative).
- Dr. Peay: He told me, he said, "Okay. Keep a little afro, but cut it down." He told me how to drive my car when I go back to North Carolina. "Don't speed, cut my afro off, don't drive at night," you know? And he told us what stops to make along the way. 'Cause he said, "I've been drivin' that place." He said, "Now you ... when you leave the turnpike, you go like you're going to Richmond, then you cut off on a certain highway. Then you go to this service station, you hear, because they will let you fill up with gas, and you can get you a sandwich or somethin'. Then you go a certain way." So, we sat down and you just map out ... wasn't no GPS. We just sat down and just told us how to negotiate and navigate the highways to be safe. And he'd say he'd tell his sons, that when they're travelin', how to dress, and things how to do. He put us in a survival mode to protect ourselves as young Black men. And-
- Atiya Strothers: What do you think some critics of Proctor would say?
- Dr. Peay: Well he had his critics because a lot of them, I think, want him to be more political than spiritual. And he would tell them that he grew up with Martin Luther King. He was at Martin Luther King's house. He talked about all of those kinds of things about how Martin was groomin' to be president of Morehouse. And Proctor was ... Dr. Proctor was a preacher, biblically-oriented, spiritually-oriented, and everything that he talked about was spiritually-

oriented. And, that's the thing that he worked on, and he was very adamant about keeping that spirituality in there.

And, his classes were a mix between education and spirituality. And, of course, as I said before, when you listen to those tapes, you're gonna say, "I don't believe" ... that you couldn't do this over a period of time and just get ... I mean that's all we talked about in our little groups, "Sam, Sam, Sam." He was just that far above and beyond. He had job offers. He just ... I mean job offers from everywhere, everybody. Peace Corps, [EOG 00:48:10], everybody wanted [inaudible 00:48:14]. And he said he could preach two or three times, and he got double. You know where he died?

Atiya Strothers: Yeah, he died in Mount Vernon, Iowa.

Dr. Peay: Hm?

Atiya Strothers: Mount Vernon, Iowa.

Dr. Peay: Was it Mount Vernon? It was in-

Atiya Strothers: Iowa.

Dr. Peay: Yeah. Mm-hmm (affirmative). He was at [crosstalk 00:48:31]-

Atiya Strothers: At the-

Dr. Peay: Cedar Rapids, wasn't it?

Atiya Strothers: At the college.

Dr. Peay: Mm-hmm (affirmative).

Atiya Strothers: I forget the name of the college. But, yeah. I mean he died while he was [crosstalk 00:48:40] giving a speech.

Dr. Peay: Yeah, mm-hmm (affirmative), busy giving a speech.

Atiya Strothers: Yeah, yeah, so.

Dr. Peay: Cedar Rapids somewhere [inaudible 00:48:46].

Atiya Strothers: Mm-hmm (affirmative). Mm-hmm (affirmative). Do you ... In conversation with some people, some have said that, in terms of the critique of Dr. Proctor, that some people wanted him to be more radical, or some of them felt that maybe he was more of an

Uncle Tom, because he wasn't down in the trenches. What would you say to that?

Dr. Peay:

Well, they had to know him to understand his philosophy. He marched. He didn't do a lot of those things, but he outlined things that maybe Farrakhan would do, that Malcolm X would do, what Martin would do. And how he could, in between all of those philosophies, and yet maintain his balance. All of those people came to Sam, Dr. Proctor, for advice. And he felt comfortable in his own skin, and you will find that out when you listen to all of those things that he has talked about.

I can sit and listen to him hours, and hours, and hours, and just listen. Because he was just that ... And the voice that he had was just outstanding. And I'm sure you've heard some of his ... But when you listen to him over, and over, and over, and over again, you just imbed it. A lot of funny stories ... And I've tried to ... And the kids here at school tell me, say, "You funny. You funny." And I tried to put some humor into some of the things that I teach but, you know?

[inaudible 00:50:37] Dr. Proctor, you know. He had the stories to tell, and they meshed with his message. And it, as I said before, spirituality was his thing, the Bible. And he said, when he took over Abyssinian, he said, "I'm not Abner Clayton Powell, and I'm not a New York politician, 'cause I don't know New York. I'm here, and I'm mentoring in my job at Rutgers. I'm gonna be here for your spiritual advise ... as your spiritual advisor, but I'm not a politician." And they bought into [crosstalk 00:51:15]-

Atiya Strothers:

So, how did he create that balance between ... Because, again, you know, we were talking about the school and the separation between church and state, and you got Rutgers which is a state institution. How did he navigate that space to where he could talk about spirituality or religion at the same time in these spaces?

Dr. Peay:

Oh, one thing that I found out about him, if you came to him with an issue, he can deal with it, you know, with the reality. But, at the same time, he can show you how the Bible will hint on some of the same issues that you are really talkin' about in real life. And he was talking ... And one instance is that, back in slave ... or before slavery and before people could read, they knew that there was a Christ.

He said, "People knew there was a Christ before they knew there was a Bible, because if you gave them the Bible, they couldn't read

it. But, at the same time, they knew that there was a spiritual being. So, reading and writing came after they knew that somebody is helping us to get where we are. You know the Bible ... And after they start learning how to read and write, then all of that sort of came together." But he grew up with the spiritual-oriented. So, whatever problem that you had, he can show you that there was some scripture that will back you up for all of your problems and, at the same time, you can be in real life. And, he was telling a story about dedicating babies in the church. You've read that story, I'm sure. Right?

Atiya Strothers: Mm-mm.

Dr. Peay: He said there were ladies who came to his church. They wanted to dedicate their babies, and the fathers came with them. He said, "But when he looked at the names of the babies, he said there were two ladies whose babies had the same name that the ladies had. But the fathers, they done had a different name." So, he told the young men, "Will you step outside with me?" He said, "You can sit on the front row," he said, "but you can't stand up here with the family."

And, he told them the reasons why. And he said, "It's against my ... for my spirit and the way that Black men are going out, havin' babies, and not marrying these young ladies." He said, "Now I will give you counseling. I will do everything I can," he said, "but you can't stand here beside these young ladies." He said, "Yes." "Do you have another child?" He said, "Yeah, I gotta another one." "By somebody else? Suppose that lady comes here with her child," and he just went on and said ... and he said the church had been doing that whole periods of time.

Atiya Strothers: Wow.

Dr. Peay: But he said he couldn't do it, because it was against his moral ... And the course I took on him was moral ethics.

Atiya Strothers: At Rutgers [crosstalk 00:54:40]?

Dr. Peay: The course, I think it was called Moral Ethics. He taught an ethics course.

Atiya Strothers: Okay.

Dr. Peay: Mm-hmm (affirmative).

- Atiya Strothers: Okay.
- Dr. Peay: That's one of the courses I took of him. And used to have his, you know, transcripts. But if I put 'em up, you can see the courses that I took under him.
- Atiya Strothers: Okay.
- Dr. Peay: Mm-hmm (affirmative).
- Atiya Strothers: Wow. And I imagine you don't have anything from his classes anymore, like a syllabus or anything?
- Dr. Peay: I have some papers. Something that, you know, piles [crosstalk 00:55:08]-
- Atiya Strothers: Piles, yeah. Yeah.
- Dr. Peay: Another thing he told me when I was chauffeuring him one time somewhere. And I had written a paper on the history of the Black church, and I hadn't gotten my paper back. It was almost in the next semester. I said, "Dr. Proctor, I did a term paper for you." "Oh, yeah. You wrote on a Black ... Boy, you ... What do you know about the Black church?" And this been like months ago, when I ask him.
- And he was telling me everything I wrote in my paper, and the paper's like 8-10 pages. He say, "You talkin' about ... You don't know nothin' about," ... And he was just tellin' me all about my paper. I think I was drivin' him to the airport or pickin' him up from the airport or somethin'. And he told me everything I had ... He said, "I read it all."
- He said, "I read your paper on the airplane," going somewhere or coming back somewhere. "You wrote about the Black church." He said, "You don't know nothin' about no Black church." And he was just tellin' me all about the history of the Black church. Things like that and just kept everything. But he remembered it, my paper.
- Atiya Strothers: Wow.
- Dr. Peay: Mm-hmm (affirmative).
- Atiya Strothers: I think we probably went through most of the questions. Oh, except for just this one. Do you recall Dr. Proctor's office? I know you said you've been [crosstalk 00:56:20] to his office.

Dr. Peay: Yeah, I remember, of course. I remember his secretary's name. I can't ... It escapes me now. But her office was pretty large, you know, pretty nice little suite. His office was not that large, and it was ... It wasn't cluttered, but it was work-oriented. You could see books, and papers, and stuff like that. But it wasn't dirty or nothin', nothin' nasty, or anything like that. But you could see that he was there doing a lot of work. Didn't have an odor to it or anything like that. I can't think of his secretary's name.

But, very seldom, sometimes I would, if I know he's in the building, I mean in his office, I would just go there and she said, "David's out here." And, "Boy, what you want?" You know, and I'd go in and we'd talk and everything. "I'm glad you're here now." And you know, we'd talk. But had a nice, little neat, little office. You know, it was ... wasn't cluttered or anything like that. But, it was an office.

Atiya Strothers: (laughs) Okay, okay. I guess, if you could, actually just two questions left. If you could think of one of the best moments that you had with Dr. Proctor, I know you've had so many and you shared quite a few, but if you could recall one of the best moments, what do you think that would be?

Dr. Peay: I would say 99% of 'em were very good. To actually pick out one special thing ... When I was ... Just before I did my orals, he told me to relax the night before. That he would conduct my oral defense and to relax. And he ... I talked to him the night ... the day before, 'cause I went up there and spent the night at a hotel and had [inaudible 00:58:44] and books. But, I hadn't met with him, and he just made me relax and told me like, "You got it now, but do something with it," you know? "Hang it on the wall and forget about it." And just made you feel as if you have not arrived, but you on your way, and to be in service to mankind. He was ... He had that kind of a relaxed feeling that you have. Even ... I went to several funerals that he preached. He came here after I had started working here. I taped his speech there, and he recognized me. He said, "I have one of my students sittin' out there." He said, "He was in my class." And he was just talking about ... He said, "You follow me to everywhere I go don't you," and things like that, but you [inaudible 00:59:45]. And I think he had some books on the tapes out there and he said, "Go out there on my desk there and handle my desk out there with the books," something like that. So he was ... You know, he'd loosen you up. But he would chide you if he'd think that you were getting ... you know going astray and things like that.

Atiya Strothers: How would he do that?

Dr. Peay: He would just sort of make you relax, but if he felt as if, you know, "How you kids doing?" You know, he would make sure that you were doing a fatherly role. You know, that you were not saying one thing and doing another thing. So, you kinda had to walk the straight and narrow with him, you know? And he'd followed us when we were ... all through those 18 or 19 AERA things. He looked at what we were writing.

He didn't go through it and, "Hey, what's your title," you know? "Be a fellow Abyssinian with that? And you're on this panel," and things like that. And, "Get involved," you know, "Go there and talk to these people. Look at these people." Those kinds of things. "Have you met such and such a person? When you go there look someone up?" And he just knew people, you know? He knew people everywhere, you know? Everywhere you go, if any town or anywhere, "Look up so and so. Tell 'em Sam said hello." You know, things like that.

Atiya Strothers: Okay. And if Dr. Proctor were alive today, what do you think he would say about the state of higher education?

Dr. Peay: I think he would say it's one heck of a mess. He had an outline on how he could better higher education, the education on the high school level, on boys who were having problems staying in school. It's outlined. It's on his tape. That's how he would do it. I have shared that with some people here, and they said, "He did say this 20 years ago?" I said, "Yes. It's there." He had a roadmap, a blueprint on how education should be.

And he has met with college presidents all in a group, I think it was about eight of them, who outlined a strategic plan on how higher education should go. That's why he was brought to Rutgers to bring Black people into Rutgers, put him on a pipeline, and made sure that they completed what they had to do. He didn't want the C+ students here. You don't make C's here, you know. You make A's and B's, and you earn them.

He probably could help straighten out some of these problems. And he talked about using the data for SAT scores on Black kids. He say, "Race has nothing to do with schools on SAT scores." He said, "It's the conditions." He said, "You put those same kids from a different race in the same conditions, they make the same scores the Black kids.

"So race has nothin' to do with it. It's the conditions in which these kids grow and live in that affects their scores," you know? A hungry child is a hungry child, and they not goin' do better. [inaudible 01:03:27] they come to school they sleepin', they hungry, no time to take that test, you know? But he would straighten things out, I'm sure.

Atiya Strothers: Yeah. Well is there anything else you would like to add before I turn off the recording?

Dr. Peay: Again, it's been a pleasure, and it's been an honor that my name came up. He's been a role model for me through the years. People ask me, "Why would you return?" I correct papers from students who can't even write. I'm doing one now, writing ... revising a paper for a young lady. The kids need us, need people who are still interested in their success and their growth.

And as long as I'm here at the university, anywhere that I do, it's the kids that we interest ... it's the students that we're trying to help, because we still in need of a lot guidance, a lot of mentoring. We have programs here in which, you know, men need to be mentored. They need to be shaped, you know? So again, it's been an honor for me to go back and dig up the life of Sam, you know, and to be involved with a project such as this. I am highly elated and I'm sure he's saying, "All right, David," you know (laughs?

Atiya Strothers: (laughs) Well, with your permission, I'll turn off everything.

Dr. Peay: Please do.

--- END OF INTERVIEW ---

TRANSCRIPTION COVER SHEET

Interviewee(s): ___ Dr. William B.. Harvey _____

Interviewer(s): _____ Atiya S. Strothers _____

Place of Interview: ___ The home of Dr. Harvey _____

Date of Interview: ___ 1/6/16, 3:19 PM _____

Recordist: _____ Atiya S. Strothers _____

Other People Present: ___ none _____

Other Fieldworker(s):

_____ none _____

Recording Equipment Used: ___ Canon 5D EOS and iPhone 6 Voice Recorder App _____

Transcription Equipment Used:

_____ Rev.com _____

Transcribed by: _____ Rev.com _____

Forms (Release Forms, etc.): ___ IRB Consent form signed _____

Photograph: _____

Other Materials/Information:

Interview Introduction:

This is Atiya Strothers and I am a PhD Candidate at the Graduate School of Education at Rutgers University. I am studying the influence of faculty mentorship on graduate education for African Americans. This interview is used to explore the mentoring practices of the late Rev. Dr. Samuel DeWitt Proctor.

During this interview, you will be asked to answer some questions related to your relationship with Dr. Proctor as your mentor. This interview was designed to be approximately 1 hour in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. Confidential means that the research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some of the information collected about you includes your name, profession, and doctoral degree awarded. Please note that we will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. The data will be transcribed by an outside source, Rev.com. The data gathered in this study are confidential with respect to your personal identity unless you specify otherwise.

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation. There are no foreseeable risks to participation in this study.

The recording(s) will be transcribed and used for educational purposes. All oral history transcripts will be donated and deposited to the Alexander Library archives at Rutgers University.

The recording(s) will include all identifying information, unless otherwise indicated. If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study or study procedures, you may contact myself at 267-973-8081 or atiya.strothers@gmail.com or by mail at 7170 Andrews Ave. Phila., PA. You may also contact my faculty advisor, Dr. Catherine Lugg at 848-932-0721 or Catherine.lugg@gse.rutgers.edu or by mail at 10 Seminary Place, New Brunswick, NJ.

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
 Rutgers University, the State University of New Jersey
 Liberty Plaza / Suite 3200
 335 George Street, 3rd Floor
 New Brunswick, NJ 08901
 Phone: 732-235-2866
 Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

You will be given a copy of this consent form for your records. By participating in the above stated procedures, then you agree to participation in this study.

It is January 6th, 2016. Do I have your permission to record and proceed with this interview?

Dr. William B. Harvey : Yes.

Atiya Strothers: Okay. I think this should be good enough. Let's see. Was Proctor your advisor, your chair?

Dr. William B. Harvey : What happened was that when we first got married, I was working in New Jersey. I was on the faculty of Brookdale Community College, and I had not done a masters unit at that time, and so, one of the stipulations of my contract was that in order to continue, I would have to run a masters degree.

Atiya Strothers: Mm-hmm (affirmative).

Dr. William B. Harvey : Okay, so I was looking around for an institution to enroll in, and of course having spent some time in Jersey previously, I knew about Rutgers both good and bad, and knew that Rutgers did not

have a history of admitting Black students at one time. Well, Sam had just arrived, literally. He'd just arrived, I met him [crosstalk 00:02:16].

Atiya Strothers: So this was like 1969?

Dr. William B. Harvey : It was 1970.

Atiya Strothers: 1970, mm-hmm (affirmative).

Dr. William B. Harvey : He had just arrived, I read about his appointment in the paper, and having read that, I called him to see if he could help me out, to get me into a masters program. He asked me to come up, and spent some time talking to him, and I did, and as they say, the rest is history.

Atiya Strothers: The rest is history. Awesome. Let's see, so he pretty much helped you through the masters program?

Dr. William B. Harvey : Well, I wouldn't have gotten into Rutgers had it not been for him and his intervention, because at the time that I was trying to get admitted, it was actually past the time to apply.

Atiya Strothers: Oh, wow.

Dr. William B. Harvey : He stepped in, and cleared the red tape for me, and got me enrolled in the masters program, and as he was interviewing me for that program, you know, asking me whether or not I thought about going beyond the masters, which I had not at that time, quite honestly.

Atiya Strothers: We were in similar situations then, because I would have never thought I would be here at all, but you know, it was the masters program that got me to this next step. I do believe we're ready to go, and you can just ... actually it'd probably be better if I sat here, because then, you know, I want it to be more of a conversation. Let's see ... over there, over there. Okay, so as you know, this is being video recorded and audio recorded. Do I have your permission to record this interview?

Dr. William B. Harvey : Mm-hmm (affirmative).

Atiya Strothers: Okay.

Dr. William B. Harvey : Did you by any chance ever get a hold of [Kyle Woodland 00:04:14]?

Atiya Strothers: I haven't reached out yet.

Dr. William B. Harvey : Okay.

Atiya Strothers: I did a tour of North Carolina, Virginia, D.C., so I'm just getting back from that tour, so I want to organize all this stuff that I have so far-

Dr. William B. Harvey : I think he's still connected to Morgan State, but if not they can certainly probably tell you how to get a hold of him. Did you end up [inaudible 00:04:35]?

Atiya Strothers: Yes, but anecdotally speaking though, so I interviewed him before I knew where the project was going.

Dr. William B. Harvey : I see, okay.

Atiya Strothers: I'm going to try and get a hold of him again.

Dr. William B. Harvey : Yeah, he's a very interesting guy.

Atiya Strothers: Yeah, so we shall see how that goes. I'm kind of working on trying to expand this list, so if you know of anyone-

Dr. William B. Harvey : Yeah, I was just thinking, gosh, there was a guy who used to be at, maybe at Evers. He used to be the president of Evers. He was one of Sam's first students, and his name is slipping me at the moment. Maybe it will occur to me while we're talking.

Atiya Strothers: Okay, he used to be the president of Medgar Evers?

Dr. William B. Harvey : Mm-hmm (affirmative), [inaudible 00:05:19] for a long time, 10, 12 years.

Atiya Strothers: Really?

Dr. William B. Harvey : Yeah.

Atiya Strothers: Okay, well, I'm sure we can find him.

Dr. William B. Harvey : He might have been their very first president, I'm not sure.

Atiya Strothers: Oh, wow. Well, I'm sure I can find out online, I'm sure they have a history.

Dr. William B. Harvey : Yeah.

Atiya Strothers: Okay. As things come up, please just let me know, because I would love to talk to as many folks as I possibly can.

Dr. William B. Harvey : Sure.

Atiya Strothers: I guess just to start, if you could just tell me your name, your current occupation or your retired occupation.

Dr. William B. Harvey : It's William B. Harvey, I always use the B, because the president of Hampton has a very similar name to mine. Our middle initials are the only difference, his middle initial's R, mine is B.

Atiya Strothers: Wow.

Dr. William B. Harvey : I'm finishing my last semester on North Carolina A&T.

Atiya Strothers: Okay, and what do you teach?

Dr. William B. Harvey : Leadership studies.

Atiya Strothers: Okay, awesome. You said you were in a doctoral program at Rutgers.

Dr. William B. Harvey : Right.

Atiya Strothers: Which program were you in?

Dr. William B. Harvey : At that point in time, they didn't have a PhD offering, so you could only get an EdD at that time. My degree is in anthropology and education.

Atiya Strothers: Wow, see, most of the people that I've met with, they were in the soc and phil.

Dr. William B. Harvey : Right, right, which is where I got my masters.

Atiya Strothers: Okay.

Dr. William B. Harvey : Then as I was moving into the doctoral program, I couldn't have Sam as an advisor, because he had so many students, so he suggested to me, and also because I was coming in late, as I said to you before, he suggested to me that I connect with this new guy, who was on the faculty, who we thought had a lot of problems. The guy's name was [Nabu Shamara 00:06:51]. Nabu is, as you may have guessed, of Japanese descent. He had been a shift

doctorate at Boston University, and had come to Rutgers to start a new program in anthropology of education, which I didn't even know what it meant at the time. I sat with Nabu, had a good interaction with him. He was the first Asian American person I've ever talked to in my life. We had a good connection, good interaction, he was my advisor through the masters program, and then continued to advise me through the doctoral program.

Atiya Strothers: Did you want Dr. Proctor to be your evaluator?

Dr. William B. Harvey : Oh, yeah, everybody did, that was the problem. Sam was running this program where he was actively recruiting a lot of students, and so he felt a primary obligation to be the advisor to those students who he had recruited, in the doctoral program specifically. He was only helping me to get into graduate school, I wasn't on that list of doctoral students at that time. At the time, I moved from the masters program to the doctoral program, I would think he probably had 50 advisees, I wouldn't be surprised at all. There was just really no opportunity for me to be a formal advisee of his, though I was oftentimes seeking his advice and counsel about various things.

Atiya Strothers: How did he go about recruiting those students, do you know?

Dr. William B. Harvey : There was actually a formal program, and I guess he was responsible for outreach function, either directly or using some of the Rutgers staff folks. Calvin could tell you a lot more about that, because he was actually in that program, that's how I met him.

Atiya Strothers: Okay.

Dr. William B. Harvey : Sam set about the business of identifying prospective students, in the same way [inaudible 00:08:33] reached out to you, and convincing them that Rutgers was a place that they all could consider for the doctoral program.

Atiya Strothers: Okay. Did Dr. Proctor serve on your dissertation committee?

Dr. William B. Harvey : No, he did not. At the time that I was finishing again, Sam was at that time, doing double duty, because when he first came in, he was not pastor of Abyssinian, okay, and I think maybe three, four years into the program, he took on that responsibility as well, so he was doing two full-time jobs. Probably the pastor of Abyssinian is maybe a job and a half, probably I would imagine.

I kept him apprised as to what I was doing in terms of my research. He gave me some input and advice and so forth from time to time, but he was not formally my advisor.

Atiya Strothers: Do you recall the first time that you met or interacted with him?

Dr. William B. Harvey : Oh, yeah, yeah, absolutely. It was in connection with me getting into Rutgers at all, and I'd go to high school in New Jersey, so I consider Rutgers as a place for baccalaureate, but also the history of the place, and so I decided I didn't want to do that. When I came back to Jersey after we got married, I got my first teaching job at Red Bank High School in Jersey, and then got a job again after that teaching at the community college. Again, part of the understanding there was that, if I was going to be considered for tenure, I had to get a masters degree, so I think it was probably, it might have been as late as July or August that I actually decided that I was going to see if I could get into Rutgers. Part of that decision was seeing the story in the newspaper about his appointment at Rutgers, because I would think Rutgers at that point in time probably had less than 5 Black faculty.

Atiya Strothers: Wow.

Dr. William B. Harvey : Okay, so it was a big deal, obviously. I saw the announcement about his appointment, his record, his accomplishments, this, that, and the other thing, and so I called him out of the blue, and I said, "Dr. Proctor, my name's Bill Harvey, I'd really like to get into your classes, is there a way to do that?" He said, "Sure, come on up," you know? "And sign up." I drove up to campus and drove to the registrar's office, and she said "There's no way you'll get in here." She said, "Forget it. You're late, you haven't filled out the right application, this, that, and the other thing." I said, "Well, is there anything I can do?" She said "The only way you can get into this class is if the instructor signs you in, okay? But good luck with that, because he's already oversubscribed by about 50 students."

Atiya Strothers: Wow.

Dr. William B. Harvey : So she said, "But you go and talk to him," and I said, "Okay, let's give it a try, I'm up here, I might as well go and do it." I went up to his office, and there were about 20 people in line in front of me, okay, and I assumed all there for the same reason, okay. About, I don't know, maybe 2 and half, 3 hours later, you know, I finally get in and I say who I am, and he said, "Oh, yeah, yeah, I remember our phone call, here sit down, let's talk."

So I said, he said, "Well," he said, "What have you been doing?" I gave him a little bit of my background, and told him I wanted to take a class ... it might have been Introduction to Philosophical Foundations, I think it was, because as I talked about it, he said, "Yeah, that class is 47 whatever," and he said, "You aren't teaching two classes?" I said, "No, I really didn't," he said, "The second one, I don't remember the name, I'll just call it Proctor one and Proctor two." He said, "Well since you're up in here, you might as well sign up for that one too, right?" And I said, "Yeah, sure." I signed up for them, went back over to the registrar, she signed me in, because I was now official, and I started coming to classes. This was the masters level, this was the important point though. Sam took time with everybody, no matter how much time he take with the person before who was also in line. He was there to talk to you. I'm about to exit, right? I've got the signature, I'm ready to go home. He says, "Wait a minute, we haven't finished yet." And I said, "What else we have to do?" He said, "So what are you thinking about writing your dissertation on?" I said, "Well, Dr. Proctor, I'm really only here to enroll in the masters program." He said, "Yeah, I know that, but you plan to finish, right?" I said, "I hope so," and he said, "Well, then let's talk about what you want to write your dissertation on."

I said, "Oh, okay, let's talk about it." He gave me some ideas, you know, said "You want to be thinking ahead, you want to construct a design where everything that you do is directed toward getting a body of research for your dissertation so forth," and that was pretty much it for that day, I exited, and the next Tuesday night, I showed up to class with about the 50 other people that were in there. Just moved through the program successfully, as I was considering going into the doctoral program, you know, talked to him about that, of course he advised me that, that would be a good thing to do, and I just went on from there.

Atiya Strothers: Would you consider Dr. Proctor to be your mentor?

Dr. William B. Harvey : Oh, yeah, absolutely, yes. It's a funny thing for me kind of, long story short, because there were two other things that happened, that I think speak to the kind of connection that I think that I have with them, in a kind of individual personal way. I finished my doctorate, I went on to several other positions, I guess maybe 15 years later or so, I took a job as a faculty member of North Carolina State University.

Atiya Strothers: Okay.

Dr. William B. Harvey : That too, was a place where you don't do ... have a lot of African American faculty. I was only the second African American faculty member ever [inaudible 00:14:02] the school of education there.

Atiya Strothers: Oh, wow.

Dr. William B. Harvey : Okay, and so, one of the things that I did when I came to NC State, was I was looking at my service commitments. You've got to serve on circ committees, so I volunteered to serve on the honorary doctorate committee, okay? One of the things that I suggested was that we think about having someone as a recipient as an honorary doctorates degree who is African American, just that it never happened in this university, okay? They said, "But who do you think we should get?" I said, "I have just the person in mind."

I called Sam and asked him if he would be willing to have me submit his name, and he said, "Well, that's a great honor, but I'm not sure that they will respond to it, but if you want to do it, sure, that's fine with me." I had this strategy in mind, and I followed it through. One was, you can only get three letters of support, no matter who your nominee was, because otherwise, you thought they'd be flooded with them. I got one letter of support from a guy named Ed Fort. Ed Fort was at that point in time chancellor at North Carolina A&T, which is where Sam had been president earlier in his career. The second letter of support that I got was from a guy named Bill Friday.

Atiya Strothers: Bill Friday?

Dr. William B. Harvey : Mm-hmm (affirmative), Bill Friday was the president of the University of North Carolina system.

Atiya Strothers: Oh, okay.

Dr. William B. Harvey : I had met him the previous fall, because I had been in a fellowship program. He had come to speak to the people in that program. The third letter I got was from a guy named Terry Sanford. Terry Sanford had been the Governor of North Carolina, the U.S. Senator of North Carolina, and the president of the university, okay. I happened to be at a conference, and he sat across from me on the plane, and I gave him my card, and he said, "Listen, if you ever need anything from me, let me know," and so I took him up on it.

Atiya Strothers: You did.

Dr. William B. Harvey : I put these letters out in sequence to the committee, and they saw the first one from Ed Fort, and they said, "Yeah, okay." Then they saw the one from Bill Friday, and they said, "Oh, wow," then they saw the one from Terry Sanford, and they said, "Oh, my God." Needless to say, everything went through. Sam was the first African American ever get an honorary doctorate from North Carolina State.

Atiya Strothers: Now, well that I did not know.

Dr. William B. Harvey : Yeah. It's funny, because the last time I saw him was at the airport in Raleigh. He was then on the faculty at Duke, this was several years later of course, I saw him at the airport, I was on my way to fly to Milwaukee, because I had just accepted a position there, as dean of the school of education at the University of Wisconsin-Milwaukee.

Atiya Strothers: Oh, okay.

Dr. William B. Harvey : Before coming to Rutgers, Sam had been in Wisconsin, and so you know, that appointment. That was a nice way of closing the circle. We had a good conversation and so forth. Then, when I decided, this is only five years ago now, that I was going to finish out my career in ATCU, I went to A&T, which of course was Sam's former institution, and the building that had been just recently dedicated as the school of education, is Samuel Proctor Hall. That was a nice way to close the loop for me.

Atiya Strothers: Wow. Do you think that Dr. Proctor had a style of mentoring?

Dr. William B. Harvey : I think Sam was ... he definitely had a style. It was kind of a southern style, you know, grandfatherly and all that. I think he was adaptable enough, and I watched him, and heard other people talk about him, to modify the style, depending on where the person was in their career, what their own personality was, and so forth. I would suspect that probably being a minister, that probably came through pretty naturally, because you've got a whole wide spectrum of folks that you have to attend to, so you modify what you do based upon what their interests and their needs are.

Atiya Strothers: Did you ever see him in those different styles or in those different spaces?

Dr. William B. Harvey : Well, you know, I think when you see him in class, and there was a very conversational kind of approach there. From time to time, he would show his non-professorial, non-ministerial side. I remember he was talking about in one class, having been at a session, I think it must have been in Hollywood, the week before, because he was saying that on his right was Aretha Franklin, and on his left was some other star, and how he felt about being in that kind of company. He was kind of joking with us about that. He had, I think, a way of just connecting with folks in terms of where they are, showing them a very personal human side, apart from the person, who was, that you wanted to put on his pedestal as professor, and pastor and all that, you know. I think the way he connected with people was probably one of his best personal skills.

Atiya Strothers: Okay. Would you say that he played a part in terms of your trajectory as an educator today?

Dr. William B. Harvey : Oh yeah, yeah.

Atiya Strothers: Why would you say that?

Dr. William B. Harvey : I think the point of that first recognition, of what he thought my capabilities were as an academician, as an educator, was way beyond what I thought it was. My thinking was that I was probably going to be content getting a master degree, teaching at a community college, and you know, it's quite conceivable that I would have been there for my entire career. Having the idea of pursuing a doctorate, using that as an opportunity to move into different academic venues, is certainly not something that I had seriously considered before having that conversation with him.

Atiya Strothers: Okay, okay. I guess, as you think about your interactions with Proctor, were there any lessons that you learned from him?

Dr. William B. Harvey : I think the best lesson is humility. I remember when I picked him up at the airport when he came down to receive the honorary doctorate, and I took him back to the airport when he was leaving, and he kept saying, that "I didn't deserve it." It was kind of funny. I'm saying that, "After all you've done?" I think the best thing that, you know, I remember taking away from the experience is that you can't get too much enamored with your own accomplishments. Be intentionally prepared to downplay what you've done, because number one, it's probably not as impressive to other people as it is to you, and number two, no matter how much you've done, there's still a lot to do.

Atiya Strothers: Very true, very, very true. It's interesting, because it's like, I was talking to someone before, and I was saying how, I never knew Dr. Proctor, but every time I meet with someone, it's as if I get another piece of him, every single time that I have these conversations, and it's mind blowing in a sense, you know? As if I'm meeting someone that I've never met before, you know? It sounds like he was a phenomenal person, an inspiration leader. Granted, I do know that I'm sure that there were some critics of Sam, as there are critics of everyone, but what would you think maybe his critics would have said, or maybe they did say?

Dr. William B. Harvey : I remember when we were going over the materials that I had to submit for the honorary doctorate, so he sent me a vitae okay, and we called and talked about it, and he was almost apologetic about not having a more lengthy scholarship dimension to his work. He had done some things, you know, and I think he felt concerned about that in terms of how the people who were going to be reviewing it might think in terms of his academic credentials. You know, I think what I said to him was, "You've gotten some things on your ... obviously you've done many other things as well," and there's a really kind of a false notion in the academy around what the significance is of publications and journal reviewed articles and so forth.

Those are nice things to bring out in the small circles that we work in, okay. He was obviously a man who'd been in much bigger circles, and he'd accomplished quite a bit about that, in that venue of the Peace Corps, and the ministry, and so forth. I think that in terms of short comings, and you're right, people can always find something to pick out about somebody that they don't like, or doesn't meet their standards, probably quote purely, and very narrowly identify academic perspective, he probably wouldn't, certainly did not consider himself to be quote, "world class scholar," but how about a world class human being? I think certainly he would meet those criteria.

Atiya Strothers: Why would you say that?

Dr. William B. Harvey : Well, all the things that he was able to do, and different venues, the impact he had on the lives he had of so many people. The recognition that I think he received throughout his life in a variety of different forms, and just his commitment to trying to improve the circumstances for humanity at large.

Atiya Strothers: Yeah, you know, I was talking to a professor at Rutgers, and he said to me when I told him, he's not on my committee or anything

like that, we were just having a conversation, and I told him what my dissertation was going to focus on, and he said you know, "I can't wait until you're finished, because I've always wondered how a preacher ended up in the school of education, and how a preacher ended up being an endowed chair at the school of education." When he said that, I was like, "Really?" But that is what triggered my thought process in terms of, "Well, what would the critics have said, or what did they say?"

Then, now, being in this whole field, and trying to, I guess, transition into being an academic, you feel the pressure of publish or perish, and as I look into the database, even trying to find scholarly information from Dr. Proctor is very scant. Very, very scant. You know, so I'm not surprised to hear you say that, I'm not surprised to hear you say that.

Dr. William B. Harvey : Sam was a preacher first, but I think in the context of academic parlance, he was one, he was a theologian, which is considerably more broader and more impact, okay, in terms of reaching people, addressing their spiritual and ministerial needs and so forth, okay. Preaching was what he did in terms of communicating a message, but the basis of his theological background is as rich and as broad as I think as anybody, including [Kim's 00:24:52], okay, from a standpoint of academic preparation. I think again, the fact that he was able to take that particular opportunity and venue, I'm talking about the academic community now, and influence so many people to move into and through that pipeline, at the same time that he was also addressing the spiritual needs of a very significant population in a very significant city, that's a pretty significant set of accomplishments in my mind.

Atiya Strothers: It is, it really is, it is. Do you think that his approach ... because I've always wondered when he talked to his students, so when he would talk to you, would faith come up? Would religion come up? Would those things come up in your conversations with him as your student?

Dr. William B. Harvey : That's a very interesting observation, because I don't know that I ever heard him directly mention a personal, spiritual reference, in terms of what your own faith or background might be. He would occasionally make biblical references, you know, and using them almost as a reference point, rather than saying, "This is what you should do." That's a very interesting statement, because I think that he made probably an intentional effort not to try to impress his own position in the faith community, on anybody else.

Atiya Strothers: Okay.

Dr. William B. Harvey : I don't know that he knew what my own background was, whether I was Catholic, or Lutheran, or Episcopal. I don't ever recall that coming up in conversation.

Atiya Strothers: Wow, okay. I just had a couple more questions. They were in my mind. Oh, yeah, so what would Dr. Proctor say or do, that made you feel comfortable with him as your mentor?

Dr. William B. Harvey : I think one of the gifts that he had was putting people at ease. I remember having read one of the stories about his own background, his father's influence on him, and coming up in the south at that point, and so forth. I think there was some of that, that was just natural to his personality, that kind of southern influence, you know, very gracious, very patient, an extraordinarily good listener. That may or may not have been part of the connection to his pastoral training as well. I think he had a tremendous ability, number one, to put people at ease. I think he had a wonderful capacity to help people think about the extent to which they had gifts and talents, and help them think about ways in which they could use them effectively.

Atiya Strothers: Wow, that's powerful, that's very powerful. I guess, let's see, a couple more. We talked about that, we talked about that. Okay. If Dr. Proctor were alive today, what do you think that he would say about the current state of our education?

Dr. William B. Harvey : I think he would be disappointed that we haven't made more progress. This past semester has been a good example of how difficult and how minuscule institutions have really made substantial change in terms of bringing in people from diverse backgrounds, like African Americans, Hispanics, and so forth. I think we're going to see a lot more of that in the spring, where students are going to be coming out saying, "This isn't working, you're not doing for me what it is that I'm expecting, and what you're doing for other people."

I think that given his long-standing efforts to institute change in various ways, he would be disappointed that the institutions haven't made more substantive changes in becoming more inclusive and more diverse. I think he would probably be challenging them to live up to their ideals. Every institution now pretty much claims that it wants to have a wonderful, diverse and inclusive environment, but the reality is, that once you peel that back and see exactly what's going on, you know, you see very little

real fundamental change that has been made in order to make that happen. That's true, I suspect at Rutgers, and at these other places. It's interesting for me, because the new dean, Wanda.

Atiya Strothers: At Rutgers?

Dr. William B. Harvey : Yeah.

Atiya Strothers: Okay, yeah.

Dr. William B. Harvey : Yeah, Wanda Blanchett, have you met her?

Atiya Strothers: Yeah.

Dr. William B. Harvey : Okay. Wanda used to work for me. I actually hired Wanda as assistant professor, when I was dean at University of Wisconsin-Milwaukee.

Atiya Strothers: Okay.

Dr. William B. Harvey : I think it's wonderful to see that Rutgers had, had the good sense to bring somebody like her, and put her in that deanship, but I think as you look across the institution, you'll see much less progress institution wide, than you would have expected, given where we are in time. This is in the administration level, across the faculty, and even in the student body. Rutgers of course is not an exception here.

We have the Missouri situation, as the most telling example, but there are, I think, 70 or so institutions now where last semester Black students made demands on the administration. That's saying something in 2015, about how far we have not come, and how far we have yet to go.

Atiya Strothers: Right.

Dr. William B. Harvey : I think he'd be disappointed, I think he would challenge people, leaders, particularly, to do better, and to do more, and to do it now.

Atiya Strothers: I'm pretty much finished with my questions, but since you brought that up, one of the recommendations that the Black students are calling for is an increased number of diverse faculty. One of the arguments that people will say is that, "Well, there aren't enough people in the pipeline." What do you think about that?

Dr. William B. Harvey : It's not true, it's not true. I don't know how much you know about my work, but this is work that I've been doing for 30 years. I published my first article on Black faculty representation in 1984, I think.

Atiya Strothers: Really?

Dr. William B. Harvey : Yes.

Atiya Strothers: You might be in my citations list, I have to check and see.

Dr. William B. Harvey : I have been working on this for quite some time. One of the things I do in terms of my service work, is I serve as an advisor to the Southern Regional Education Board, okay. One of the things that SREB does is an annual workshop for PAC student's of color. Their last meeting there were 1,100 graduate students there, Black and Hispanic. They've been doing this for years, as a pipeline mechanism to get people into the process and be identifiable as faculty candidates.

Atiya Strothers: Do you have to be at a southern school?

Dr. William B. Harvey : No, not at all.

Atiya Strothers: Oh, so I could do it?

Dr. William B. Harvey : There's wonderful work done by a woman named Donna Nelson, out at the University of Oklahoma. Donna has concentrated her work, not exclusively, but largely on faculty in the science disciplines, because again, that's one of the most underrepresented areas, and it's one of the areas where people say there aren't any folks to hire. She did a longitudinal study, I think it covered 10 years or so, and when she looked at the pipeline for African American chemistry PhDs, and there was something more, I think that 100 folks that graduated from that 10 year period, not one of those people was offered a position in one of the top 50 institutions in the country.

Atiya Strothers: Wow. Your counterargument to that would be that there are programs and people in places, so pretty much there's a pipeline, but the institutions aren't identifying the pipeline?

Dr. William B. Harvey : They either don't know how to do it, or they just don't want to do it.

Atiya Strothers: They don't want to do it. Okay, I didn't know that your work stemmed around that, but I want to ... is your work easily accessible? I'm going to try to, if not then I'll definitely shoot you and email and try to see, because like I said, I'm in the writing process right now, so I've taken a look at quite a few studies in terms of mentoring, and specifically mentoring African American graduate students, in terms of my proposal. Now that I'm entering this data collection phase, then I'll be able to go back, revise, and do all that fun stuff.

Dr. William B. Harvey : My work has been on representation of faculty, rather than graduate students per se, but again, this is work I've done for 30 years now, and so in my first study when I published in 1980s, the representation of African American faculty at that time was 4.4%.

Atiya Strothers: Now, it's about 4.6, right?

Dr. William B. Harvey : You understand what I'm saying?

Atiya Strothers: Right. Nothing has changed.

Dr. William B. Harvey : There you go, exactly.

Atiya Strothers: Wow, wow, okay, right. There is work to be done. I mean, then part of the conversation obviously is climate, right? So institutional climate, and being able to help these faculty members once they get there, I mean, that's huge, that's huge.

Dr. William B. Harvey : I think again, what you're seeing now in terms of student demonstration is probably the precursor to some changes in the climate. It's unfortunate that the institutions would have had to wait for those kind of demonstrations in order to bring about the kind of change they claim they want to have out there in the first place.

Atiya Strothers: That is very true, that is very, very true. I mean, it's going to be interesting to see, because even at Missouri, they want 10%, that was a demand they put is to have 10%, so I don't know, we'll see if those numbers can actually happen.

Dr. William B. Harvey : It can happen over time. It won't do it in 1 year, but part of that has to do just with the mechanics of how many faculty vacancies at any given time.

Atiya Strothers: Okay.

Dr. William B. Harvey : Okay, but if you talk about identifying a specific period in which you want to-

Atiya Strothers: Is it okay if I put this here?

Dr. William B. Harvey : Yes.

Atiya Strothers: Okay, thank you.

Dr. William B. Harvey : ... specific period in which you're going to have vacancies occur, and then you have a mobilized effort to make sure that as those vacancies occur, you actively have folks already identified and lined up, to move into tenure, you know, that certainly can be done. When Wanda joined us at Milwaukee, when I took over as dean, the representation of African American faculty in the school of education, was probably about 3%. Another five years later it was 12%.

Atiya Strothers: 12%? How did that happen?

Dr. William B. Harvey : Because I went out and found people I wanted, and convinced them this would be a good place for them to work.

Atiya Strothers: Wow. 12%?

Dr. William B. Harvey : It's not hard to do, I recruited people who were coming out of graduate school, Wanda actually I had already taken, because she was at Syracuse, so I took her from Syracuse, because I knew that once she had good preparation, but had to obviously convince her that this was a place that would do well by her, in terms of providing support and so forth, and that turned out to be the case. She did very well there, went on to her first deanship at Kansas City, and now she's at Rutgers.

Atiya Strothers: I mean, 12%, that's a great accomplishment.

Dr. William B. Harvey : It's not nearly as problematic or difficult as people will have you believe. This is part of what [inaudible 00:36:42] research shows. If you have a group of people out there who have the ostensible credentials that you claim you need to see in order to hire people, but you're not communicating with them, you're not soliciting them, you're not giving them the sense that you are a desirous of having them join your community, then how would you be surprised that you don't have them? The outcome here is pretty much predictable based on the lack of engagement.

Atiya Strothers: Okay. Well, I mean, I'm very intrigued to read more. I'm going to look her up too, to look at her work as well, I'll look her up to look at her work as well. This is a passion of mine, and really the main reason why I wanted to do my dissertation on it, so, you know.

Dr. William B. Harvey : There's a group of people, gosh, what did they used to call them. It's a fellowship program for African American students primarily in education at the PhD level. Homes Scholars, that's what they're called.

Atiya Strothers: Homes Scholars?

Dr. William B. Harvey : Mm-hmm (affirmative). H-O-M-E-S.

Atiya Strothers: Okay, I've never heard of that program.

Dr. William B. Harvey : That's probably part of the difficulty of the problem is that they're not certainly as well known as they could or should be, but it started, I would think, probably 10, 12 years ago, and the idea was to identify and support students who want to get their PhDs in education. A number of people have gone through that pipeline, this [crosstalk 00:38:12]

Atiya Strothers: Are they still in existence?

Dr. William B. Harvey : Hmm?

Atiya Strothers: Are they still in existence?

Dr. William B. Harvey : I think they are, so you might want to ... I'm pretty sure that, I think it was run out of AACTE, which is the American Association for College of Teacher Education.

Atiya Strothers: Okay.

Dr. William B. Harvey : The president, there actually is a Black woman, Sharon Robinson. Sharon would know as well. I'm thinking it's still connected with AACTE, but part of what I had pointed out to the folks five or six years ago, was that even when folks were graduating from the program as Homes Scholars, they still weren't getting offers of employment.

Atiya Strothers: Wow. You know I'm not surprised though, because I had some of my friends and colleagues who are graduating, and cannot find a job. They want to go to faculty. I'm not even talking about the ones who graduate and just don't even want to go, but they want to go

into these faculty positions, and they cannot get a job, they cannot get a job.

Dr. William B. Harvey : Yeah, this is part of the problem, the connection is not there. The connection and the responsibility has to be on part of the agencies, the hiring institutions. They have to do more and better, because certainly there are folks out there who they could identify and bring into the institutions that they're really dedicated to doing.

Atiya Strothers: Okay, wow, well thank you, thank you so much.

Dr. William B. Harvey : Sure.

Atiya Strothers: Okay, is there anything else you think you wanted ... I know like I said, the camera's off, but if there was anything that you, that came to mind, that maybe you would want to share with me, or tell me, maybe that I didn't ask?

Dr. William B. Harvey : I don't think so, I'm trying again, now I'm thinking back to getting this guys name. You know what, before he went to Medgar Evers, he was president at Essex County Community College.

Atiya Strothers: Oh, okay. Well, I'll look him up, I'll look him up for sure.

Dr. William B. Harvey : I'm blanking his name for some reason.

Atiya Strothers: I can find it, he's at Essex County, and then he was at Medgar Evers?

Dr. William B. Harvey : Mm-hmm (affirmative).

Atiya Strothers: Okay, I can find it, I can find it. Do you know how many honorary degrees Proctor had? It seems like no one really knows?

Dr. William B. Harvey : I don't know of any other one, other than NC State, to be honest with you.

Atiya Strothers: I mean-

Dr. William B. Harvey : I never heard him say afterwards that another one was presented to him.

Atiya Strothers: Okay. He's had more than ... people like who?

Dr. William B. Harvey : Dave, talk to Dave [crosstalk 00:40:24]. David was in that group of folks that Proctor was [crosstalk 00:40:28].

Atiya Strothers: Yeah, I talked to him.

Dr. William B. Harvey : He actually had a lot more communication and interaction with him than I did, and if he never said to David that there was a degree other than at NC State, my guess is that there probably was not one.

Atiya Strothers: Oh, no, he's had more than 20.

Dr. William B. Harvey : Oh, is that right?

Atiya Strothers: Yeah. More than 20, more than 20 [crosstalk 00:40:45]

Dr. William B. Harvey : Have you contacted his family?

Atiya Strothers: Not yet, not yet, but that's on the ... the thing is, that I talked ... so there was a book that was ... I'm just going to put this away. There was a book, I don't know if you read it, "The Imposing Preacher?"

Dr. William B. Harvey : Mm-hmm (negative).

Atiya Strothers: It was by Adam Bond, and he's in the faculty at Virginia Union, at their school, at the [crosstalk 00:41:05] school of theology, and so he wrote a book on Proctor. It came out in 2013, so I received that book, and I met with him, which was great, because he did some of the pre-work for me. In talking with him, he told me that in terms of the family, it's really hard to get connected, and so you know, they just try to keep things really personal, which I understand, I totally get it, so I want to wait and see.
I have to meet with another pastor who's in Ohio, and he has a really good connection with the family, so once I meet with him, I'm going to try to see if he can get me connected to them as well. From what I hear, Mrs. Proctor moved. She wasn't in Brunswick at the same ... or not New Brunswick, she was in New Jersey at the same house that she recently moved. Actually, I want to get a picture of you before I put this away, before I do that. You mentioned the SREB?

Dr. William B. Harvey : Mm-hmm (affirmative).

Atiya Strothers: Is that something, you said it's for graduate students, so I can look into that in terms of that [crosstalk 00:42:23]?

Dr. William B. Harvey : Yeah, I mean, if you just go on their site, because they run a number of programs, but this one, the guy who runs it specifically, his name is Ansley Abraham. I'll just send an update

whenever there's more. He's been running this program, I'm thinking maybe 15 years.

Atiya Strothers: Really?

Dr. William B. Harvey : Yeah.

Atiya Strothers: Oh, wow.

Dr. William B. Harvey : In fact, he does have a number of folks who have gone through the program who are in faculty positions around the country.

Atiya Strothers: Okay.

Dr. William B. Harvey : But still, I'm not sure that there's a hundred percent correlation between folks who earned their degrees, and are necessarily going [crosstalk 00:42:58]

Atiya Strothers: Going to faculty, okay. Yeah, I definitely want to look into that. Okay, where would you like to-

Dr. William B. Harvey : Wherever you want.

Atiya Strothers: Let's see, I just think [inaudible 00:43:14] this as well. Okay, actually, the lighting here is fine.

Dr. William B. Harvey : Okay.

Atiya Strothers: Let me get ... probably close enough. All right, let me do another one, because your eyes were shut. Yeah, that one's good. You have some nice artifacts in here, really nice. You're in North Carolina, I'm assuming you commute?

Dr. William B. Harvey : Mm-hmm (affirmative).

Atiya Strothers: Wow, how is that?

Dr. William B. Harvey : It's not bad. I fly. I don't drive.

Atiya Strothers: Oh, okay. Great. The picture came out nice. Do I now have your permission to end the recording?

Dr. William B. Harvey : Ok, yes that is fine.

--- END OF INTERVIEW ---

TRANSCRIPTION COVER SHEET

Interviewee(s): ___ Dr. George Mims _____

Interviewer(s): ___ Atiya S. Strothers _____

Place of Interview: ___ Phone Interview _____

Date of Interview: ___ 12/7/15 _____

Recordist: ___ Atiya S. Strothers _____

Other People Present: ___ none _____

Other Fieldworker(s):

none

Recording Equipment Used: ___ Canon 5D EOS and iPhone 6 Voice Recorder App

Transcription Equipment Used:

Rev.com

Transcribed by: ___ Rev.com _____

Forms (Release Forms, etc.): ___ IRB Consent form signed _____

Photograph: _____

Other Materials/Information:

Interview Introduction:

This is Atiya Strothers and I am a PhD Candidate at the Graduate School of Education at Rutgers University. I am studying the influence of faculty mentorship on graduate education for African Americans. This interview is used to explore the mentoring practices of the late Rev. Dr. Samuel DeWitt Proctor.

During this interview, you will be asked to answer some questions related to your relationship with Dr. Proctor as your mentor. This interview was designed to be approximately 1 hour in length. However, please feel free to expand on the topic or talk about related ideas. Also, if there are any questions you would rather not answer or that you do not feel comfortable answering, please say so and we will stop the interview or move on to the next question, whichever you prefer.

This research is confidential. Confidential means that the research records will include some information about you and this information will be stored in such a manner that some linkage between your identity and the response in the research exists. Some of the information collected about you includes your name, profession, and doctoral degree awarded. Please note that we will keep this information confidential by limiting individual's access to the research data and keeping it in a secure location. The data will be transcribed by an outside source, Rev.com. The data gathered in this study are confidential with respect to your personal identity unless you specify otherwise.

You are aware that your participation in this interview is voluntary. You understand the intent and purpose of this research. If, for any reason, at any time, you wish to stop the interview, you may do so without having to give an explanation. There are no foreseeable risks to participation in this study.

The recording(s) will be transcribed and used for educational purposes. All oral history transcripts will be donated and deposited to the Alexander Library archives at Rutgers University

The recording(s) will include all identifying information, unless otherwise indicated. If you say anything that you believe at a later point may be hurtful and/or damage your reputation, then you can ask the interviewer to rewind the recording and record over such information OR you can ask that certain text be removed from the dataset/transcripts.

If you have any questions about the study or study procedures, you may contact myself at 267-973-8081 or atiya.strothers@gmail.com or by mail at 7170 Andrews Ave. Phila., PA. You may also contact my faculty advisor, Dr. Catherine Lugg at 848-932-0721 or Catherine.lugg@gse.rutgers.edu or by mail at 10 Seminary Place, New Brunswick, NJ.

If you have any questions about your rights as a research participant, you can contact the Institutional Review Board at Rutgers (which is a committee that reviews research studies in order to protect research participants).

Institutional Review Board
 Rutgers University, the State University of New Jersey
 Liberty Plaza / Suite 3200
 335 George Street, 3rd Floor
 New Brunswick, NJ 08901
 Phone: 732-235-2866
 Email: humansubjects@orsp.rutgers.edu

You will be offered a copy of this consent form that you may keep for your own reference.

Once you have read the above form and, with the understanding that you can withdraw at any time and for whatever reason, you need to let me know your decision to participate in today's interview.

Your signature on this form grants the investigator named above permission to record you as described above during participation in the above-referenced study. The investigator will not use the recording(s) for any other reason than that/those stated in the consent form without your written permission.

You will be given a copy of this consent form for your records. By participating in the above stated procedures, then you agree to participation in this study.

It is December 7th, 2015. Do I have your permission to record and proceed with this interview?

Dr. Mims: Yeah, I don't know any questions that you'd ask me that I would not want to talk about in reference to Dr. Proctor.

Atiya Strothers: Okay. Sounds good.

Dr. Mims: I can't imagine there'd be a question that you want to ask me that I wouldn't want to answer.

Atiya Strothers: All right, sounds good.

Dr. Mims: You certainly do. You have my permission.

Atiya Strothers: Thank you. At the end of the research project, the original recording as well as edited transcripts will be donated to Rutgers's library in New Brunswick, New Jersey.

- Dr. Mims: All right.
- Atiya Strothers: These materials will be identified by name unless you choose otherwise. Which, all of this you can put on the consent form when that is complete.
- Dr. Mims: Okay.
- Atiya Strothers: I guess if you could, if you want to just tell me, obviously your name is Dr. George Mims, yes?
- Dr. Mims: Mm-hmm (affirmative).
- Atiya Strothers: All right. Then, if you could, just tell me, are you retired?
- Dr. Mims: I am retired. I call myself retired, but I don't know that I am, because ever since I left Pace University I've been busy as a retired educator in Sarasota, Florida.
- Atiya Strothers: Okay. Now, what was your last occupation?
- Dr. Mims: Well, I was a University Director of Special Programs at Pace University in New York.
- Atiya Strothers: Okay. In New York, okay, nice, nice. What was your relation with Dr. Proctor?
- Dr. Mims: My relationship with him had to do with him as a mentor, teacher, educator at the Graduate School of Education at Rutgers. That's where I first met him. I had heard about Dr. Proctor, but I had not met him until I ... Excuse me. Went over to Rutgers to apply for admission to the Grad School of Education.
- Atiya Strothers: What program was that for, master's program or doctoral program?
- Dr. Mims: That was a doctoral program.
- Atiya Strothers: Who was your official advisor?
- Dr. Mims: My official advisor was William McKinley Phillips. That was in Social and Philosophical Foundations.
- Atiya Strothers: Okay, okay. Do you recall the first time that you met Dr. Proctor?
- Dr. Mims: I sure do.

- Atiya Strothers: Can you tell me about that?
- Dr. Mims: Yeah. The first time I met him, I went there with my resume because I wanted to be considered for admission to the doctoral program, to pursue a doctorate in Education. I had heard about him, and in fact, [anonymous], whose name I saw among your materials, had indicated that I might wish to talk with Dr. Proctor about admissions to the Graduate School, because he had just begun his doctoral studies. Anonymous and I were undergraduates at [inaudible 00:05:10].
- Atiya Strothers: Okay, okay. Yeah, I just spoke with anonymous this morning, actually.
- Dr. Mims: Okay. We were fraternity brothers.
- Atiya Strothers: Are you?
- Dr. Mims: Yeah.
- Atiya Strothers: What fraternity?
- Dr. Mims: I'm an Alpha.
- Atiya Strothers: Oh, you're in Alpha. Nice, nice. I'm a Delta.
- Dr. Mims: Yes.
- Atiya Strothers: Yes.
- Dr. Mims: In fact, anonymous and I were on the same line.
- Atiya Strothers: Really?
- Dr. Mims: Yeah.
- Atiya Strothers: Wow.
- Dr. Mims: So I know him well.
- Atiya Strothers: Okay, okay. What sent you to Rutgers? What made you go to Rutgers?
- Dr. Mims: Anonymous encouraged me to come over and see Dr. Proctor.
- Atiya Strothers: Okay.

- Dr. Mims: And I did. I went by Dr. Proctor's office and brought my resume, and we had a long chat about why I wanted to come to Rutgers, and what was my interest in graduate education, and the normal give and take, the kind of mentoring-like questions, issues that you would lay out for any student who was applying for admission. It was a wonderful, it was a wonderful meeting. We did well together.
- Atiya Strothers: Now, when you say "We did well together," what do you mean by that?
- Dr. Mims: We hit it off. We had a wonderful conversation, a kind of wonderful give and take, the kind of back and forth that people have when they talk about important issues.
- Atiya Strothers: Would you consider Dr. Proctor one of your mentors?
- Dr. Mims: Why, of course. In fact, Dr. Proctor was on all of my examinations, and he was on my dissertation committee. We had a wonderful relationship. Sometimes, when I would go over to see him, he would sit and talk with me about the university, talk about his experiences, talk about aspirations he had for us as graduate students. He was attempting to inculcate into us as young graduate students a sense of purpose, a sense of commitment, particularly on the side of people of color.
- Atiya Strothers: Now, why would you call him your mentor? What about him makes you call him your mentor?
- Dr. Mims: A mentor ... I've served, myself, as a mentor for many, many students. A mentor is a person who is invested in guiding another person, to talk with them, to establish a reciprocity about all kind of important issues. Some of those issues, they're often grow out of just general conversation and ability to talk about topics of importance to one another.
- Atiya Strothers: I see. Was there ever a time where Dr. Proctor advocated on your behalf?
- Dr. Mims: Surely.
- Atiya Strothers: Can you tell me more about that?
- Dr. Mims: Yes. I edited a book on minority administrators in higher education.
- Atiya Strothers: Yes.

- Dr. Mims: I asked him if he would not write the preface for my book, and he did. Certainly, when you sit for an examination, certainly when you are involved in a committee where you are defending your dissertation, that's an advocacy at the highest level in the graduate school.
- Atiya Strothers: What was it like to have him on your committee? How was he in the room amongst other people?
- Dr. Mims: I remember ... Oh, goodness alive. What is the date? When is December 10th? That's coming up pretty soon.
- Atiya Strothers: Yes, yeah, today's December 7th.
- Dr. Mims: That defense was held on Friday morning, December 10th.
- Atiya Strothers: Wow.
- Dr. Mims: 1975.
- Atiya Strothers: You have very sharp memory, very sharp memory.
- Dr. Mims: In that room was four African American professors in the Graduate School. That was probably the first time that four professors had ... Four African American professors had an African American student dealing with a topic which related to African American students who were included in my study. They called that to my attention. In fact, Dr. Proctor said in that committee, you mean to tell me we are at the point in Rutgers where we can sponsor a student? And I was that student.
- Atiya Strothers: What would you say his mentoring style was like?
- Dr. Mims: His mentoring style?
- Atiya Strothers: Yes.
- Dr. Mims: Very engaging. He established an ability to talk with you and have you talk with him in a way in which you felt quite comfortable, and there was a great deal of sharing any number of topics. I was in his office one time when Sargent Shriver called. Sargent Shriver was the Peace Corps Director. I think he was the brother-in-law of President Kennedy. I just was trying to listen at the way he was able to relate to a person of that stature.

- Atiya Strothers: As one of students, how often would you go to him, or how often would you communicate with him?
- Dr. Mims: I took all of his courses, and on one semester I had an independent study with him. I was about to sit for, I guess it was my qualifying exam, and he said to me, Mims, I want you to go out and read everything that you can find on W. E. B. Du Bois and Booker T. Washington. I want you to be intimately acquainted with their controversy. Everything that you can find. And I did. Of course, I was quite successful in that qualifying exam.
- Atiya Strothers: Did he do that often, in terms of telling you to find things-
- Dr. Mims: Excuse me?
- Atiya Strothers: Did he do that often, in terms ... Did he tell you to read things often, or to look at other things often?
- Dr. Mims: Yeah, he wanted to prepare your mind for the great issues that were being considered over the years by important African American thinkers. Du Bois and Washington were the thinkers that he thought all of us should know about. He was fond of another thinker who was not African American, but he called, at least, my attention to him in his courses and in his office whenever I happened to go by to chat with him, and that was John Rawls, who wrote the Theory of Justice. He always used Rawls's thinking to excite not only me as an individual, but his students in general about the issue of justice and fairness. He had a way of ... I wanted to say this. All of his classes were standing room only. There was not a seat that was empty in his class, and that was for all of the courses that he taught. Occasionally, he would call on particular students whom he had had opportunity to talk with about questions he would raise in the class. On one or two occasions, he called on me. It didn't alarm me, but I was quite surprised in a class of 60 to 75 students, he would call on me to talk about an issue that he wanted you to discuss.
- Atiya Strothers: Did you face any challenges while you were pursuing your degree?
- Dr. Mims: Excuse me?
- Atiya Strothers: I'm sorry, sorry. Did you face any challenges while you were pursuing your degree?
- Dr. Mims: Explain what you think challenge is.

- Atiya Strothers: Any hardships? Any ... Well, I guess I'll ask another question. Was there ever a time where you wanted to quit?
- Dr. Mims: No. Never a time that I wanted to quit. I had people whom I took courses with like Dr. Proctor and Dr. Phillips, and there were other professors that I could go to. There was a educational philosopher whose name was Wheller, W-H-E-L-L-E-R. I guess my generation graduate students had access to all of those people who supported us. I'm sure you've had that kind of experience at Rutgers. At least that was the environment that had been created. One of things that I did when I finished, I wrote the President of the University about the committee and how well they handled us as doctoral students and students, you know, who were taking courses, and I complimented Dr. Bloustein, who was the President at the time. I said in my letter, I recall that: you will probably not get another letter like this very often, but I wanted you to know how well these senior professors treated many of us and in me in particular.
- Atiya Strothers: You said you mentioned the support. Where did you receive support from?
- Dr. Mims: You said what?
- Atiya Strothers: You mentioned, you said that you felt supported while you were completing your degree?
- Dr. Mims: Oh, yes. Very supportive.
- Atiya Strothers: Where would you say that support came from?
- Dr. Mims: That support came from the department, but individual professors whom we knew and whose courses we had taken was quite supportive. I don't know the time when we were not supported. [Nabor Shemaharow 00:02:58], an anthropologist, was one of the professor who always talked with us in a supportive way about issues in anthropology but about issues in the graduate school. You felt a sense of belonging at that point and the life of the department and the life of your work that, leading to your degree.
- Atiya Strothers: If you-
- Dr. Mims: It was a-
- Atiya Strothers: Go ahead.

- Dr. Mims: It was a wonderful experience.
- Atiya Strothers: Well, that's good. I'm really glad to hear that you had that type of experience, especially at that time.
- Dr. Mims: Yes.
- Atiya Strothers: If you could think of one of the best moments that you had with Dr. Proctor, what would that be?
- Dr. Mims: I can think of ... two significant times. One was when I was preparing for my examination. The second one was the discourse which take place in my defense for my degree. He was intimately involved in that process. I was in the midst of defending my dissertation, and it's the only time I have ever heard of any committee taking a break to have coffee while the defense was going on. When they had coffee, they came back with a great deal of collegiality and continued the defense process. It frightened me because I did not know what that meant, but as I later thought about it, it was a wonderful experience.
- Atiya Strothers: What would Dr. Proctor say to you that allowed you to feel comfortable with him as your mentor?
- Dr. Mims: What would he say?
- Atiya Strothers: Yes. What would he say that allowed you to feel comfortable with him as your mentor?
- Dr. Mims: I was once in his office well along on my degree, and I had gone to him to get his signature on the petition, which would give the proposed committee an opportunity to form the committee for the defense, and he said to me, "[inaudible 00:06:33], we will see that you get your degree. You the kind of student that ... you know, you should have your degree. You worked hard here." I was caught off guard when he said that because most often, professors don't say that. He and I are just chatting, you know. I didn't expect him to say that. I took my work there quite seriously, and of course, he must have sensed that, so he did say that to me, and I was quite taken, you know.
- Atiya Strothers: I guess to add to that, is there anything that he would do to make you feel comfortable? Outside of his words, outside of what he said, is there anything that he would do?

- Dr. Mims: Well, he was interested in how I was doing and how my dissertation was developing. He would ask if, "Are you having any problems?" or, "Explain to me what you're doing?" That kind of thing. In a very supportive way, so that would make any student feel quite comfortable for major professors in the department in these graduate schools to be that interested in you and what you were doing. It was meant not to Dr. Proctor, a academic exercise that you were experiencing, but he truly wanted to make sure that you understood the depth of his experience with you and what your work might have meant.
- Atiya Strothers: Now, you speak about going to Dr. Proctor's office and meeting with him. I don't know. I know this was a long time ago, and so I don't know if you can remember this far back, but if you recall Dr. Proctor's office, does anything stand out to you in terms of what he had in his office? What did it look like? Were there any memorable sounds or ... ?
- Dr. Mims: Well, his office was on the first floor of the graduate school building. In his office were diplomas from a lot of institutions where he had received honorary doctorates. I mean the wall was covered. He never called attention to those diplomas, but you would sit there in the midst of a [inaudible 00:10:02] with him and kind of look around to see where all of those diplomas had been awarded. It was impressive.
- Atiya Strothers: I guess that stands out a lot, especially to have accomplished so much.
- Dr. Mims: Oh, sure.
- Atiya Strothers: In talking with all the other people, Dr. Proctor, I see, has been known to be an avid storyteller?
- Dr. Mims: Oh, yes. Indeed. I had the rare opportunity on three or four occasions to invite him to [Pace 00:11:00] University to give addresses to my colleagues, and he came, and delivered those addresses on any number of topical areas, and I was delighted.
- Atiya Strothers: Do you recall any stories that he told?
- Dr. Mims: Excuse me?
- Atiya Strothers: Do you recall any stories that he may have told?

- Dr. Mims: No. I don't recall. I have to think about those a little bit because we're dealing with 1972 to 1975. It's been a long time.
- Atiya Strothers: Yes, yes. I know. I know it's been a very long time.
- Dr. Mims: I had thought I'd have time to go back through my materials, which I held onto from my graduate experience at Rutgers, so that I could pull up some issues that I had with Dr. Proctor or experiences, but I haven't had time to do it. I'd be willing to do this, so that we could talk again if it was possible.
- Atiya Strothers: Oh, yes. Most certainly. Most certainly. I mean if anything comes to mind following this conversation or anything, please feel free to reach out, and we can certainly touch base again.
- Dr. Mims: What I would do is look on my shelf in my office and see if I can find something that related to my experience with him, and I will call you and certainly let you know what that was.
- Atiya Strothers: Okay. Okay, that works perfectly. I just have a few more questions left. Trying to see where ... Let's see. If Dr. Proctor were alive today, what do you think he would say about higher education today?
- Dr. Mims: I think he would probably have almost the same kind of commitment for students of color and higher education. His being at Rutgers was to fulfill the notion for many of us, not only in achieving a doctor's degree, but to come out of Rutgers with a sense of purpose, and that was significant for me. On one occasion, he said, "You know you all are in the graduate school. I don't want you to leave here with a degree and go out and hurt Black people. Black people have enough hurts already. How would it look for you to come out of here with a doctor's degree and forget where you came from and forget where Black people came from? That you would turn around and not be sensitive to their plight," so. Those were the kind of issues that he addressed and wanted us to be sensitive to.
- Atiya Strothers: Overall, generally speaking, what would you say that you've learned from being under Dr. Proctor?
- Dr. Mims: Well, just as I've just said, I learned a great deal about the sense of purpose that he implored us to keep in front of us as students in the graduate school. In 1975, early '70s, there were not as many people, Black folk who had degrees as later took place in the late '70s and '80s and '90s. Our cohort was not a large one, so that we would

certainly feel the sense of purpose and pride at the accomplishments that we had made, and here was this awesome professor who helped us undergird the ideas that was so important to him. It was a fantastic experience.

Atiya Strothers: It sounds like it.

Dr. Mims: Yes.

Atiya Strothers: It sounds like it. Did Dr. Proctor serve as a role model or a father figure to lots of people on campus?

Dr. Mims: He sure did. Some of those, we did not know the relationship. You would only know that what he said or some emphasis that he had placed on something through other people who had had an experience or a meeting or an interaction with him.

Atiya Strothers: Is there anything else that you would like to offer that may add value to this research study?

Dr. Mims: Not at this time, but I'm going to look through my materials to see if there's something worthy of representing what he was, and I'm going to call you and let you know what that is.

Atiya Strothers: Okay.

Dr. Mims: Okay? [crosstalk 00:18:03]

Atiya Strothers: Yeah, I look forward to that, and I guess lastly, is there anyone else that you would recommend to be interviewed for this project?

Dr. Mims: You have on the list of people that I knew ... Do you have Dr. David [Peay 00:18:23]? Dr. Peay gave you my name?

Atiya Strothers: Yes. Yes. I'm scheduled to meet with him in person ...

Dr. Mims: Let me go through my notes. That may be ... I might have made some notations of somebody, and I will give you their names.

Atiya Strothers: Okay. That would be phenomenal because I'm trying to get to as many people as I possibly can in due time, so if there is anyone that comes to mind or anyone that you think of, please just let me know. Hopefully, we can make a connection.

Dr. Mims: All right. When is a good time to reach you or is or ... ?

Atiya Strothers: Any time. Any time.

Dr. Mims: Okay. All right. Okay.

Atiya Strothers: Any time.

Dr. Mims: I will be delighted to, but I will look through my materials and see what I can find that might be of use.

Atiya Strothers: Okay. All right. Well, again, I would like to thank you for participating in this research study.

Dr. Mims: Okay.

Atiya Strothers: Do I have your permission to stop the recording?

Dr. Mims: Yes.

Atiya Strothers: Okay.

--- END OF INTERVIEW ---