

CHESTER M. PIERCE

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I grew up in Glen Cove, New York, and my family consisted of my mother and father and two brothers. I'm the middle of the brothers. My father worked in a country club and I went to school through the public school system there.

When you look at your experience in pre-college days, were there any highlights that you can think of in terms of your education—role models or people who were very influential?

Well, it's hard to state. Lots of teachers, of course, were very influential and helpful. I think all through my life I've been fortunate to have lots of people who gave me all kinds of help. So it would be hard to single out, but I certainly had lots of people. Still undoubtedly, like most people, the strongest influences were my mother and father.

What about your high school? Talk a little bit about that experience. Was there anything like a subject you enjoyed, or teachers?

Well, I went to Glen Cove High School. I was much involved in sports. I played three sports. We had a state championship football team. I was president of my senior class and I was much involved in music. I really much enjoyed my high school days.

Academically, how did you do?

I was an honor student and I liked everything about the school.

I guess at some point you had to decide that you would or would not go beyond high school. How did that process evolve?

Well, there was never any doubt. All my life my father just sort of said I'd be going to college. He

died when I was still in high school, but there was never any doubt any of us would go to college. Not only that, but he used to sometimes get jobs—people in those days had railroad cars, private railroad cars, and he'd sometimes get jobs going to the Ivy League football games. He'd come back and tell us things like, "When you boys play at the Yale Bowl, such and such." So he had great hope and expectation that we would play in the Yale Bowl and so on, and in fact we did.

So you went off to college—not only you, but your brother as well.

Both my brothers.

All of you.

All of us went.

Tell me a little bit about what they did, where they went, and where you went.



Edited and excerpted from an oral history interview conducted by Clarence G. Williams with Chester M. Pierce in Cambridge, Massachusetts, 19 May 1998.

Both my brothers went to Cornell. My older brother was a Phi Beta Kappa and star athlete at Cornell, then became a lawyer. He's a tax lawyer, a corporation lawyer, and a partner in a New York law firm. He was also secretary of Housing and Urban Development. My older brother went to Cornell for college and law school and NYU for a graduate law degree. My younger brother went to Cornell and then attended Harvard Business School. He became a personnel manager and later—I forget the different companies—ended up as a vice president of the Battery Park development.

What years are we talking about between college and up to the point where they accomplished these career successes?

Let's see. I went in 1944. My older brother must have gone around 1939. And my younger brother is two years younger, so he came a couple years after. But I went to college in 1944.

It's very important, I think, because when we look at our country—what was happening during those periods—these were major achievements. You may not say it, but I happen to know that those were major achievements. In fact, I think one of your brothers knew very well a mentor of mine, Jerome H. Holland.

Indeed, I remember. He, of course, was a great all-American at Cornell and helped recruit my brother to come to Cornell. They stayed life-long friends. After Dr. Holland became ambassador, my brother and he still were close. And after Dr. Holland was on a number of boards of corporations and things, they stayed life-long friends.

Life-long friends. In fact, your brother was on the board of trustees at Hampton Institute when my wife and I were working at Hampton under Dr. Holland.

Yes, that's right. I remember he was on that board at that time. Of course, Dr. Holland asked him to do so.

Exactly. But let me come back now. You actually left high school. Where did you go from there?

I came to Harvard in 1944. I graduated in 1948 and I graduated at Harvard Medical School in 1952.

How and why did you choose your field? Was there anybody most influential in that choice? How did you decide to become a medical doctor?

I honestly can't remember. All my life I thought I'd be a doctor and just always said I'd be a doctor. I can't remember life without thinking I'd be a doctor.

So it was really built in for a long time that you were going to be, that you wanted to be, a doctor. You had a sense about that before you came to Harvard?

Oh, yes.

What was the Harvard experience like? You spent quite a bit of time there, undergraduate as well as your medical training.

I liked it very much. I did lots of extracurricular things. I played football, lacrosse, and one year I played varsity basketball as well. I was into all kinds of activities. When I graduated, I was elected marshal of my class.

That's quite an achievement.

They elected three marshals in those days as sort of permanent co-presidents, and I was elected marshal of my class.

You were really well known and well liked in your class, because that's done by your peers, is that not right?

Yes, that's right.

As one would expect, you're being very modest in that regard about all these major achievements. When you went to medical school, you chose psychiatry to focus on. Is that right?

Yes. Well, again, to put it in historical perspective, I think in the 1940s when I was in medical school, most medical students—much less most of the population—really didn't have a clear idea what a psychiatrist was or a psychologist or anything of that sort. I say it not just facetiously, but when Ingrid Bergman's movie *Spellbound* came out it really showed people—for first time, I think—what psychiatrists were. People had no idea.

I entered psychiatry not knowing whether I could earn a living. I didn't think there would be enough blacks who had money to pay for a psychiatrist and I didn't think there were enough whites who would come to see one. I just took a chance because I liked it and went into it. But I wasn't at all sure that I'd earn my living.

You took a major risk in that regard.

Yes, I did. I just said I liked it and I'd just see whatever happened. I got lots of encouragement from my teachers, so I went into it. I really didn't honestly know whether I could earn my living. I thought I'd have to earn my living, maybe I might get a job at a state hospital or something like that. When I was in my residency, my professor told me he was thinking about putting me on the faculty, and asked me not to accept the job which was

offered to me at Meharry because he wanted me to join his faculty. I had never thought about earning my living in academic work. In the '50s that wasn't done by blacks. At any rate, that's how I got into full-time academic work in the '50s.

I can see that being, during that time, a very important kind of decision because of the risk involved. All of the difficulties of being a black psychiatrist during that period I could see working against you, no question about it. There were lots of risks, but of course you're young and you don't know.

So there's something good about being young. That's right.

Could we talk a little bit about your field there before I actually come to your experience here at MIT? I think there's a much more important kind of input that I would love to hear you talk about. I know you've done a lot of work in terms of looking at how blacks have survived in various kinds of environments, and just in general the whole issue of your own profession. What are some of the things—even if it's been something you've concluded based on your experiences—that you have found have been fairly stable in regard to resistance to accepting blacks in, say, the work place?

That's a good question. One thing I think we have to look at, or at least I've always looked at from the other side, it's important for a black to realize that in most work places—if he's going to be working where there are white authorities or in predominantly white settings, which means practically every place a black would be—there's a big difference when there's some degree of acceptance. They'll let you work there, but there's a big difference between being tolerated and being welcomed. I think that many blacks make the mistake of thinking they are welcomed or should be welcomed, when they're merely tolerated. I think it's very difficult for us as a group to understand this, even though we've been oppressed all these years, I guess because people like to feel people like them and everything. So I think in a sense we have a lot of confusion about the difference between having some kind of warm tolerance and being accepted. There is a line, and I think that makes a clear distinction.

I think we also have to realize that in most settings, the settings aren't designed for us. We have to extract what we can from it and make it work for us, but it's really not supposed to be working for us—it's working for them. If we have to engage

in some kind of whether it's fair or not, or just or not, those things aren't relevant. The fact is that we have to do more for less and oftentimes we have to perform better just to stay treading water. I think that's the way I look at it. It's our view and how we adapt and how we perform that has a lot to do with how we get along in the work place.

So you actually put the onus more on us.

Well, we have to understand these things clearly and we have to understand that there's going to be bitterness. We have to understand that people aren't going to love us, even if they tell us that. There's going to be viciousness towards us. There are going to be obstacles. We don't get a fair shake. We have to be very clear about that and not expect otherwise. I think what makes people go crazy is if they grow up thinking the world's going to be one way and find it's another. So if you grow up thinking you're going to be a woodsman and at age twenty-five now go out to be a fisherman, you're in bad shape. So you have to understand what our reality is, and I think a reality check is that we're not warmly welcomed and that we're going to have a lot of obstacles both concealed and overt that we have to operate under. We can minimize them by good performance and I think also by being very cautious and careful and selective about our interactions with white peers and superiors and so on, that is, not expecting or wanting too much socialization.

You're saying that that is something that one should keep in mind.

Yes. You really have to be very cautious and selective about how much you interact with whites—also because I think it will wear you down. You have to preserve your energy, so to speak.

That's a very, very important point I hear you making. I think one of the things that seems to happen quite frequently, at least from my perspective just being here and hearing others talking about being in places like this, is that you find these environments shifting quite frequently. It's almost like you can't put your hands on it because you get to one point and you think that at that point you're going to be able to get something that you thought you were trying to get based on work and so forth and so on, and then all of a sudden when you get to that point the point shifts over here.

I remember, for instance, here we were told, particularly after Martin Luther King was killed, we were going to really do some great things in higher education—to

make some changes in administration—then we brought in administrators with the help of black students and we started working and doing these things, and our goal was to become these vice presidents: you get the right qualifications, you can get there. And then all of a sudden you get to these certain points, you got the experience, you got the qualifications, and they say, “Oh well,” and some other thing comes into play and you’re left just standing there.

You have to do more and expect less reward and you have to, as you say, keep the shifting targets, results about what you can get, and never relinquish power. That’s human enough, whatever color people are. But I think the big problem for the twenty-first century, given the demographic projections that we have, is how will white males respond to the erosion of their authority and power. You can make very ugly scenarios or you can make rosy ones. But that is the question, I think, that will be at the top of the twenty-first century—what white males are going to do as there’s more encroachment and erosion and threats to their hegemony, just because of the demographic shifts and no other reason. And, of course, there have been social changes too. We have to be in a position to anticipate and respond to that, I think, anticipating what they might do and what we can do.

When you look at the history, particularly in certain environments that we are familiar with, what would be your assessment of the twenty-first century in terms of how we will make progress?

I think we’ve done very well to survive and I’m optimistic, but at the same time all around me I see chilling and withering kinds of things happening to the great bulk of the black population. I think that there are going to be many issues. There’ll be both inter-ethnic conflicts that we’ll have to deal with—I’m sure that will be played one against the others—and intra-ethnic difficulties. I think that our Grail has always been a contingent bait to get more education. Of course, for whatever reasons we’re not getting much, particularly not the great bulk of us at the younger ages. I think this is going to be our problem. But in terms of long strategy I think we have to, as I say, anticipate what we have to defend against and take proactive stances.

I just came from a meeting this morning at 7:30, where the Brookings Institute gave a presentation through a couple of people. They are spending a lot of time going

around in all of the cities in the country trying to see what is happening to the urban communities and what needs to be done and so forth. One of the comments that was made this morning was that basically what has happened is that everything has really been taken out of the cities, the urban communities, and shifted to the suburban areas. Basically, poor black folks have been left in the cities with no jobs, with no essentials really to survive except to do all of the things that certainly are not healthy to human beings. We have not put money and we haven’t brought the resources to bear on this large group of people that are growing in that demand.

It’s been very much like you’re saying. We have to try to get some entrepreneurship back into those communities. In many cases it has to be forced in a way, and we as black folks have to understand that we have to play a major role in that. But I guess the point was that there aren’t any major cities doing anything to really alleviate that problem, although there’s a lot of talk. What’s your assessment of the situation from what you’ve been able to see?

I certainly have always felt that we have to have more entrepreneurial daring and adventurousness. We suffer from lack of that, and it’s the reason why we have suffering in both historical tradition and the political and social climate we’re in. It’s harder for us to become like that, but all the things you say are true and they’re very depressing. I think we have to have longer range plans—I mean, even decades-long kind of plans. Think out contingencies and plans and make progressive sacrifices for generations beyond us.

Let me put it more closely to, I think, an area that you probably have a better sense about. The Eisenhower Foundation came out with a report two months ago that really was an assessment of what we have been able to do regarding the recommendations that were made by the Kerner Report in 1968. Essentially, the facts show that we are worse off basically than we were then in terms of black males, in terms of what is happening to them and particularly in terms of the fact that there are more black males in prison today than there are in higher education.

So mentally, in some way, black males are taking a tremendous toll in this whole living process here in this country, in this society. Do you have any sense about what is happening? What do you think is happening in that regard, and what can we do to make a difference in black males’ lives to make them feel more capable of being able to be self-supporting of themselves and to be able to survive much better than at the present time?

That's a fair question, and again I have to claim no knowledge. I think a lot about it. I've thought a great deal about it, but the thing is I really am hard-pressed to have any kind of answers. The youth minister in our church talks to young black males all the time. In some ways, I think I don't understand what their plight is compared to like say twenty years ago. Even though I wasn't living like they were living, I still felt I understood a young black. But now, as he tells me the kind of things they're going through and the kind of lack of hope that they have and their visions that they have of the future, it's very difficult for me to understand their plight. I haven't had enough direct experience, but from what I hear I feel I'm quite alienated from them unlike I've felt before. It's worse.

Let me shift and ask you a little bit about how you happened to come to MIT. What have been your overall impressions of your experience here?

When I came to Harvard Medical School, I told the dean that I wanted to see patients but not charge them. And he immediately said to me—this is the Harvard Medical School dean—“You can work at MIT then.” And that was the first time I realized MIT and Harvard must have had a lot of collaborative agreements. I said to myself, “There must be guys sitting at MIT who get jobs at Harvard.” He just said that immediately. It was his first answer.

So that's how I came here, as part of my actual agreement with Harvard. I only worked here a half a day a week. I have a long experience, but a very narrow and superficial one.

Even though it was a short period of time spent daily, on the other hand you have been able to observe for a long time, even though it's been at a distance. What would you say about this kind of place here? You have some sense about it.

Yes, I have a sense because I've been a full-time university teacher for over forty years and know a lot about that kind of thing, about institutions and things. I think in terms of the way it treats its staff and students and faculty, it's superb—in terms of the kinds of issues that all these different groups bring to bear. They're very sensitive and so forth, and I myself was a beneficiary of such kind of treatment. So it's superior to and it certainly ranks at the top with any school. Of course, I've been to dozens and dozens of schools and some I've

worked at in depth. So I think that that's a fair assessment.

Like I said, you have to always be cautious about these racial things. The work I was doing, seeing patients who were staff members or family or students, I didn't particularly remember any harsh things that blacks encountered. There was nothing particular like that, in terms of chief complaints being a racial issue. But it would come up with blacks. Like any black patient, any place in the United States, you're going to have issues about being black—or should have—but nothing where some gross unfairness or indecency occurred or that kind of thing. I didn't see that. In my own relationships with my immediate department, they were very cordial and in fact I couldn't have done it without their great cooperation. I traveled a great deal, so sometimes I would make up time. I would go for two or three weeks and I could come back and put the time in. They were very generous and flexible about that, so I felt that in these areas that you question about, I didn't see any difficulties. Some patients, of course, had more troubles being black than others. That's the same like black patients every place, and of course there's always the interplay between their bosses and so forth and so on. But my overall impression was that there wasn't any kind of problems—that I saw as a psychiatrist—that were hugely different problems.

You mention the fact that you haven't seen any differences or not that much difference between the issues that blacks brought here versus anywhere else that you've dealt with. But if you look at, say, black patients in general, did I hear you say, for example, that some blacks have difficulties being black?

Absolutely.

Could you say a little bit more about it?

Well, a lot of the ones whom I saw here in my opinion had that trouble too—exactly how much to identify, all kinds of issues. I remember they brought high schools here back in the '60s, I guess, and some of them actually came to MIT after they came here for after-school activities. I remember one of them told me what trouble she had adjusting to her home, when her people here in Roxbury couldn't understand why she wanted to go on and get more graduate degrees. She said after she finished college, she had a chance to go on and get a graduate degree, and they couldn't understand that.

So there were issues on that end of the spectrum all the way to issues about people not wanting to be black and saying they weren't black, even though they were phenotypically black and people saw them as phenotypically black but they refused. So there are all kinds of ranges of problems like that about being black.

I have a question here about the influences on your academic, professional, and social life at MIT. How would you respond to that?

I guess I didn't have a lot of social interactions with any of the people at MIT. And indeed, as I said in general, I felt that one reason why I could preserve myself in the predominantly white environment I was in for forty-odd years was because I was very cautious and careful about interacting with white colleagues. I just deliberately was circumspect about it.

And your reason behind that is?

Because if I go to a party, say, of faculty at Harvard, one of my classmates—a college classmate who is a professor—will say something like, “Isn't it great how much progress we've made?” See, and I don't think so much progress has been made, but he's congratulating himself in front of me, making himself feel good. Then he'll give me some reason like, “You walk down the street, you see a Chinese girl walking hand-in-hand with a Puerto Rican, a black guy with a white girl,” and things like that. And if that's the progress, we're talking fifty-some years, that's not so much progress because in our time if any black wanted a white woman he could have had one, only thing you didn't see them walking hand-in-hand.

So I don't want to hear that. I think it does something to my stomach juice and my blood pressure and so forth, so I just don't allow myself to have this kind of conversation. All over the world, it's easier to sleep with people than it is to eat with them. And we make the mistake of feeling if we're accepted at parties and so on that they're really accepting us. That's the area I was talking about before. Just because they let you come to the dinner, it still doesn't mean you're accepted. At any rate, I think that there's a lot of troubles that we have confusion about that. I've protected myself by not interacting.

I think it's worth repeating. That's a very important kind of concept. Let me give you an example. As I said, Dr.

Holland was my mentor, and he's really the guy who helped me to leave Hampton to come to graduate school at the University of Connecticut with the intent of going back. Then he left and went to be an ambassador, so I never went back. But he was on the Corporation here at MIT, so I feel he had a lot to do with my getting here. And anyway, until he died, we stayed very close. At least, I always tried to get his advice. I always noticed that he would come to the Corporation meetings here. The business part, he would stay for that, but as soon as the business was over he was gone.

Yes, I think essentially I do the same thing. This is a hearsay remark to reinforce what you just said. My older brother once told me he believed that Brud Holland was the very best person he knew in handling white people, and he gave me many examples of how he just seemed to know their psychology, how much to push them, when to ask for things, and so forth. He was talking about subtleties and nuances, but he said he thought he was the very best person he'd ever seen at handling white people—which is quite a remark in terms of the width and breadth of people he had seen.

That's saying a lot, because your brother had seen a lot of people.

That's why it stayed with me. It's a hearsay remark and I don't know more details, but it stuck with me for that reason.

I had the highest regard for him, and the fact is that he did more for black institutions that he worked for. He was the president of Delaware State and then he also was, of course, president of Hampton. In both of those schools, he brought more financial support from very wealthy white organizations and white people than anybody before and even now, if you look at it in terms of the times. It had to be something. So it had to be something like what you said, that he had this knack of being able to work with them in such a way that he got their respect and they respected him. But he had his way of being able to deal with the situation where he didn't lose who he was.

That's right.

It's very important.

That's true. I'm so old, I can remember him when he was at Lincoln. He was assistant football coach at Lincoln. I remember going down because we knew Manny Rivero, who was the head coach, very well. But when Rivero brought him down there to coach, I guess he must have been just out of college. That's how long I remember.

I've heard Myra talk about you. One of the first things that I heard that I really was very interested in—and I really would like you, if you could, to say a few comments about it—is that you had a sort of theory about black space: entitlement of space, so to speak, that exists relative to blacks in an environment. Could you say a little about that?

Well, I think that black-white relations are a submission and dominance pattern. I think in any submission and dominance pattern, the dominator has controlled space, time, energy, and motion. The more you are not allowed or are forced to give up your space, time, energy, and motion, the more oppressed you are and the more you are a victim and the more stressed you are. I think that in our society—by etiquette, but also a lot by our own choice—we permit our space, time, energy, and motion to be governed and controlled to the white convenience. If two people are approaching a glass door, the white will expect the black to open it and hold it while he stands still and stays immobile and uses his own energy holding the door open, while the white goes through first because his time and space and energy are more important and should be conserved.

I think these are the kinds of things we see all the time in white-black relationships. We are obliged or oftentimes we yield our space, time, energy, and motion because of the customary way things are done here and/or, of course, sometimes—especially in the historical past—the actual threat of not doing it. But I think that is true. And, of course, what we have to do is be very, very cagey and cunning about when we do it and for what purpose. We don't have to just yield it automatically. Whites are always confused because it's so untoward if you don't open a door for them or something like that. Of course, they just feel they are entitled to that, and we're supposed to be gratified to be here and just accept it. The more we do it, the more we verify our own inferiority. It perpetuates some image I don't think has to be perpetuated, and so we have to be cautious about it.

This is often done almost unconsciously, isn't it?

Yes, that's right. People don't realize we invite our own catastrophe and our own degradation. I think that's true.

Based on your own experience, is there any advice you might offer to young blacks who are preparing to enter, say, into the kind of profession that you are in? If you

had to give good advice to young college students who seem to be seeking advice about how to really get to be outstanding in a profession like you have been, what kind of advice would you give?

I think the critical thing is to become expert in basic clinical skill, so there can be no question about one's basic clinical skill. The more expertise and the more experience, that's the central thing. For you to be a surgeon, you first have to know how to do that and so you have to get that. I think the other thing is that you just have to work hard. Success is like a hundred-hour work week. I think that's it. I think those are the critical things, and once you've done that and so forth then other things will follow. But you have to work hard and be good at what you're doing and be prepared to do more than your share. This would go for white or black. Whatever you're doing, your colleagues will appreciate it if you do more than your share and give credit to other people. But as long as you're working hard yourself and good at what you do, then I think everything else will follow from that.

That's very good. I appreciate that. Let me turn the question around again in another way based on your experiences. If you were asked for suggestions of ways to improve or enhance the experience of blacks at Harvard and MIT and places like them, what would be some of the things that you would, say, tell President Vest or the president of Harvard? If those kinds of people were really seeking advice, what would you tell them—and I'm talking about within the framework of your experience and your field—that they should keep their eyes on for enhancing the experience of blacks?

Let's see, enhancing. I guess I'm still hung up on that same kind of thing as I was before—not knowing how much is their responsibility versus how much is the students' responsibility. Maybe the best way I can approach this is by giving a life experience that helped me precipitate this idea. Once I had a friend who was a librarian at a Hebrew seminary. He's taking me through the library and he was showing me old scrolls. He didn't even know how old they were. So he took one out and I said to him, "What language is it in?" He said, "I don't know, but it says ...," and he read it for me. So I said, "Well, how did you know how to read it if you didn't know what language it was?" He said, "Well I could see it's a combination of this language, this language, this language, which I do read."

And I realized to myself, if I came here—because I'm an African Methodist and we use the

Old Testament—this man could teach me all about these things if we used the Old Testament too. He'd be very glad to teach it to me. I could learn the languages and do everything, but when I came out I couldn't be mad at him because he didn't ordain me. He's in the business of making rabbis. What my goal is is if I want it, if I have to use it, if I think it's important to learn about the Old Testament, he's willing to teach me, that's all I can do. It's up to me, then, to take out what I need and what I want and fashion it and use it for my own purposes.

So I think that's the thing. MIT and Harvard have tremendous facilities. It's not designed for blacks. They didn't even design it for poor whites. But if they let you use the facilities and let you do the things and give you access to everything like that, I think that's as much as you can ask for. So I think it's the making sure, I guess, that there's really a free flow of access without these subtle blocks and things. I don't know whether a president could do that unless he has police squads down here or something to deal with those subtle things about whether the librarian's going to treat you nice and things like that.

If we follow the path that you've just described, these institutions have laid out all of this and it's your job to come in and take it and then use it to your advantage. That's what I hear you saying, right?

Yes.

But if you have people coming in who don't know that they are Methodist, for example, or they're not clear about who they are, and they come into an environment like that, what happens to those kinds of individuals?

Well, that's why I'm saying these identification problems are very difficult. People have to know themselves. That's again up to us and, before a person comes to a place like MIT or Harvard, the more they know themselves—the more clear they are about themselves and who they are and who white people are and things like that—I think that's the key.

Suppose they don't know it, though?

Well, they're going to flounder and they're going to be the ones who have trouble.

Does the Institute have any role in dealing with that? You're saying it's not designed for that anyway.

Yes, I don't know how they can do it. I mean, I think that makes an unfair burden. Of course, it's

the same model I just gave. I mean, the rabbi is not going to be able to tell me how we do the doxology in the AME Church. We have to say, "We got this information, now we'll use this out of the Old Testament to do doxology." But I can't be mad at him because he doesn't say, "Well, here's the kind of doxology you should use."

Now, if he doesn't let me come in the library or doesn't let me use the books, something like that, or is grumpy about how much space I can use and things like that, that kind of thing he can oversee and do something about that. But I don't think he can make me understand what I need or what I should be looking for as a Methodist.

I understand exactly what you're saying. Is there any other topic or issue that comes to mind as you reflect on your own experience and on the experience of other blacks in higher education?

Forty years of higher education, I could talk a long time about that. I have to curb myself. You could write a book right here—*Being Black in an All-White Institution*. I even thought of that recently—experiences where you do see the racism and so forth and so on, and you just have to go on. You know, these things happen. I'm sure it happens in an engineering firm or on a construction job or wherever. I would be remiss if I thought just because I'm at a place like Stanford, I'm not going to see it.

It's just a given. That's something you just have to expect and understand that you've got to be able to deal with that.

That's right. And I can't be upset because Stanford is supposed to be a place of learning and lofty idealism and so forth. Of course, I'm going to see it. I think that's the trouble we also get into. We come and expect there's going to be fairness and justice like there is no place else in the country, maybe in the world, for us. I think that's the unrealistic expectation, not knowing ourselves well enough. Even though we've been oppressed and kicked all our lives, why we should think that we would come some places and not have that, I don't know. But I see it all the time.