Chapter 11

Sankofa "Go back and get it": HBCU Presidents and Social Entrepreneurship
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Abstract

Sankofa is a word in the Akan language in Ghana, which means, "Go back and Get it." Social entrepreneurship is a modern term that helps to define the economic practices of Historically Black Colleges and Universities (HBCUs) in the early 1900s. Social entrepreneurship embodies both the social uplift promoted by W.E.B. DuBois and the entrepreneurship practices of Booker T. Washington. This paper examines the salient possibilities of challenging the false binary of *pro-business conservatives* versus *pro-social safety net liberals.* We do this by "looking-back," to learn from the social entrepreneurs at HBCUs in the early 1900s. This paper defines social entrepreneurship as: using entrepreneurial methods to meet social needs. Here, I begin to establish five guidelines for a social entrepreneurship approach at HBCUs. These lessons from HBCUs are transferable to liberal arts colleges, women's colleges, Hispanic serving institutions (HSI), etc. The long-term sustainability and growth of HBCUs and other institutions may require leaders to *Sankofa* (go back and get), the historic lessons of social entrepreneurship at HBCUs in the early 1900s.

Background

I began teaching college courses at age 25. I started at Shaw University (an HBCU) in Raleigh, North Carolina. At that time, I really didn't know what I was doing. However, overtime and regular conversations with my father Robert, Drakeford, Ed.D., my pastor Rev. Dr. Quincy Scott, a mentor Dr. William Thurston and other more seasoned professors, I began to improve my teaching, advising, and administration. After a year I was promoted to the position of Director of Freshmen Studies. In this position I was responsible for connecting freshmen and transfer students with local community service organizations. In this process I began to realize that many of the urban nonprofits in the local area were struggling financially and were largely dependent on philanthropy from affluent donors. I also noticed that many HBCUs also were heavily dependent on philanthropy. In an effort to help nonprofits and colleges to diversify their revenue I started a private consulting company to provide fundraising, grant writing, and social enterprise consulting to help organizations diversify their revenue and increase their long-term financial stability. Of all my clients, I found liberal arts colleges and HBCUs were the most resistant to entrepreneurial change. Many either opposed on philosophical grounds, were skeptical, or simply apathetic towards an entrepreneurial approach to fundraising.

In 2012, looking for an answer, I began to research social entrepreneurship at HBCUs and found that in the early 1900s these institutions were largely funded by establishing businesses and internally providing and array of services that are now supplied by outside vendors (i.e. construction, energy, dining services, laundry, cleaning, etc.). This discovery made me wonder why many HBCUs moved away from an entrepreneurial posture (where the college owned multiple businesses) to a consumer posture (where the college paid multiple outside vendors). I pondered, "What caused this shift in economic philosophies?" As a part of my dissertation I was able to interview multiple HBCU presidents who directed me to look at this shift through a psychological lens. This article looks at locating the mindset that created the shift in many HBCUs from fiscal inter-dependence (through micro-enterprise) to fiscal dependence. I look closely at the data of eminent Black entrepreneurs who were trained at HBCUs and when their numbers declined. The move from training "owners" to training "workers" correlated with HBCUs increasingly looking outside for financial solutions. I propose an alternative for HBCUs to look inwardly to innovatively cultivate human resources and tap unlimited social entrepreneurial potential.

The Current Challenge
There is a current reality of shrinking legislative appropriations to public HBCUs.[3] In the past four decades, 12 HBCUs have closed due to financial distress.[4] We live in an era where some legislators question the relevance of publicly funding HBCUs.[5] [6] It is vital for all HBCUs to diversify revenue and find innovative alternative funding opportunities. HBCUs provide an important component to the United States' diverse workforce. Though HBCUs make up 3% of all colleges in the United States they graduate 28% of all the African American graduates[7].

The Decline of Black Social Entrepreneurs from HBCUs
The Article "Historically Black Colleges and Universities and the Black Business Elite," provides a quantitative historical look at Black entrepreneurs, their schooling experiences, and trajectories.[8] The author constructs a chronology of "nationally recognized eminent Black entrepreneurs" using data of 123 entries found in *African American Business Leaders: A Biographical Dictionary* crossed referenced with 116 entries found in the *Encyclopedia of African American Business History.*

The study data revealed HBCUs have historically been routes for 50.7% of the successful Black entrepreneurs, born before 1915. This compared to only 20% who attended a Historically White College or University (HWCU), born before 1915. These numbers dramatically shift when looking at black business owners born after 1915, where 51% attended HWCUs alone and only 19% attended HBCUs alone. This data shows a declining trend of Black entrepreneurs attending HBCUs, and conversely a sharply increasing trend of Black entrepreneurs attending HWCUs alone. Harvard professors Jencks and Reisman's (1967) study on HBCU presidents found the push to desegregate schools came from a, "white is right" philosophy which devalued black led schools and businesses. This self-hating mindset impacted black hairstyles and images of beauty.

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[3] Gasman, M., Bolwan, W (2013) America's Public HBCUs a four state Comparison of Institutional Capacity and State Funding Priorities, University of Pennsylvania

[4] Easley, C. (2014). The demise of HBCUs. *Creative Loafing*

[5] Drezner, N., & Gupta, A. (2012). Busting the Myth: Understanding Endowment Management at Public Historically Black Colleges and Universities. *Journal Of Negro Education*, *81*(2), 107-120

[6] Albritton, T. J. (2012). Educating our own: The historical legacy of HBCUs and their relevance for educating a new generation of leaders. *The Urban Review*, *44*(3), 311-331

[7] College Board. (2012). The college completion agenda.

[8] Boyd, R. L. (2007). Historically black colleges and universities and the black business elite. *Sociological Perspectives*, *50*(4), 545-560.

Instead of HBCUs being the historical symbol of black pride they began to be viewed by some as inferior to white schools, and where labeled as 'second-class education.' Then a shift began and more black intellectuals, students, and future business owners chose HWCUs over HBCUs.

Figure 1: Type of Institution attended by Eminent Black Entrepreneurs, by Birth Cohort (Boyd, 2007)
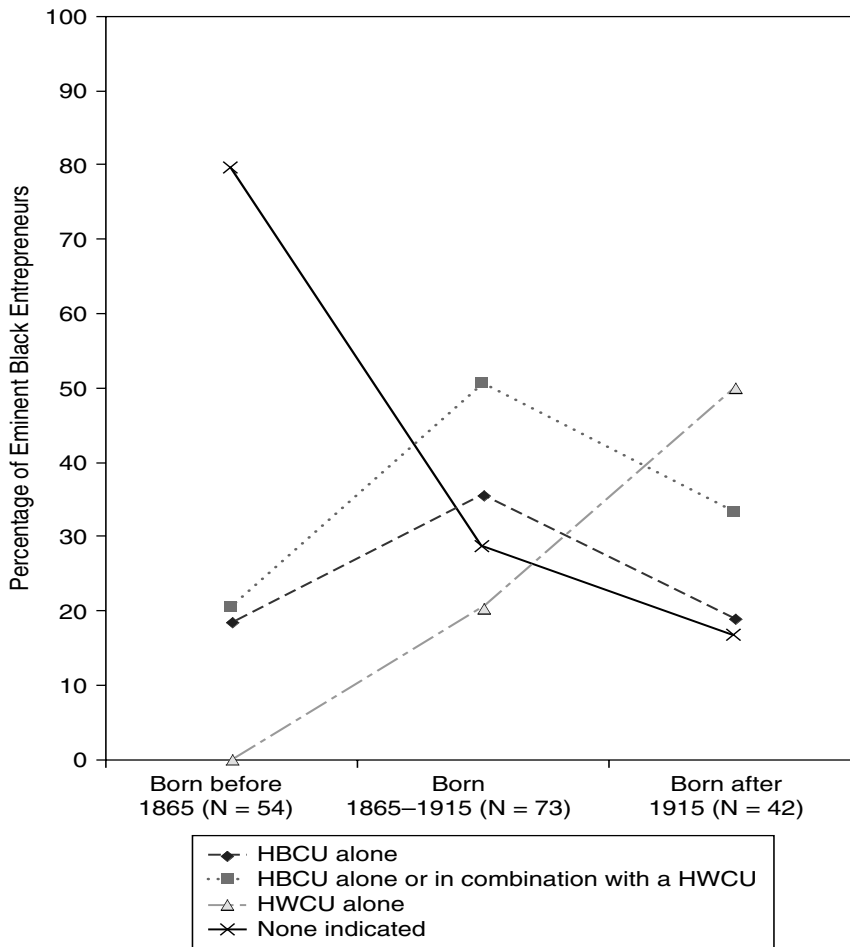
To better understand this shift, I took a *Sankofa* approach and looked back at the works of Booker T. Washington in his books *The Negro in Business, Working with the Hands*, and *Up from Slavery.* His literature shows the correlation between HBCUs and successful Black social entrepreneurs in the 1900s. Washington's goal was to utilize HBCUs as training grounds to enter the white labor market through entrepreneurship, in order to improve the socio-economic conditions in communities of color.

Thus, even HBCUs like Tuskegee University who were strongly entrepreneurial their missions were social in nature. It was clear to Booker T. Washington that entrepreneurship and social uplift were not mutually exclusive.

An early photo of a Tuskegee University classroom[9]

Researchers Ricard & Brown[10] cite the historical importance of HBCU mission statements, which often speak of social uplift, faith, and service to humanity. Their work also highlights how impactful the missions of HBCUs are on their student's perceptions of life-long learning and community service. Social entrepreneurship is the successful marriage of entrepreneurial methods to accomplish social and economic goals.

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[9] https://www.tuskegee.edu/about-us/history-and-mission
[10] Ricard, R. B., & Brown, M. C. (2008). *Ebony towers in higher education: the evolution, mission, and presidency of historically black colleges and universities*. Stylus Publishing, LLC.

Background: The Silver Rights Movement[11]

The term *silver rights movement* is from southern documentary film maker Neil Williams. In his film *The Silver Rights Movement,* Williams highlights the history of Durham's Black Wall Street in the early 1900s which was situated near North Carolina Central University (an HBCU). Black Wall Street was the model of entreprenuership, self-sufficiency, and social justice. W.E.B. DuBois at the time called the entreprenuership occuring at Black Wall Street true "progress". DuBois (1911) states:

> Today there is a singular group in Durham where a black man may get up in the morning from a mattress made by black men, in a house which a black man built out of lumber which black men cut and planted; he may put on a suit which he bought at a colored haberdashery and socks knit at a colored mill. . . . This surely is progress[12].

Here, DuBois defines "progress" as entrepreneurial success. The mattress makers, the lumberjacks, the homebuilders, the tailors, the Black owned mills all depict a circle of entrepreneurs and consumers supporting themselves. Two decades after this statement by Dubios, Carter G. Woodson published *The Miseducation of the Negro* (1933). Woodson's book found standard American education was detrimental to black entrepreneurship. Woodson, critiqued the lack of African history, in contrast to the wealth of European history, taught at HBCUs. He believed that education should inspire the specific racial identity of the student Woodson writes,

> Real education means to inspire people to live more abundantly, to learn to live life as they find it and make it better. But the instruction so far given to Negroes in colleges and universities has worked to the contrary. (p.29)

Woodson continues to elaborate on how collegiate education for black students reinforced negative stereotypes of black businesses. Woodson writes,

> Mis-educated by the oppressors of the race, such Negroes expect the Negro businessman to fail anyway. They seize then upon

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[11] Williams, Neil (2007) Duke Center for Documentary Studies https://youtu.be/gZ9OA0-j0Zk

[12] http://thesilverrightsmovement.com/synopsis.html

unfavorable reports, exaggerate the situation, and circulate falsehoods throughout the world to their own undoing. You read such headlines as, GREATEST   NEGRO BUSINESS FAILS, NEGRO BANK ROBBED BY ITS OFFICERS,   and THE TWILIGHT OF NEGRO BUSINESS. The mis-educated Negroes then stand by saying: "I told you so. Negroes cannot run businesses. My professors pointed that out to me years ago when I studied economics in college; and I never intend to put any of my money into any Negro enterprise." (p.42)

Woodson identifies a mental shift in some black college graduates that contrast with the earlier observations by Dubois of the thriving Black Wall Street in Durham, NC situated near NCCU. This shift in mindset brings us to the central research inquiry of this study.

Research Questions

HBCUs in the 1900s successfully taught Black students how to think and identify as entrepreneurs, within a social justice context. Research shows that HBCUs spurred Black entrepreneurship in the early 1900s, but a shift occurred which created a measurable decline. <u>What shifted at HBCUs in regards to cultivating social entrepreneurs</u>? More specifically, How can current HBCU administrators, staff, and students "go back and get" the valuable lessons of social entrepreneurship taught at HBCUs[13]?

Methodology

This study uses a mixed-methods approach to data collection and analysis to work towards triangulation. In social science research, the term *triangulation* involves the use of multiple methods and measures of an empirical phenomenon in order, 'to overcome problems of bias and validity.'[14] This study combines: 1) a content analysis of 29 existing research studies on HBCUs (specifically entrepreneurship and social justice), and 2) in-depth qualitative[15] interviews with three long-term HBCU presidents. Together, the literature and in-depth interviews help the trustworthiness of this study. The goal of the study is to better understand

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[13] Johnson, H. B. (2014). *Tulsa's Historic Greenwood District*. Arcadia Publishing.

[14] Cox, J. W., & Hassard, J. (2005). Triangulation in organizational research: a re-presentation. *Organization*, *12*(1), 109-133.

[15] Miles, M. B., & Huberman, A. M. (1994). Qualitative data analysis: A sourcebook. *Beverly Hills: Sage Publications*.

the historical lessons of social entrepreneurship at HBCUs and imagine future possibilities.

Limitations
Each HBCU is different. To present HBCUs as a monolith is unfair to the creative genius represented in the unique history of each institution. Thus, this study does not employ a one-size-fits-all solution for HBCUs. Rather I present a theoretical approach to shifting current paradigms that argue the false binary of social uplift (often associated with *W.E.B. Dubois)* versus entrepreneurship (often associated with *Booker T. Washington)* as mutually exclusive.

Since we have established that there was a historical connection between HBCUs and Black entrepreneurship, let's explore what may account for the decline in Black entrepreneurship at HBCUs after the early 1900s. To revisit the core research question: <u>what shifted at HBCUs in regards to cultivating social entrepreneurs</u>? To answer this research question I turn to the insider knowledge obtained from my in-depth study of HBCU presidents and the literature of Black psychologists.

Locating the shift: Working towards triangulation in HBCU Presidents Interview Data (Data Point #1)

As I sat in the afro-centrically decorated home of former HBCU President Lynn, our interview recorded his words on HBCU sustainability not as a cry for help, but as a plea for self-awareness. He said:

> *There is a popular strategy that in order to save Black schools you have to increase the enrollment of white students. I don't think that should be the strategy. HBCUs are clearly relevant because their undergraduate programs are still sending a reasonable number of students to graduate and professional schools. HBCUs are important because they have the potential to illustrate to people that we can do for ourselves. I think one of the challenges that we have as a people is that <u>we don't love ourselves</u>. We don't love ourselves individually, and we don't love our people, and relatedly, we don't believe we can do for ourselves. So, I think that HBCUs are important because they leave open the potential for people to believe that we can educate our own children.* (President Lynn interview 3 of 3)

Locating the shift: Working towards triangulation in HBCU Presidents Interview Data (Data Point #2)

Similarly, HBCU President Smith, when interviewed, helped me to locate a shift in the ideologies of African-Americans in the 1950s and 1960s he stated:

> *We got our minds messed up, we bought the inferiority business. I remember when I was growing up, if anybody called you Black those were fighting words. Nobody dare call me Black… you was fighting. Black people were embarrassed about being Black. They were embarrassed about color. They were embarrassed to mention slavery. Believe it or not, Black people would not eat chocolate ice cream. They were embarrassed to ask for chocolate; they wanted vanilla ice cream. They had been so conditioned that Black was bad that they didn't want anybody talking about Black when they were around White people. They slumped, they felt inferior, and that's really what was going on.* (President Smith Interview 2 of 3)

Here, HBCU President Smith does not identify the enemy of Black entrepreneurial success as the systemic racism, which exists in American institutions.[16] President Smith points to the acceptance of an inferior black identity when he states, "we [Black people] bought the inferiority business." This statement directly aligns with the previous quote from President Lynn who said, "we [Black people] don't believe we can do for ourselves." To better understand this inferior black identity, I turn to the literature of Black psychologists.

Locating the shift: Working towards triangulation in Literature (Data Point #3)

A third point in locating the shift and decline of Black entrepreneurs is the overwhelming literature from Black psychologists who describe Black "inferiority identity" as potentially one of the many stages[17] (or statuses) of Black identity development.

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[16] Omni, M., & Winant, H. (1994). *Racial formation in the United States*. N. York: Routledge

[17] Cross Jr, W. E. (1995). The psychology of nigrescence: Revising the Cross model. Handbook of multicultural counseling , (pp. 93-122). Thousand Oaks, CA, US: Sage Publications, Inc, xvi, 679

Black psychologist Charles Thomas (1971)[18] writes:

> The need for White approval is the most pathological factor in the denial of human fulfillment by Afro-Americans. Inherent in this concept of approval is the need to be accepted as something other than what one is. Gratification is based upon a denial of self and a rejection of group goals and activities. The driving force behind this need requires Afro-Americans to seek approval in all activities, to use White expectations as the yardstick to determine what is good, desirable, or necessary. The pattern of behavior is one where individuals are complying, subservient, and on bended knees. This of course is the posture of the "Uncle Tom." The real tragedy however is the inability to express hostility directly toward the oppressor. (p. 105)

Thomas articulates the, "Uncle Tom" mindset as the "most pathological factor in the denial of human fulfillment by Afro-Americans." Thomas' statement correlates with data from my interviews with HBCU presidents.

President Smith (1), President Lynn (2), and the literature of Black psychologists (3) help to triangulate the decline in Black entrepreneurship and Black institutions (i.e. HBCUs, businesses, churches, and schools) as an ideology of "not loving" Black people and "the need for White approval." The following table displays the data triangulation analysis:

Table 1: Triangulating the Shift to the "White is Right Mindset"

Data Source	Data
HBCU President Lynn	*we don't love ourselves… we don't believe we can do for ourselves*
HBCU President Smith	*We got our minds messed up, we bought the inferiority business*
Literature: Charles Thomas, 1971	"The need for White approval"

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[18] Thomas, C. W. (1971). Boys no more: A black psychologist's view of community.. Beverly Hills, AC. Glenco Press

Additional confirming literature:

Literature: Jencks & Riesman, 1967	"White is Right"
Literature: Carter G. Woodson, 1933	"Negroes cannot run businesses. My professors pointed that out"

Since Black students have historically been taught inferiority, some constructed for themselves false identities of black inferiority. Research shows that the sentiments of second-class citizenship were imbedded into institutions of higher education in America and that HBCUs were not exempt from these psychological patterns. An early study on HBCUs reveals:

> The private Negro colleges for the most part were financed by white philanthropist, controlled by white boards of trustees, initially administered by white presidents, and largely staffed by white faculty. In due course, the administration and faculty usually became predominately Negro, but by then a psychological and cultural pattern had been established which was hard to break. (Jencks & Riesman, 1967 p.15)

The psychological pattern the authors describe here is called the, "white is right" mindset. This research shows many HBCUs built for the social uplift of Black people also struggled with mis-education that reinforced black inferiority. How, then, can HBCUs better inspire Black students to become self-confident and successful in entrepreneurship? The answer, I believe, is found in the data from my interviews with HBCU presidents.

HBCUs should teach Black students to:

1) "**love ourselves**," develop a positive self-concept and identity, and

2) "**do for ourselves**," create socially aware businesses, nonprofits, schools, and churches.

This requires a modern curriculum that exposes students to entrepreneurship early and often across multiple disciplines. In a five-year

study of eight colleges (HWCUs and HBCUs), researchers found many students, faculty, and administrators followed a false binary of *entrepreneurship* versus *social* uplift. To embrace this challenge, the study found it was more effective to introduce campus-wide entrepreneurial concepts through social entrepreneurship. The study concluded:

> According to administrators, faculty, and students, adoption of a broad and inclusive definition of entrepreneurship was integral to reaching many who had not previously realized that the subject was relevant to them or their fields. Thus, universities tried to communicate and promote the initiative in a way that had broad appeal, tying entrepreneurship to such disciplines and departments as the arts, english, nursing, and social work. In addition, leaders found that making **social entrepreneurship** an important part of their initiatives increased interest among many who were originally skeptical about the legitimacy of entrepreneurship in non-business fields.[19]

This comprehensive study across eight colleges found that social entrepreneurship was the best route to helping colleges to seed entrepreneurial concepts campus-wide. Social entrepreneurship is not new to HBCUs: it's what HBCUs have been doing since their inception.

Social Entrepreneurship in the Context of HBCUs
Social Entrepreneurship represents both the **Social** (political, intellectual, and class) uplift ascribed by W.E.B. DuBois and the **Entrepreneurial** (meeting current labor market demands) taught by Booker T. Washington. Social Entrepreneurship is defined as using entrepreneurial methods to meet social needs. Many of the historic mission statements of HBCUs were social entrepreneurial in nature.

In the context of HBCUs, I define social entrepreneurship, as institutions that are agents of change for social justice issues. This has its roots in entrepreneurship theory, which states *the entrepreneur always searches for change, responds to it, and exploits it as an opportunity.*[20] These are the roots in which Booker T. Washington advocated Blacks to learn trades and improve economically through white philanthropy and white

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[19] Hulsey, L., Rosenberg, L., & Kim, B. (2006). Seeding Entrepreneurship Across Campus: Early Implementation Experiences of the Kauffman Campuses Initiative. Page 44
[20] Drucker, P. (1985). Innovation and entrepreneurship. New York: Harper & Row.

consumerism. In recent years, there has been considerable debate on the relevance of HBCU missions in contemporary society.[21] [22] If HBCUs plan to continue providing social-uplift education to African Americans, many from low-income families,[23] HBCUs need to embrace social entrepreneurship as a viable option to fund their social missions.

Five Guidelines for a *Sankofa* approach to Social Entrepreneurship
This paper examined the salient possibilities of re-engaging social entrepreneurship at HBCUs by 'looking back' at the historical practices of HBCUs in the early 1900s. This *Sankofa* approach doesn't ignore the reality of the different environments in which HBCUs of today and HBCUs of the early 1900s are situated. The context is different: the overt racism and denial of opportunity is not comparable. However, civil rights and the survival of historically Black institutions are still threatened. Since I believe social entrepreneurship is the old idea for this new day, I offer the following guidelines. These guidelines are to serve as a vetting tool, with the keen understanding that the exploitive nature of *capitalism* and *privatization of education* occurs in schools. Some private schools use whiteness as a form of property to racially exploit and inequitably redistribute resources to bolster white wealthy interests.[24]

More research is needed to measure the specific returns on the investments of each current HBCU social entrepreneurship initiative. However, from available data, I present five guidelines for a *Sankofa* approach to social entrepreneurship training at HBCUs:

1. Social Mission First
2. Administrator as CEO
3. Locally Socially Aware and Responsive Community Service Education
4. Social Entrepreneurial Education in Action
5. Collective Identity and Networking

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[21] Albritton, T. J. (2012). Educating our own: The historical legacy of HBCUs and their relevance for educating a new generation of leaders. *The Urban Review*, *44*(3), 311-331

[22] Drezner, N., & Gupta, A. (2012). Busting the Myth: Understanding Endowment Management at Public Historically Black Colleges and Universities. *Journal Of Negro Education*, *81*(2), 107-120

[23] Rust, A. (2009). Attaining the Dream: How Financial Resources Impact the Mission of North Carolina's HBCUs.

[24] Buras, K. L. (2011). Race, charter schools, and conscious capitalism: On the spatial politics of whiteness as property (and the unconscionable assault on black New Orleans). *Harvard Educational Review*, *81*(2), 296-331.

1. Social Mission First

The historical missions of HBCUs should always come first and be the guiding light for the contemporary work at HBCUs. Freshmen Studies courses should require students to memorize the college mission statement and critically apply the statement to the business or nonprofit each student plans to create or support. Social Mission First means that the historical social mission supersedes any financial gain that may come by a means, which conflicts with the mission of the college.

2. Administrator as CEO

This guideline frames the President/Chancellor position as the CEO of the institution.[25] This paradigm places less emphasis on the CEO as an academic giant since their function is not primarily to publish scholarly articles frequently. This guideline places more emphasis on the CEO understanding business management, economics, and entrepreneurial theory in practice. This positions the CEO to place greater oversight on spending, investments, and business innovations to increase the double bottom line of the institution. Additionally, the CEO represents the social entrepreneur identity of the institution.

An article entitled, "The New Breed"[26] articulates this market-driven shift already occurring at HBCUs:

> This new crop of Presidents possess' qualifications that differ from the typical HBCU president. As a group, the new presidents are younger than their predecessors and consist of more women. They are less likely to be pure academics with rich backgrounds in higher education. They are savvier in the use of new technology and social media and keenly aware of the new emphasis on fundraising as a key to sustainability. (p 1)

3. Locally, Socially-Aware and Responsive Community Service Education

Students should develop a critical consciousness and understand how all three sectors (private, nonprofit, and government) work together to create communities. Students should perform interest-specific, local, needs assessments and perform responsive community service as a learning component of Freshmen Studies. Community empowerment through service is the manifestation of giving and learning in action. It is the

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[25] Fort, E. (Ed.). (2013). *Survival of the Historically Black Colleges and Universities: Making it Happen*. Lexington Books.

[26] Stuart, R. (2013). The new breed. *Diverse Issues in Higher Education, 30*(14), 16-17.

practical work that is necessary for community development.[27]

4. Social Entrepreneurial Education in Action

Each student should start a business or nonprofit by the end of their sophomore year. We have found at Purpose University, Inc. (www.learnpurpose.org),[28] that through the use of technology and self-examination, students can start a social entrepreneurship business at no cost through 7 days of coursework, reflection, and start-up activities. The five-phase process includes the following:

Phase 1: Find Purpose
Phase 2: Create Website
Phase 3: Obtain Employer Identification Number
Phase 4: Market the Vision
Phase 5: Begin Sales and/or Donations

To cultivate the long-term habit of giving back alumni giving should start Freshmen Year. If a student's financial resources are low encourage students to give in-kind gifts of time to the college and monetize the donation. Begin to cultivate business mindset in students and stress entrepreneurship as a social impact tool. In the HBCU Digest Article entitled, "HBCUs Are Broke And Need Our Help To Survive[29]," the author Jarrret Carter critiques the current lack of entrepreneurship in HBCU curriculums. Carter writes:

> If HBCUs condition students to think as owners and not workers, the effort will yield the alumni who own property and business brands that will fund their respective alma maters, and develop the next generation of entrepreneurs that will create a golden age of self-sufficiency and unlimited growth for Black America. (p. 2)

Here, Carter articulates Black business success as a communal victory for Black America. This collective identification is the key to developing inter-connected businesses and social organizations that fund each other through selective consumerism.

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[27] Drakeford, D. et al (2005) A Guide to a Successful Freshmen Year, Shaw University

[28] www.learnpurpose.org

[29] http://atlantablackstar.com/2012/05/31/hbcus-are-broke-and-need-your-help-to-survive/

5. Collective Identity and Networking

Students should see their new business, or nonprofit, as an entity that they wrap around their positively constructed Black (or multicultural) identity. Alumni, administrators, and students should take advantage of network technology (i.e. social media and linked-in) to form mutually beneficial strategic partnerships that benefit each entity and the college. Black studies scholar Cornell West views the relationship between individual Black identity and collective Black community identification[30] as a vital. West sees the training of young Black male and female leaders as a moral commitment to ethical ideals. West writes, "where there is no vital community to hold up precious ethical and religious ideals, there can be no coming to a moral commitment [to collective accomplishment] -- only personal accomplishment is applauded[31]" (p.57). As West articulates valuing group goals (social) and individual goals (entrepreneurship) creates lasting ethical ideals.

Lastly, the goal of social entrepreneurship should not be strictly defined as personal profit. Through the entity-creation process (either business or nonprofit) students can see themselves through an awakened self-concept based on their individual talent, passion, and target service community.[32] When utilized correctly, the *Sankofa* approach to social entrepreneurship can awaken purpose in students. As W.E.B. DuBois writes,

> When a human being becomes suddenly conscious of the tremendous powers lying latent within him. When this happens in the case of a class or nation or a race, the world fears or rejoices according to the way in which it has been trained to contemplate a change in the conditions of the class or race in question.[33] (p. 258)

In summation, as president Lynn stated HBCUs should teach Black students to:

1) "**Love ourselves**," develop a positive self-concept and identity, and

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[30] Drakeford, D. R. (2016). *Black male presidents of historically Black colleges and universities: A life narrative study*

[31] Cornel, W. (1993). Race matters.

[32] Drakeford, D (2010) Finding Your Purpose in 15 Minutes, DSA, LLC Durham NC.

[33] Allen, W. R., & Jewell, J. O. (2002). A backward glance forward: Past, present and future perspectives on historically Black colleges and universities. *The Review of Higher Education*, *25*(3), 241-261.

2) "**Do for ourselves**," create socially aware businesses, nonprofits, schools, and churches.

The ultimate goal of cultivating social entrepreneurs at HBCUs is to help people of color awaken self-consciousness. With this new self-consciousness students are better equip to critically self-reflect and story-listen to clearly hear their own dreams, aspirations, and purpose.