

## The Afro-American Society at Indiana University South Bend

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For Samuel Hammond, Henry Smith, and Delano Middleton February 8, 1968 was a fateful day. While protesting about the continued segregation at a bowling alley and other establishments after the passage of the Civil Rights Act on the campus of South Carolina State University in Orangeburg, these three African American students were shot dead by officers of the South Carolina Law Enforcement Division. Thirty more people were wounded as well.<sup>1</sup> While this deadly occurrence was quickly overshadowed by events that garnered significantly more publicity both within the United States and without, Martin Luther King Jr.'s assassination April 4, 1968 for example, this was the first in what was soon to become a long series of outrages against the black community that had the effect of galvanizing black students on campuses all across the nation.

This event along with the plethora of subsequent murders, race riots, and protests sparked an explosion of black student activism that was channeled through and employed by student unions and societies everywhere. This activism within academia was an attempt to create an academic experience that met the needs of the black student body and to effect a positive racial transformation through the black community as a whole. Activism such as this was present on the campus of Indiana University South Bend, where in the late 1960s the African-American student body came together to form the Afro-American Society. African-American students at Indiana University South Bend sought to bridge the inequality gap both academically and civilly between themselves and the white student body by banding together to form the Afro-American Society in

<sup>1</sup> Martha Biondi, *The Black Revolution on Campus* (Los Angeles: University of California Press, 2012), 32.

1968 and demanding a significant level of self-determination in their academic lives through student-led changes in both faculty and the curriculum of Indiana University South Bend until its change to the Black Student Union in 1972.

While the Orangeburg Massacre was unfortunately not the first, nor would it be the last, of these atrocious assaults on African Americans, this event can be seen as a part of a culmination in a long series of historical events. To understand the social and academic scene of the late 1960s that the African American college student experienced, one must first scrutinize several major historical events that became the building blocks for the black student activism that made its voice heard throughout the United States. The first of these events is known as the Great Migration.

The Great Migration refers to the massive shift of African American populations from the southern parts of the United States to the north and west. While this name might suggest one enormous movement, and indeed the Great Migration occurred during the years of 1915-1960, there were two significant waves of movements during this time that placed millions of African Americans all across the United States.<sup>1</sup> The first wave began during World War I, when nearly half a million African Americans left the South to move north. This wave continued throughout the 1920s and 1930s when almost 1.2 million African Americans left the South to seek better treatment and opportunity elsewhere. The second wave of the Great Migration started in 1940 and continued for two decades, and carried with it more than 3.3 million African Americans.<sup>2</sup> This was a titanic shift in the U.S. concerning its demographics, demographics that from its inception as a country had stayed relatively the same. To create a more vivid image, the population of the U.S. in 1960 was 179.3 million, with just a little over ten percent being black or African-American.<sup>3</sup> This meant that there were right about 18 million

1 "The Great Migration (1915-1960)," *BlackPast.org*, accessed April 10, 2017, <http://www.blackpast.org/aah/great-migration-1915-1960>.

2 Ibid.

3 United States Census Bureau, "A Look at the 1940 Census," *United States Census Bureau*, last modified 2012, <https://www.census.gov/newsroom/>

black or African American people residing in the U.S. Since nearly five million people migrated between 1915-1960, we can see that a very large percentage of the population of African-Americans in 1960 had moved out of the South and into other areas. The seminal nature of this movement cannot be understated; without the spreading out of the African-American population there might have been no Black Student Unions at San Francisco State, University of Wisconsin, or Columbia University in Washington D.C.

While a severe lack of economic opportunities and rampant racism in the South were the major factors of the Great Migration, effects of the New Deal also meant that education was an important factor.<sup>1</sup> The *Plessy v. Ferguson* decision on 18 May, 1896 reinforced the idea of "separate but equal" in regards to the question legitimacy, fairness, and humaneness of segregation laws. This segregation of public places most definitely included institutions of learning. Schools for black students often fell far short of the resources and attention when compared to those schools for white students. By the 1930s, roughly three decades after the *Plessy v. Ferguson* decision, there was an increasing number of African-American children attending school and performing better on tests than in the past. However there still existed disturbing inequalities between the education of black children and white children. Peter Irons, a professor of political science at the University of California, San Diego explains the data in monetary spending by Jim Crow states as such: "In the Jim Crow states...local school boards spent almost three times as much on each white student as they did on blacks...Alabama spent \$37 on each white child in 1930 and just \$7 on those who were black; in Georgia those figures were \$32 and \$7."<sup>2</sup> This quote tells describes two things. First, it shows that the South and Jim Crow was indeed throttling black students' chances at an equal education. Secondly,

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[cspan/1940census/CSPAN\\_1940slides.pdf](http://www.cspan/1940census/CSPAN_1940slides.pdf).

1 "The Second Great Migration," *In Motion AAME*, accessed April 9, 2017, <http://www.inmotionaame.org/print>.

2 Peter Irons, "Jim Crow's Schools," *aft: A Union of Professionals*, last modified 2002, <http://www.aft.org/periodical/american-educator/summer-2004/jim-crows-schools>.

even throughout this attack, blacks continued to attend school in higher numbers and achieve increasingly better results. Clearly education was respected and in high demand by black families and students in the South. Irons goes on to explain that "The black community had no illusions about Jim Crow Schools in 1950. In a special mid-century issue, the *Journal of Negro Education* asked leading black educators to assess the educational system. Without exception, these experts laid the blame for inferior black schools on racial segregation."<sup>1</sup> The racism felt in the school systems as well as every aspect of life propelled these millions of African-Americans to migrate from the South to the North, Midwest, and West. Anywhere that they believed held better opportunities for them. As Martha Biondi put it "The idea that the North and West were more racially liberal and tolerant than the South was deeply ingrained in the national self-image and in many individual expectations."<sup>2</sup>

Even though the thought that The Great Migration only brought African Americans to major cities such as New York and Chicago is common, there was a significant portion of these people who chose to move to and settle down in smaller cities and communities. Jack S. Blocker Jr., a professor of history at Huron College says "Acknowledging the attractive power of big cities need not prevent one, however, from recognizing the place of smaller urban communities in the migration process...Indiana furnishes useful examples of African-American migration to places other than large cities."<sup>3</sup> Blocker argues in his article "Black Migration to Muncie, 1860-1930" that Muncie is a perfect example of some African Americans choosing to migrate to smaller communities. While no one city or town, however small, is exactly like another, Blocker states that "The characteristics that define it can be found to varying degrees in other communities."<sup>4</sup> He shows the black population explosion that

occurred in Indiana during the first decades of the Great Migration. In 1910, just a few years before the mass migration of African Americans began, the total population of African-Americans in Indiana was 60,320. Two decades later, fifteen years after the start of the Great Migration, that population had increased almost twofold to 111,982.<sup>1</sup> During these same years we can see an even greater change in the black population of Muncie. In 1910 this population was 1,005 persons. Twenty years later it had grown more than two and a half times that amount to 2,646.<sup>2</sup> These two shifts tell us that Indiana experienced an eighty-five percent growth in its African American population while Muncie saw an enormous one hundred sixty-three percent growth. Blocker explains that "Muncie's population explosion was the result of a spectacular economic bonanza."<sup>3</sup>

While the population explosion that Muncie experienced was uncommon, there were other areas that experienced growth such as this. St. Joseph County was one such area. Between 1910-1930 the population of St. Joseph grew from 84,312 to 160,033.<sup>4</sup> This is almost a one hundred percent increase. In fact, only one other county grew more than St. Joseph did during this time; this was Lake County, which more than tripled in size.<sup>5</sup> Most other counties' populations stayed the same or even decreased. Like the economic growth in Muncie, there were also ample opportunities in St. Joseph County that drew African Americans in. In South Bend, by World War I with the Great Migration newly-begun, there was an ever-increasing number of African Americans that were moving to the South Bend area to find work in the increasingly available areas in industry. Fast forward to World War II and one can see further growth in industrial jobs and the availability of them to African Americans, especially

1 Ibid.

2 Martha Biondi, *The Black Revolution on Campus*, 15.

3 Jack S. Blocker Jr., "Black Migration to Muncie, 1860-1930," *Indiana Magazine of History* 99, no. 4 (1996): 297-320, file:///C:/Users/Philip/Downloads/11558-29076-1-PB.pdf.

4 Ibid.

1 Ibid.

2 Ibid.

3 Ibid.

4 United States Census Bureau, "Indiana County-Level Census Counts, 1900-2010," *STATSINDIANA: Indiana's Public Data Utility*, nd., [http://www.stats.indiana.edu/population/PopTotals/historic\\_counts\\_counties.asp](http://www.stats.indiana.edu/population/PopTotals/historic_counts_counties.asp).

5 Ibid.

since there were hundreds of thousands white males joining the US military to be deployed overseas. This demand for labor was taken up by workers, many of them African Americans, who moved from the southern states to the South Bend area.<sup>1</sup> This vast growing population in the St. Joseph area led to an understandably greater level of need from the now large population. While jobs were prevalent, education needed to be increased. This made its face shown in the South Bend area when, in 1922, the first Indiana University extension classes were offered in South Bend. In the following decade, 1933 to be precise, regular classes began to be offered at Central High School.<sup>2</sup> By viewing these decades of migration closely we can see the reasons why many African-Americans left the South to migrate to other areas of the U.S. While jobs were a major factor, education was also a motivation. A letter from an African American who recently migrated to the North wrote to a friend in the South saying "I thought I would write you a few facts of the present conditions in the North. People are coming here every day and finding employment...I have children in school every day..."<sup>3</sup> The African American population in South Bend had the importance of education stressed to them and were aided in attending higher education by groups such as the Community Scholarship Guild which formed in 1957 help minority youth to attend colleges and universities. The Alpha Kapa Alpha and Alpha Phi Alpha chapters in South Bend were established in 1960 and 1965 respectively. They existed to "cultivate and encourage high scholastic and ethical standards" among several other items.<sup>4</sup>

Why was education so important to the African American community not only across the nation, but in Northern Indiana as well? The Civil Rights Movement can be seen as the proponent of

1 "Local African-American History," *The History Museum*, accessed April 13, 2017, <http://historymuseumsb.org/local-african-american-history/>.

2 Patrick J. Furlong and Tom R. Vander Ven, *A Campus Becoming: Lester M. Wolfson And Indiana University South Bend 1964-1987* (South Bend: Wolfson Press, 2010), 41.

3 "The Second Great Migration," *In Motion AAME*, accessed April 9, 2017.

4 Ethnic Heritage Studies Program, "Afro-Americans of South Bend," (Booklet, Indiana University South Bend, 1975), 18.

the importance of education to the black community during the time period being studied in this paper. While *Plessy v. Ferguson* further stratified the educational system when it came to black and white students, the momentous decision of *Brown v. Board of Education* made the idea of separate but equal unconstitutional. The opportunity for a major racial transformation now existed. The possibilities of higher quality education for African Americans slowly started to dawn. However, it was not until *Hawkins v. Board of Control* that this idea of equality would extend to the access of higher education. According to Martha Biondi education became the area where a racial transformation would take place. She argues that "The GI Bill's expansion of higher education, the long-standing emphasis within the black community on higher education, and the Supreme Court victories against professional and primary school segregation reinforced the belief that education was key to both black progress and the creation of a new nation."<sup>1</sup> However, these apparent new opportunities were not always realized. Biondi goes on to state that "Many Black southerners expected to encounter a liberal racial climate in the North, but found instead a jarring disconnect between image and reality."<sup>2</sup>

The reality was one of continued segregation, both in the North and South, difficulties in being accepted in many colleges, and racism by white people both on and off campus for African Americans. A powerful quote from Malcom X in a 1963 speech states that "It has been nine years since the Supreme Court decision outlawing segregated schools, yet less than ten per cent of the Negro students in the South are in integrated schools. That isn't integration, that's tokenism!"<sup>3</sup> This idea spread quickly throughout the United States and paired itself with ideas of Black Nationalism. This was to be the one of the key proponents in the creation of black student organizations all across the nation. Biondi states that Black Nationalist ideas "Were already in wide circulation ...demonstrations had begun to move beyond the call for integration and now called for community

1 Martha Biondi, *The Black Revolution on Campus*, 14.

2 *Ibid.*, 15.

3 *Ibid.*, 16.

control of schools, Black history in the curriculum, and more black teachers.”<sup>1</sup> Black students on campuses from coast to coast would take up the mantle of this responsibility and band together in order to make these demands a reality.

The first known Black Student Union (BSU) was formed at San Francisco State in March of 1966, however an explosion of these groups would soon occur throughout the nation. Just as the Orangeburg Massacre began to widely galvanize black students, events such as Martin Luther King Jr.’s assassination hardened the resolve of all black students. Ibram H. Rodgers in his book *The Black Campus Movement: Black Students and the Racial Reconstitution of Higher Education, 1965-1972* explains that “If the BCM [Black Campus Movement] received a nudge from the Orangeburg Massacre, then it received a shove from the murder of Dr. Martin Luther King Jr. on April 4, 1968. Once hesitant moderate students volunteered for the conflict for diversity and relevance.”<sup>2</sup>

The black students of Indiana University South Bend created the Afro-American Society (AFAS) during the fall of 1968, at a time when BSUs were coming into existence all across the U.S. A quote from one of the founding members explains that “...we formed it [the AFAS] with the Black man in mind...we are talking about unifying the Black race to give aid to the Black race—extending our Black hands and our Black hearts to one another, helping to pull a ‘brother’ or ‘sister’ up by his bootstraps, lending moral support to someone who is down and feels like he just can’t make it.”<sup>3</sup> Not only did the AFAS at Indiana University South Bend feel it was necessary to have black students band together to help each other, people at other IU campuses felt the same. The Office of Afro-American Affairs at IU Bloomington stated that “...it has become clear that if viable solutions to the

problem of race relations are to be found, black people must lay the groundwork for the search.”<sup>1</sup>

Shortly after the AFAS at IU South Bend was formed, the students within the society made their goals clear. “Improving the Black image in the Black community and promoting Black unity are two of the primary functions of the AFAS. The society has also dedicated itself to raising funds to issue out to black students wishing to attend the South Bend Campus of Indiana University.”<sup>2</sup> While the AFAS voiced these as their primary goals, they spent much of their time and effort in affecting change to the level of diversity concerning the curriculum and faculty on campus. William Jones, the first chairman of the AFAS, stated his desire for these changes in a letter to the administration in May of 1969. In it he stated that “As chairman of the Afro-American Society, I would like to see more qualified Black Professors and staff members other than in a custodial capacity at the South Bend campus. I would also appreciate your co-operation in initiating at least four (4) Black seminar courses which could be incorporated into next year’s program.”<sup>3</sup> The Student Government Association President Edward Lark reiterated the need for a “...drive for development of a ‘relevant’ black studies program,” telling us that the need for these changes were in the student body beyond the AFAS.<sup>4</sup>

The need for additional Black Studies courses and a more diverse faculty was apparent during the school year of 1967-1968. Even though the black student body during this time was small, in the spring of the 1967-1968 school year there was only two courses offered that dealt with African history, and no courses specifically about African-American history, culture, or social issues. The courses mentioned earlier were African History I and World Politics: African

1 Ibid.

2 Ibram H. Rodgers, *The Black Campus Movement: Black Students and the Racial Reconstitution of Higher Education, 1965-1972*, (New York: Palgrave Macmillan, 2012), 94-95.

3 “Afro-American Society Formed,” *The Student* (South Bend, IN), Feb. 28, 1969.

1 Office of Afro-American Affairs, “Consolidation of Afro-American Programs,” (Memorandum, Bloomington, 1969), 1.

2 “Afro-American Society Formed,” *The Student* (South Bend, IN), Feb. 28, 1969.

3 William Jones, letter to Administration, May 12, 1969.

4 “President Lark outlines Student Government goals,” *The Preface* (South Bend, IN), Sept. 2, 1971.

Civilizations.<sup>1</sup> Also the presence of black faculty on campus was pitifully small. It is no wonder that the AFAS felt their academic experience needed to improve through these channels.

The academic experience of the black student body at IU South Bend was not only on the minds of the students themselves but the faculty and administration too. Speaking about the development of a particular Black Studies course Dr. Baptiste, an assistant professor of education, made his feelings clear when he said "I personally feel that no rationale need be developed for this course because of IUSB's glowing conspicuous need for such a course. Also if one is oblivious to the lack of a potential complete education we are providing on this campus this semester then I am ultra-pessimistic about convincing one about the need for such a course at this time."<sup>2</sup> Dr. Baptiste's language here is vivid in the sense that he believes the need for these types of courses so obvious and necessary that he worries about those who do not see the need for not only this particular course, but plausibly the creation of other courses as well. Dr. Orlando Taylor was once a student at IU Bloomington, and he also had strong opinions about the diversity of IU South Bend and indeed all IU campuses. He argued for the Faculty Council of Indiana to create a committee which would assist in "the recruiting of Black faculty members, administrators, and non-academic staff...and to change and enlarge the University curriculum so that it acknowledges the contributions and interests of Black Americans."<sup>3</sup> Chancellor Wolfson, Chancellor of IU South Bend from 1968-1987, also lent his wholehearted support to these endeavors. In a letter to one Mr. Frederick Howard, presumably a student at IU South Bend, Chancellor Wolfson explained that the ideas that the student body had been voicing have been taken seriously by administration for many years. He states emphatically that "Let me assure you of one thing: Indiana

University, Indiana University at South Bend, all the officers of this institution, and I personally are absolutely committed to working for the ultimate elimination of all forms of human unfairness."<sup>1</sup> From members of faculty, to past students, and even the Chancellor of IU South Bend, it is plain that not only as an institution but within that institution there existed widespread support of changes such as the AFAS was aiming to make.

However, in order for these changes to be made in a satisfactory manner (to the AFAS) the AFAS wanted a direct hand in creating new courses and a significant say in what professors would be qualified to teach these courses. They did not want to be passive in any way shape or form. This is not to say that the AFAS wanted to have the only, and final, say in these areas. However, they did want to have direct input into departmental affairs when it came to things such as new courses and hiring new faculty. One probable member of the AFAS (the author's name and status in this document are not apparent) wrote a letter stating the purpose of the aforementioned society, and in it was said that an "Active voice be given to black students in school [growth] and other phases of school admin."<sup>2</sup> Members of the AFAS did not want a minor voice in these matters. They did not want to give a list of ideas for new courses and faculty to the administration of IUSB and leave it at that. The AFAS wanted to be involved at every level of the process, from beginning to end. Not only did they want black professors to teach any new courses being planned, they wanted a direct say in who they thought was qualified to teach. They wanted to have the final word in what courses were relevant for the black student body, and therefore it should be those that should be taught. The AFAS' desire to choose these things themselves paralleled other similar institutions across the nation. In April of 1968, the Afro-American Student Union at Northwestern University stated that there needed to be "establish[ed] Black studies courses with Black professors chosen by the students, since no one in the

1 Indiana University South Bend, "Class Schedule, Fall 1967-1968," (Booklet, South Bend, 1967).

2 Hansom P. Baptiste Jr., Interdepartmental Communication to Dean Lester Wolfson and Dean Walt Risler, Sept. 9, 1969.

3 Orlando Taylor, Interdepartmental Communication to The Faculty Council, Sept. 9, 1968.

1 Lester M. Wolfson, Letter to Mr. Frederick Howard, Aug. 5, 1970.

2 Unknown author, letter to unknown recipient, unknown date. Indiana University South Bend Franklin D. Schurz Library Archives

administration is capable of adequately judging their qualifications.”<sup>1</sup> What they meant by not being capable of “adequately judging their qualifications” was that the vast majority, if not all, of administration on campuses were white. And from their perspective, how could someone from a different generation, a different ethnic background, and a different status within the university possibly know how to best improve courses and faculty to suit the black student body’s needs?

While the faculty and administration as a whole agreed with the AFAS goals as far as wanting greater diversity in every aspect of campus functions, there was disagreement in some areas. One main area was the diversifying of the faculty at IUSB; this meant of course hiring more black professors that would be teaching the Black Studies courses the AFAS wanted to implement. Chancellor Wolfson made his position on student involvement in departmental affairs clear when he was interviewed by Nany Sulak of *The Preface*. From the outset of the interview Wolfson stated that “Student input into the direction their education is going is very important.” However he went on to explain that the influence the student body would have completely depended on the issue at hand. As far as curriculum planning, yes, students should have an important voice in its development. Immediately following that up Wolfson argued that students should not have a voice in “the hiring and firing of professors.” The Chancellor backed up his claims by explaining the situation behind the firing of one Dr. Henry Corte. According to Chancellor Wolfson, Dr. Corte was very popular with the students. “It is really quite easy to be a popular teacher,” Wolfson states. But apparently faculty and administration saw this professor differently, and Wolfson supported their decision to fire him. Further on in this article Wolfson goes on to explain that mistakes are quite possible if the popularity of a faculty member is a main criteria of hiring and firing of said faculty members.<sup>2</sup> By reading sources such as this newspaper article, it is plain to see that Chancellor Wolfson was citing the lack of experience in administrative matters as one of the reasons why

students such as those in the AFAS should not have a say in hiring and firing faculty members.

While there was a severe lack of support for the AFAS within the administration of IUSB concerning the diversification of faculty, there was overwhelming support for student input as far as the development of new courses was concerned. Chancellor Wolfson was not the only person to voice support in this area; the Curriculum Committee and Administrative Committee at IUSB both not only supported but wanted students to participate in curriculum development. The Curriculum Committee had prominent administrative personnel such as Dr. Walt Risler, Dean of Faculties, as members. In a compilation of meeting minutes late in February of 1969, the Committee stated that “It was decided that students should be aggressively encouraged to participate, with the approval of the student government, in the activity of this committee.”<sup>1</sup> The Administrative Committee had members such as Chancellor Wolfson, Dean Risler, and many other faculty members. In its meeting minutes from September 29, 1969, the Student Advisory Committee was brought up for discussion. From the summary of meeting minutes, one can see that there were five student leaders that were invited to be a part of said advisory committee that would periodically meet with Chancellor Wolfson. The president of the Afro-American Society was one of these five students.<sup>2</sup> While the topic of curriculum development was not explicitly stated within these meeting minutes, it can safely be assumed that one of the areas which these students would be advising Chancellor Wolfson would indeed be the curriculum. The administration and various committees at IUSB not only wanting student involvement, but encouraging it, is apparent in these documents. While on the surface this relationship between the AFAS and the administration was overly positive, there were periods of frustration on the part of the AFAS. Much of this stemmed from the time it took for administration to bring about changes in the areas of curriculum and faculty. Prominent members of the AFAS, such as its

1 Martha Biondi, *The Black Revolution on Campus*, 18.

2 Nancy J. Sulak, “Student Input Depends on the Issue: Wolfson,” *The Preface* (South Bend, IN), Oct. 28, 1971.

1 Curriculum Committee, “Meeting Minutes,” (Summary of Meeting Minutes, Indiana University South Bend, Feb. 1969).

2 Administrative Committee, “Meeting Minutes,” (Summary of Meeting Minutes, Indiana University South Bend, Sept. 1969), 1.

first President William T. Jones, were somewhat patient in regard to the time it took for changes to be made. As a group, the AFAS never made demands of the administration at IUSB. Requests were made with the knowledge that there would need to be extensive discourse between students and administration to make any lasting, positive changes. However, as individuals there were those of the black student body who wanted immediate change. Much of this sense of immediacy is shown in *The Preface*, in the column titled "Soul: Rappin' Hard." George R. Horn, a student writer in this column stated that "We are forced by necessity to...demand that our grievances for regress and restitution be implemented forthwith. By forthwith is meant now with deliberate speed."<sup>1</sup> Not only does Horn want these changes *now*, he wants it done with all possible speed. Horn continues to write about the need for immediate change in still more articles from his special column. He calls students to be prepared to work in a climate where "the only consistency is the constant of change," and that "We [students] are morally responsible to see that the eradication of unequal, ethnocentric school systems that produce victimized students *start now*."<sup>2</sup> While this is just the words of one particular student, there would more than likely not be a column such as this in the most prominent student publication at IUSB if it were not for some level of popular demand for it.

While the black student body at IUSB wanted change, and wanted it quickly, many were not aware of the administrative channels that proposed changes for any regional campus in the Indiana University system had to adhere to. All of these channels led to, and had to pass through, the center of all IU activities, the Bloomington Campus and the Board of Trustees therein. Everything from creating new courses, to changing the name of a particular department, even changing parking fees, had to be approved by the Board of Trustees. One can begin to see the long, drawn out process by which a student organization such as the AFAS would have to take in order to bring about any changes to a regional campus. First the student body itself

1 George Horn, "Soul: Rappin' Hard, Where are They?," *The Preface* (South Bend, IN), Oct. 1, 1970.

2 George Horn, "Soul: Rappin' Hard, Culturally Deprived Victimized," *The Preface* (South Bend, IN), Oct. 15, 1970.

would have to come to some consensus on what should be done: new courses needed, new black faculty to teach these courses, and so on. From the varied approaches to change that can be seen from student leaders such as Mr. Jones and individuals like Mr. Horn, there could be an extended period of debate before any further move was made. Then the President of the AFAS would make his or her desires known to administration. Possibly via letter like Mr. Jones had done, or through the Student Advisory Committee that met with Chancellor Wolfson periodically. After it had been brought to the administration's attention it would have to be discussed, and when approved it would be sent down to Bloomington for final approval before the change could be implemented. The Board of Trustees only meet once a month, much the same as the Curriculum Committee and Administrative Committee at IUSB for example. But it is not as simple even as this. If at any point of the process there was something recognized as needing to be revised in any way then the process would take a step back, needing to go through the proper channels once again. But when the Board of Trustees did meet, the student voice at IUSB was heard. A summary of meeting minutes from October of 1971 shows that Edward Lark, President of the Student Body at IUSB spoke to the Board. Among his specific requests were "adequate policy procedures to answer general concerns over the acquisition and retention of qualified faculty...[and] the elimination of required information on forms for admission and financial aids which could adversely affect black students."<sup>1</sup> So while the process was long, there was a system in place to affect change on IU campuses.

There was a further occurrence that aggravated the AFAS, and this was that when change was made in an area of interest, it was not always exactly what was originally desired or planned for. One example of this is shown by an interview with Mr. Jones that appears in *The Preface* in 1969, Mr. Jones was then the President of the AFAS. Prior to this interview Mr. Jones, accompanied by Dr. Baptiste (the faculty advisor for the AFAS), had met with Chancellor Wolfson and Mr. Jones left the meeting with the understanding

1 IU Board of Trustees, "Minutes of the Board of Trustees of Indiana University, 29 October 1971," *Indiana University Board of trustees Minutes*, nd. <http://purl.dlib.indiana.edu/iudl/archives/iubot/1971-10-29>.

that the two Black Studies courses that were proposed for the fall semester of the 1969-70 school year would in fact be implemented. Jones was later contacted by IUSB administration explaining that there was now only one course in the works for the spring semester of 1970. The proposed course would be modeled after similar course already being taught at the Bloomington campus. While there were going to be a new Black Studies course taught, the AFAS had to deal with the knowledge that they had lost one course, the course they did get would be offered a semester later than originally planned, and from the sound of notification by administration the AFAS would not have much input in the course.<sup>1</sup> Events such as this highlight just some of the frustrations felt by the AFAS towards the administration. We should look at the part of the previous interview where it was stated that the new course would be modeled after a course already taught in Bloomington. This created yet more issues between the AFAS and administration. In the meeting minutes of the Administrative Committee at IUSB in March of 1970 it was stated that when one of the IU campuses would make a change, for example to its curriculum, any other campus in the IU system could adopt the same change "without further ritual" unless there were significant changes that the adopting campus wanted to make.<sup>2</sup> This ties directly into part of the issue that Mr. Jones faced when he was trying to implement those two new Black Studies courses. The one course that was on the books was to be scheduled after a class at Bloomington. The creative input of students and student organizations such as the AFAS would clearly suffer if administrations were tempted to simply take a course from another campus and apply it to their own, instead of creating an entirely new one which would have to go through all the proper channels in order to be approved.

If there were difficulties and frustrations in the AFAS's attempts to create new Black Studies courses, those difficulties and frustrations were only compounded by the issues faced by the hiring of new faculty members. During this time, from the late 1960s onward, there

1 "No Black Studies?," *The Preface* (South Bend, IN), Sept. 10, 1969.

2 Administrative Committee, "Meeting Minutes," (Summary of Meeting Minutes, Indiana University South Bend, March 1970), 1.

was a nationwide demand for qualified black professors to teach at colleges and universities. More often than not, a qualified professor meant someone who held a PhD, and preferably had some previous teaching experience. However, according to a survey taken in 1970, less than one percent of those who held doctoral degrees in the U.S. were African American. Martha Biondi states that "Of the thirteen thousand professional sociologists in 1970, for example, only eighty-five were Black."<sup>1</sup> That specific example equates to slightly over half of a single percent of professional sociologists were African American. Imagine those 85 professionals being tugged towards every corner of the US, with possibly hundreds of universities approaching them with teaching offers. To make matters worse, there was financial trouble at IUSB in the early part of the 1970s. This led to greatly decreased numbers of new faculty being hired. What happened from that point on was a young group of faculty members that continuously advanced in rank, eventually earning tenure. As Dr. Patrick Furlong, now an Emeritus Faculty member at IUSB, stated, "Several Arts and Sciences departments became completely tenured. The History Department, for example, went from 1973-1991 without hiring a new full-time faculty member."<sup>2</sup> Issues experienced across the U.S. along with those faced on the campus of IUSB undoubtedly created a profound sense of frustration on the part of the AFAS.

With the delays, difficulties, and disappointments that the AFAS experienced when trying to affect change on IUSB's campus, a false sense of lack of caring and inactivity on the part of the administration sprung up. But there are several instances that serve to refute this feeling. Chancellor Wolfson was always in contact with the student body, as can be seen by meeting with the Student Advisory Committee regularly, and he was also a very approachable person by all accounts.<sup>3</sup> When proposals for new classes would be brought before the Curriculum Committee at IUSB, they would very often be passed quickly and without issue. This is shown in the December 1970 meeting minutes of said committee, when there were two new courses on

1 Martha Biondi, *The Black revolution on Campus*, 188.

2 Patrick J. Furlong and Tom R. Vander Ven, *A Campus Becoming*, 9.

3 Patrick J. Furlong and Tom R. Vander Ven, *A Campus Becoming*, 63.

the voting bloc: The Afro-American Experience I and II. The meeting minutes state that "a motion was presented to approve the two new courses, which was immediately seconded and passed unanimously."<sup>1</sup>

Whatever the perceived faults of the administration may have been, or the supposed inadequacy of the AFAS in the realm of hiring new faculty, there can be no doubt that positive changes were made in both the areas of curriculum development and faculty. Before the AFAS was formed, during the spring semester of 1967-68, there were only two African or African American courses being offered. These were Folklore and Culture of the American Negro and African Civilizations.<sup>2</sup> However, by the spring of 1969-70 there were four courses available.<sup>3</sup> And impressively in the fall of the 1972-73 school year there were nine different courses available for students.<sup>4</sup> While courses in general are not offered every single semester, or indeed every year, there can be no doubt that the variety and number of African or African-American focused courses grew greatly after the founding of the AFAS. In the area of diversifying faculty there seems to be some improvement. Dr. Furlong states that "their numbers [Africa American faculty] increased slowly...IUSB gradually hired and enrolled more women... [and] more persons of color."<sup>5</sup> The increase, however small, seems to coincide with the growth in the number of overall full-time faculty at IUSB. In 1963 there were 21 full-time faculty members, in 1964 26, the next year it grew to 36, and finally all the way to 91 in 1968.<sup>6</sup> While there is no readily available

data that speaks directly to the diversity of the faculty at IUSB during the years of 1968-72, it is safe to say that more minorities were hired into full-time positions during that time. Now whether these changes met the AFAS's approval for numbers and quality one cannot know at this time. But positive changes were made in both areas during the few years that the AFAS existed.

In March of 1972 the AFAS officially changed its name to the Black Student Union. While its name had changed, the student group lost none of its focus on improving the educational experience for all African Americans that attended IUSB. The catalyst for the creation of the AFAS began decades earlier with the first waves of the Great Migration, continued with the second waves, and was finally urged on with the tragic events such as the assassination of Martin Luther King Jr. From the outset the AFAS set strong goals for themselves and strived to see those goals realized. While the results might not have been entirely to the AFAS's liking, or even the administrations, positive results can be seen. While there does not exist any documents that explicitly state that, for example, "The AFAS at IUSB was responsible for the creation of this new course," their positive effect on these two particular areas is without question. With the creation of the AFAS and their voice speaking out to the administration, an awareness of the ever-increasing need among the student body at IUSB for an educational atmosphere that was appropriate for the African-American student body occurred. We can see from the changes to the number and variety of African and Afro-American courses that the AFAS's efforts were not in vain. Even though the AFAS was in existence for roughly only three and a half years, they

1 Curriculum Committee, "Meeting Minutes," (Summary of Meeting Minutes, Indiana University South Bend, Dec. 1970), 1.

2 Indiana University South Bend, "Class Schedule, Spring 1967-1968," (Booklet, South Bend, 1968).

3 Indiana University South Bend, "Class Schedule, Spring 1969-1970," (Booklet, South Bend, 1970).

4 Indiana University South Bend, "Class Schedule, Fall 1972-1973," (Booklet, South Bend, 1972).

5 Patrick J. Furlong and Tom R. Vander Ven, *A Campus Becoming*, 28.

6 Indiana University South Bend-Mishawaka Campus, "Annual Report: South Bend-Mishawaka Campus July 1, 1967 - June 30, 1968" (Report, Indiana University South Bend, 1968), 2.

left a legacy of dedication, passion, and endurance that everyone at Indiana University South Bend can benefit from.

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## Have A Seat To Be Heard: The Sit-in Movement Of The 1960s

*Emily Alkire*

"If you're white, you're all right; if you're black, stay back," this derogatory saying in an example of what the platform in which segregation thrived upon.<sup>1</sup> In the 1960s, all across America there was a movement in which civil rights demonstrations were spurred on by unrest that stemmed from the kind of injustice represented by that saying. Occurrences in the 1960s such as the Civil Rights Movement displayed a particular kind of unrest that was centered around the matter of equality, especially in regards to African Americans. More specifically, the Sit-in Movement was a division of the Civil Rights Movement. This movement, known as the Sit-in Movement, was highly influenced by the characteristics of the Civil Rights Movement. Think of the Civil Rights Movement as a tree, the Sit-in Movement was not a separate entity away from the Civil Rights Movement. Rather, the Sit-in Movement was a branch of the Civil Rights Movement. For instance, the Sit-in Movement exhibited the characteristic of nonviolence that was first displayed in the Civil Rights Movement. Then, the Sit-in Movement contributed to the Civil Rights Movement's incentive, fueled by the actions of the intentional initiation of nonviolent protests. The Sit-in Movement had such a lasting impression in history that it generated a new way of thinking in regards to the topic of the Sit-in Movement when it was considered a current event as well as promoting new ways of thinking surrounding the movement over a half a century later.

The beginning of the Sit-in Movement rested on the shoulders of Joseph McNeil, Ezell Blair Jr., Franklin McCain, and David Richmond, four African American North Carolina Agricultural and

<sup>1</sup> James T. Wooten, "Sit-In City Marks Decade of Change," *The New York Times*, February 2, 1970.