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Acknowledging Our Past: Race, Landscape and History

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ACKNOWLEDGING OUR PAST: RACE, LANDSCAPE, AND HISTORY

PREPARED AND WRITTEN BY

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LAND AND LABOR ACKNOWLEDGEMENT

This book has been produced at an institution of higher learning located in a space where Native American communities have lived and worked for thousands of years. We especially acknowledge the Catawba and Tsalaguwetiye Peoples who were associated with this space during the early colonial era. We also honor with gratitude the enslaved Africans who labored to lay the physical foundation of the College and have contributed to its development for 166 years. As a result, we commit to actively engage in learning how to be better caretakers of this place and continue to honor the history of Indigenous and enslaved peoples and their descendants.

-co-authored by Cynthia Fowler and
Taifha Alexander

OUR TIMELINE

January 2020: student researchers Kaycia Best, Alea Harris, Dieran McGowan, Vera Oberg, and Bryson Coleman trained in archival research methods and oral history. The students also read and discussed a wide array of peer reviewed articles and books related to public memory, commemoration, memorialization, and racial violence. In addition, students planned and led a round table discussion with community members at the public library about potential research directions and to hear their feedback before beginning the project. Students took a field trip to study and learn from commemorative sites of racial violence and injustice in Montgomery, AL including the Civil Rights Memorial, the Legacy Museum: From Slavery to Mass Incarceration, the National Memorial for Peace and Justice, and the Freedom Rides Museum.

February- May 2020: Kaycia Best and Alea Harris, spent the semester researching the Wofford College Archives and Special Collections, scanning materials, utilizing the archives at the public library, consulting with the college archivist and the special collections librarian, and conducting oral histories. Kaycia and Alea also presented their preliminary findings to *Teach. Equity. Now.*

June-August 2020: Alea Harris, Destiny Shippy, and Dieran McGowan created teaching modules for Wofford FYI courses and presented their work at the New Faculty Orientation. Researchers attended *Anti-Racism 101: How Did We Get Here? Monuments, Memory, and Memorials* with speakers Dr. Felice Knight, Dr. Kim Rostan, and Mr. Brad Steineke and *Anti-Racism 101: Honoring Memory by Removing & Renaming White Supremacy* with speakers Mr. Jerad Green, Dr. Brandon Inabinet, and Dr. Derek Alderman.

RESEARCH TEAM



Research Team at the National Memorial for Peace and Justice in Montgomery, AL
(L to R) Bryson Coleman, Vera Oberg, Alea Harris, Dieran McGowan,
Dr. Rhiannon Leebrick, Destiny Shippy (not pictured)

"The very call to 'find more sources' about people who left few if any of their own reproduces the same erasures and silences they experienced...by demanding the impossible. Paying attention to these archival imbalances illuminates systems of power...the layers of domination under which enslaved men and women endured, resisted, and died."

-Marisa J. Fuentes

RESEARCH GOALS

- To better understand the history of anti-Black racism in its various manifestations on our college's campus
- To explore what history has been preserved and how it has been told and what has been minimized, ignored, or left out of the historical narrative about our school
- To begin to highlight the lived experiences and histories of those who have been erased from our campus' public memory, acknowledging that what is not recorded tells a great deal about how systemic racism and other forms of discrimination are maintained
- To learn more about resistance to, survival, and resilience under white supremacy
- To begin the process of acknowledging and reflexively reckoning with our school's past so that we can start to repair harm and move toward a more equitable, regenerative, and inclusive campus community

WHERE WE'RE GOING

We hope that at the conclusion of this research project, because we have begun addressing our past, the institution will be in a better position to join and build upon the conversations already happening in Spartanburg, South Carolina and at other colleges and universities throughout the United States about the lingering and current effects of slavery and other forms of systemic racism on college campuses today.

GUIDING RESEARCH QUESTIONS

- How did Wofford College and its early stakeholders support and participate in slavery?
- How is the legacy of slavery present in the landscape of our campus (buildings, statues, names, etc.)?
- How can we better understand Wofford as an institution during the time of Reconstruction through the Jim Crow era?
- How did students, faculty, and administration respond to Wofford's transition from segregation to integration?
- What have the experiences of Black students been like over the past five decades?
- Where is Wofford College now in terms of racial equity and justice?



STUDENT RESEARCHERS SEEKING FEEDBACK FROM COMMUNITY MEMBERS IN A ROUND TABLE DISCUSSION AT THE SPARTANBURG PUBLIC LIBRARY, JANUARY 2020.

RESEARCH METHODS



Alea Harris and Librarian Luke Meagher in the Sandor Teszler Library, January 2020

- **Archival Research:** We used Wofford’s Sandor Teszler Library Archives and Special Collections as the basis for this project. We also used resources and collections at the Spartanburg County Public Library, our project’s community partner.
- **Oral Histories:** We also conducted oral histories of former and current Wofford students, faculty, and staff members.



(L to R) Librarian Luke Meagher, Dieran McGowan, Archivist Dr. Philip Stone,

Vera Oberg in the Sandor Teszler Library

"Based on some of the findings that I've discovered...I now understand how tedious archival research is and how limited archival research can be. There were certain parts of Wofford history that I wanted to study but I was unable to because there's not enough information on it and it frustrates me that there are so many holes that may never be filled...Truth telling to me means giving a voice to those who didn't have a voice during a certain period of time. I am a black woman and I understand that I have the privilege of having a voice that my ancestors never had the opportunity to have. Truth telling is a duty for me because I understand that if I don't tell the truth for these people, the truth may never be told. America must understand that in order for us to heal as a nation we have to face the atrocities and injustices of the past."

-Dieran McGowan

KEY FINDINGS

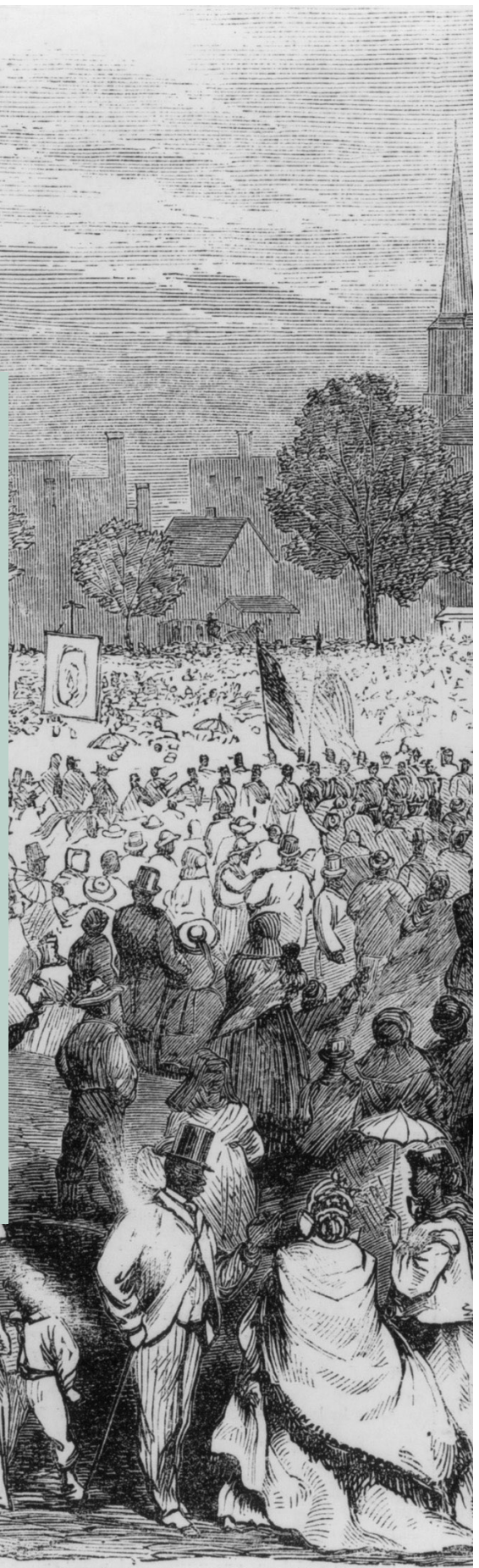
- Archival data show that early Wofford leaders, like many of their peers at other academic institutions, were pro-slavery in their written work and speeches and had ties to well-known anti-abolitionist and pro-slavery leaders.
- Many early Wofford leaders were slave owners, including college founder Benjamin Wofford and Presidents Wightman, Shipp, and Carlisle, as well as members of the early Board of Trustees and some early faculty.
- Wofford's earliest buildings, Main and the five original faculty houses, were constructed by enslaved people.
- Some Wofford alumni participated in and supported racial violence during and after the Reconstruction Period.
- Wofford College, as an institution, was complicit with segregation and Jim Crow laws.
- Integration at Wofford was contentious among the student body, alumni, administration, and faculty. Black students faced overt racism on campus during this period.



Kaycia Best, Sandor Teszler
Library

"Today, as in the past, systemic racism encompasses a broad range of white-racist dimensions: the racial ideology, attitudes, emotions, habits, actions, and institutions of whites in this society. Thus, systemic racism is far more than a matter of racial prejudice and individual bigotry. It is a material, social, and ideological reality that is well-imbedded in major U.S. Institutions."

-Joe Feagin, *Systemic Racism: A Theory of Oppression*



CELEBRATION OF THE ABOLITION OF SLAVERY IN THE DISTRICT OF COLUMBIA BY

PART 1: FINGERPRINTS AND BRICKS

By Alea Harris, Kaycia Best, and Dr. Rhiannon Leebrick



"During orientation my first year when all the new students were in Leonard Auditorium, one of the leaders told us in an offhand comment that the fingerprints of the slaves who made the bricks that built Old Main were still visible. Those words have stayed with me. There was no nuance, no background. I don't think she even thought about what those words might mean, especially for the Black students in the room."

-Bryson Coleman

WOFFORD'S FOUNDING

- Wofford College opened its doors on August 1, 1854 because of the vision and a \$100,000 donation from Benjamin Wofford.
 - During the frontier revivals of the early 19th century, Benjamin Wofford joined the Methodist Church and served as an itinerant preacher for several years (Stone 2020). He was not ordained at this time as he owned two enslaved people, which had been banned by the church in the West; however, upon his return to South Carolina he was ordained as a deacon and later as a church elder (Wallace 1951).
 - In 1844, sixteen years before the southern states seceded, the Southern Annual Conferences withdrew from the denomination and formed the Methodist Episcopal Church over the issue of slavery. The Methodist Episcopal Church in South Carolina was pro-slavery (Stone 2020).
 - Benjamin Wofford settled in South Carolina with his first wife, Anna Todd, on her family's land near the Tyger River. Anna Todd is said to have planted "in Wofford's mind his interest in education" (Wallace 1951: 23). Upon the deaths of Anna Todd's parents, the couple inherited their property. At the time local laws meant that "ownership of the wife's personal property, and the management, but not ownership of her real estate, and the control of its income, belonged to her husband" (Wallace 1951: 23). The couple had no children and Anna Todd died in 1835.
 - In 1836, Wofford married Miss Maria Sevier Barron, the daughter of a wealthy Virginia family with connections in Tennessee and North Carolina. Benjamin and Maria moved to a home on Spartanburg's courthouse square where he could concentrate on investments in finance and manufacturing (Stone 2020).
 - Wofford was "a member of the defeated Nullification ticket for Spartanburg for the Convention of 1832," a precursor to the secessionist movement (Wallace 1951: 26). He was also an avid supporter of John C. Calhoun, the pro-slavery vice president from South Carolina (Wallace 1951).
 - Wofford's will shows that he owned eight enslaved people at the time of his death in 1850: Bafsett, Virginia, Frank, Jack, and a couple named Bell and Winey and their two children, Coleman and George.
 - Public records indicate that Wofford also owned an enslaved man, named John, in 1827. John was accused of having a relationship with a white woman and executed. Afterwards, Wofford wrote a handwritten note to the state requesting compensation for John.
-

BELOW ARE TWO PAGES FROM BENJAMIN WOFFORD'S WILL LISTING THE ENSLAVED PEOPLE HE OWNED: BAFSETT, VIRGINIA, FRANK, JACK, A COUPLE NAMED BELL AND WINEY AND THEIR TWO CHILDREN, COLEMAN AND GEORGE.

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WILL OF
BENJAMIN WOFFORD

The State of South Carolina }
Spartanburgh District } In the name of God Amen.

I Benjamin Wofford of the District & State aforesaid, Minister of the Gospel, being of Sound disposing mind and memory, being mindful of the uncertainty of life, do make publish and declare this to be my last will & Testament hereby cancelling & revoking all former wills & Testaments by me heretofore made.

Inprimis. I direct that my body be decently interred & appropriately enclosed with suitable Tomb Stones.

Item 2. I direct my Executor hereinafter appointed to pay all my just debts if I should owe any.

Item 3th I give bequeath and devise absolutely to my dearly beloved Wife Maria S Wofford The House and lot in the Village of Spartanburgh which I bought of Joe Michael together with all the Household and Kitchen furniture & utensils which I Value at Four thousand Dollars. Also my Carriage & Hatch Horses, my Wagon and all the live Stock and provisions I have at the time of my death which I value at One thousand Dollars, Also my Slaves Bafsett & Virginia which I Value at thirteen or fourteen hundred Dollars. Also I give devise bequeath to her & her heirs absolutely Ten Thousand Dollars to be paid to her by Executor in One & two years after my death in equal instalments, or sooner if he should have sufficient cash funds on hand, And all my interest in fifty acres of land above the village I bought of E C Leitner.

Item 4th I give devise & bequeath to my friend and comenor Emanuel Allen during his natural life my good & trusty Slaves Frank And Jack, And at Emanuel Allens death to go to his son Garvin Allen absolutely with a request as they have been and are faithful & good Servants that they will kindly & humanely treat them as long as they may live. Also I give & bequeath and devise to Emanuel Allen One thousand Dollars to be paid to him by my Executor one & two years after my death, in equal instalments.

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WILL OF BENJAMIN WOFFORD PAGE 2

Item 5th I give devise & bequeath to my Nephew Majr Harvey Wofford my Slaves Bell & his wife Winey with their Children Coleman and George during his natural life, and at his death to go to his Eldest Son that my be then living. And my request is that as these are good & faithful servants that they may be treated kindly & humanely. Also I give to my Nephew Majr Harvey Wofford One Thousand Dollars which is to be paid him in One & two years after my death in equal instalments.

Item 6th I give devise & bequeath to my beloved Brother Joseph Wofford One thousand Dollars to be paid to him in One & two years after my death in equal instalments.

Item 7th I give devise & bequeath to my kinsman Doct Benjamin Wofford One Thousand Dollars to be paid him in One & two years after my death. Also I give and bequeath to him the amount of the note & interest which I hold on him amount to somewhere about One thousand Dollars & I hereby direct & request my Executor to deliver to him the said note as it is my will he shall not pay it.

Item 8th. I give devise & bequeath to my Kinsman John Wesley Wofford One Thousand Dollars to be paid him in One and two Years after my death in equal instalments.

Item 9th I give devise & bequeath to my Kinsman Jeremiah Wofford One thousand Dollars to be paid him in one and two years after my death in equal instalments.

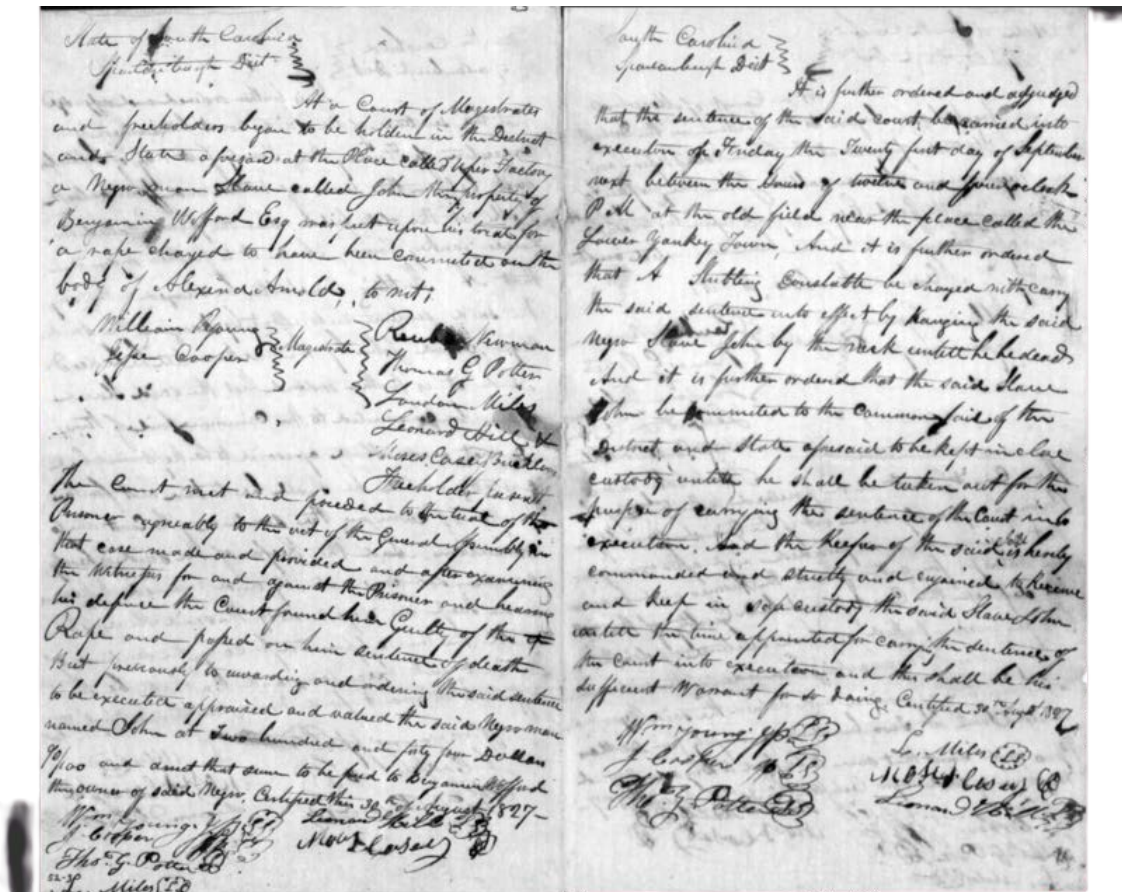
Item 10th I give devise & bequeath to my Kinsman Joseph Wofford Jr One thousand Dollars to be paid him in one and two years after my death in equal instalments.

Item 11th I give devise and bequeath to my Niece Mrs Bennett the wife of Wm Bennett Five hundred Dollars to be paid within One Year after my death

Item 12th I give devise and bequeath to my Niece Mrs Lankford the wife of John Lankford Five hundred Dollars to be paid within One year after my death,



- Benjamin Wofford died in 1850 and was buried next to his first wife and her parents. Wofford and Anna Todd were later buried on Wofford's campus (Stone 2020).
 - Wofford left the house, fifty acres of land, and two enslaved people, Bafsett and Virginia, to his wife Maria, in his will.
 - The bulk of his estate was left to start Wofford College. Maria also inherited enslaved people from her mother.
 - White women slave owners in the Upstate often rented out the slaves they owned as a way to bring in income.
 - Records indicate that Maria Wofford's great niece sent portraits of Benjamin and Maria to the school with the request that the two be hung together. She said her great aunt had insisted "that her picture hang in the college beside that of her husband, as she considered herself the co-founder because of her not having contested the unfair will of her husband" (Wallace 1951: 34).
-

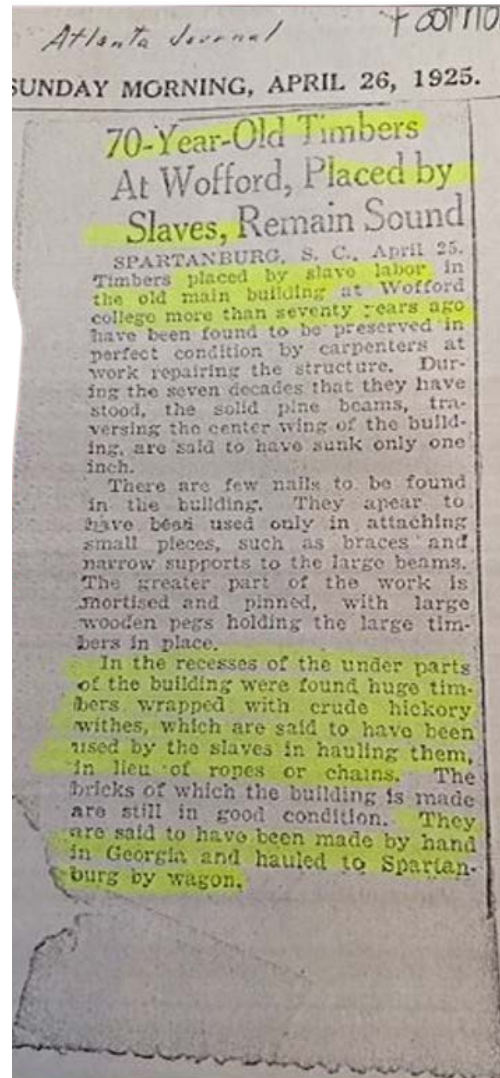


Two pages from Benjamin Wofford's petition asking that he be compensated for a slave named John in his possession who was executed, available from the S.C. Dept. of Archives and History.

After Wofford's death, the trustees named in Wofford's will met at Spartanburg's Central Methodist Church and agreed that the college should be located in the village rather than out in the country and acquired the necessary land to build upon on the northern edge of the town. The college charter from the South Carolina General Assembly is dated Dec. 16, 1851 (Stone 2020). Two trustees, Robert Bryce and Simpson Bobo, both owned slaves according to census data. It is likely other Board of Trustee members did owned slaves as well.

CONSTRUCTION OF THE SCHOOL

- The trustees retained one of the state's leading architects, Edward C. Jones of Charleston, to design the college's Main Building (Stone 2020).
- The original structures included a president's home (demolished early in the 20th century); four faculty homes (still in use today); and Main Building (Stone 2020).
- Construction of Main Building (Old Main) began in the summer of 1852 under the supervision of Ephraim Clayton of Asheville, N.C.
- The 1850 census shows that Clayton owned seven enslaved people. In 1860, he owned eleven slaves and also had several freemen working for him (Topkins, et al: 2009).
- Clayton likely had his slaves and the freemen who worked for him help construct Main Building, it is also likely that he rented enslaved people from local residents.
- At least one person died helping build Main Building when the western tower collapsed on him (Wallace 1951).



Atlanta Journal article 1925 describing construction of Main Building.

CONSTRUCTION OF THE COLLEGE

- Shortly after his work at Wofford College, Clayton [and George Wesley Shackelford] worked on the original building for Mars Hill College in Madison County, NC (1856-1857). When the college trustees could not pay the cost of \$3,875, Clayton and Shackelford had Joe, an enslaved man belonging to one of the trustees, seized and held in the Buncombe County Jail until they received their payment (Topkins, Bullock, Bishir 2009).
- Ephraim Clayton also managed the Asheville Amory during the Civil War. Eight enslaved men that Clayton owned worked at the armory, bringing in money for their owner. Three were armorers, one as a steam engineer, and one a master carpenter. The master carpenter made \$3/day for Clayton. In 1863, a white mob attacked one of the enslaved men from York, S.C. who was outside the armory without a pass and brutally whipped him (Jones and Melton 2014).
- In another example of the institution of slavery at the time, Shackelford offered a reward for a runaway slave, 19-year-old named Enock (Harry) Henry in 1858.

85 REWARD.
RUNAWAY from the subscriber on the 26th ult., a bound boy named Enoch Hauey, or Harry Hauey he sometimes calls himself. Said boy is about 19 years old, dark or swarty complexion, and weighs about 160 pounds. All persons are forwarned from hiring or harboring said boy, as I will enforce the law against them. I will give the above reward for his delivery in the jail at Asheville.
G. W. SHACKLEFORD.
Asheville, Feb. 4, 1858.

Runaway Slave Reward posted
by George Wesley Shackelford
from NC Runaway Slave Advertisements Digital
Collections

THE THINKING MEN

POET NIKKY FINNEY

In 2008, Poet Nikky Finney presented her poem “The Thinking Men” at Wofford College to commemorate the enslaved men who worked to build early campus structures, including Main Building. “[Finney] said she wanted to illustrate with her poem that even though no one knows the names of the slaves who worked on the Main Building, they are distinguished by the care they took with their work. Finney said she believes the enslaved workers realized that someday, people who looked like them would attend the college” (Conley 2008).



Nikky Finney in Main Building stairwell next to the inscription of an excerpt from her poem, "The Thinking Men" on exposed bricks, Wofford College 2008

EARLY WOFFORD

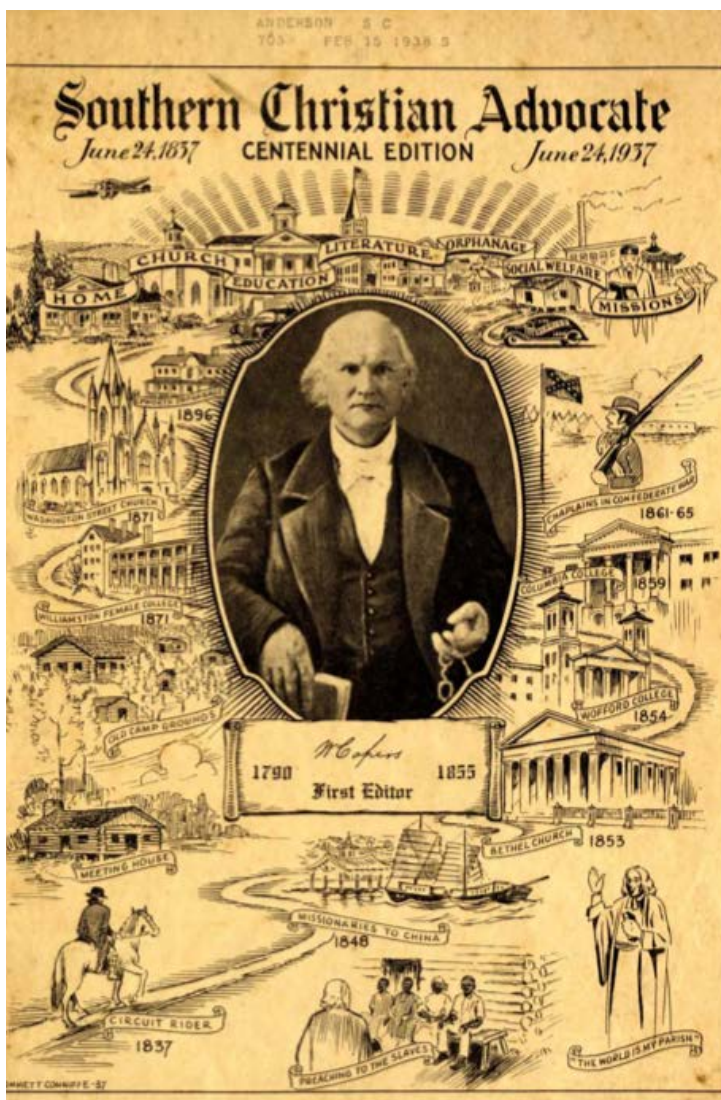


African American staff who worked in the dining room in Wightman Hall 1898, names unknown.

- The first day of classes, Wofford College had seven students in the first year and sophomore classes. By the end of that year the total was twenty-four students (Wallace 1951).
 - 1859 records indicate that fifty-two students came from across South Carolina, four from North Carolina, two from Georgia, one from Tennessee, and one from Mexico (Wallace 1951).
 - Most early students boarded with families in the town of Spartanburg, however, some students were allowed to occupy empty recitation rooms on campus (Wallace 1951).
 - The college's dining hall in Main Building was started by students who decided to pool their funds to hire a cook, thus saving boarding expenses (Stone and Meagher 2010).
-

WILLIAM WIGHTMAN

- Born in 1808, William Wightman became the first president of Wofford College after serving on the Board of Trustees.
- He joined the South Carolina Annual Conference of the Methodist Episcopal Church in 1828 and served appointments over the next six years.



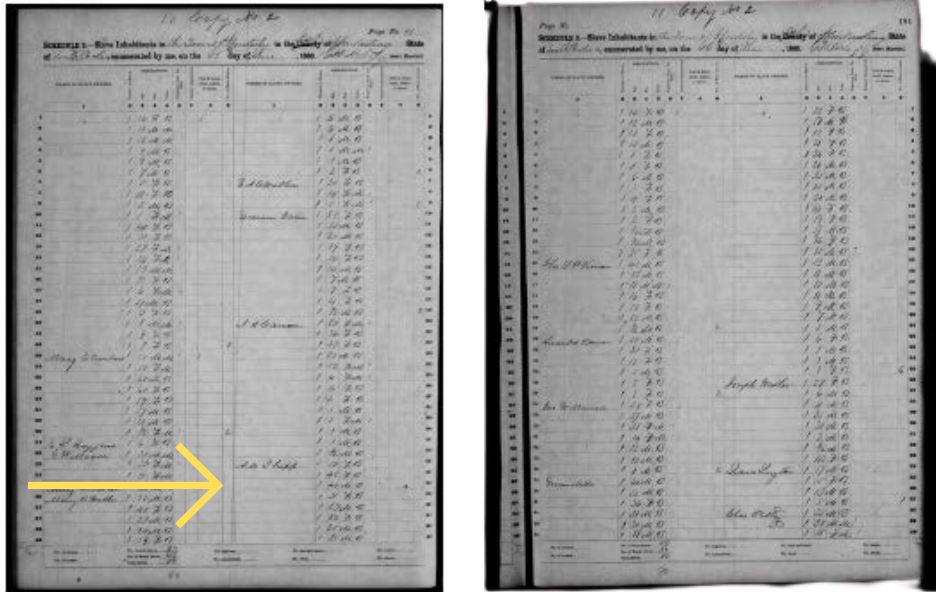
- In 1839, he returned to South Carolina and in the summer of 1840, he became the editor of the *Southern Christian Advocate*. He served for more than ten years as editor.
- Wightman became a leading member of the South Carolina Annual Conference. He was first elected a delegate to the General Conference in 1840, was a member of the 1844 conference that saw American Methodism split into northern and southern branches based on slavery, and was at the 1845 founding conference of the Methodist Episcopal Church, South, in Louisville, KY (Wallace 1951).
- Wightman gave the keynote address at Wofford College in 1851, announcing a vision that described the new college's place in Methodist higher education (Stone 2020).
- As the editor of the *Southern Christian Advocate* he worked closely with William Capers, an outspoken advocate for continuing slavery.
- Wightman spoke on the journal's birth in 1837, saying that it was created out of self-defense and self-respect by Southern preachers against attacks regarding the domestic institutions of the South (slavery) from northerners.
- Articles within the *Southern Christian Advocate* supported the institution of slavery and encouraged the conversion of all slaves to Methodism through the work of preachers and missionaries.
- Wofford College was a regular advertiser in the *Southern Christian Advocate* and many early professors and later presidents held prominent positions at the journal including: Dr. Herman Baer, Albert M. Shipp, and John H. Carlisle.

CIVIL WAR

- During the Civil War "Citadel and Arsenal cadets were encamped on the Wofford Campus" and at least one Confederate soldier died in a makeshift infirmary in Professor Carlisle's home (Wallace 1951: 70). The college was also used as an armory during this time.
- The college was able to maintain itself financially because of tuition from the Wofford Fitting School, however, the college struggled financially after the war having invested most of its money in Confederate War Bonds (Wallace 1951).
- Joseph Hamilton, a graduate of Wofford College, was commander of the Blue Ridge Rifles, a military unit of the Confederate Army that began as the "Southern Guard" ROTC group at the college. At least thirty-five students or former students of Wofford College died during the war. There was a plan to build a Confederate Monument at Wofford (funds were raised, some wanted a building). However, the monument never came to fruition (Wallace 1951).



ALBERT M. SHIPP



Albert M. Shipp, 1860 Slave Schedule

- Albert M. Shipp became president of Wofford College in 1859 after serving on the Board of Trustees from 1851 through 1853.
- Shipp was president during the Civil War, when Wofford was the only college that remained opened in South Carolina. By 1862, there were only eight students enrolled. Many of the students at the time pressured President Shipp to let them join the war effort. The governor would initially not allow it and said that they would need educated men in the South after the war.
- During this time the Board of Trustees invested \$85,897 into Confederate War Bonds. The school nearly went bankrupt and it took them years to recover the financial losses (Wallace 1951). In 1877, the net worth of the college was valued only at about \$33,000 (Stone 2020).
- Shipp co-owned enslaved people according to the 1850 census, including Tobias Hartwell.
- Shipp owned twenty-two enslaved people shown in the 1860 Slave Schedule
- In 1963, Wofford College named a newly constructed dormitory the A.M. Shipp Hall.

TOBIAS BOOKER HARTWELL

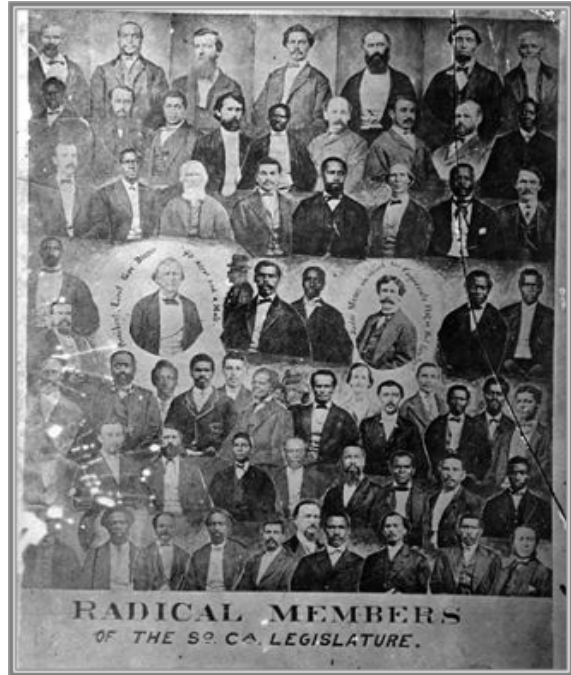
- Tobias “Tobe” Booker Hartwell was born into slavery around 1840 in Virginia. Records show that he was brought to Spartanburg in 1859 by Dr.A.M.Shipp.
- During Reconstruction, Hartwell served as a magistrate’s constable and as an informal police officer in the city of Spartanburg.
- In 1874, Hartwell purchased over two acres from R.E. Cleveland to build a three-room home on East Cleveland Street in Spartanburg.
- Hartwell was an active church member and involved in the creation of the Lincoln School, one of the first Black public schools in the area.



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- He worked for 33 years for the National Bank of Spartanburg and died in 1932 (Spartanburg Housing Authority 2019).
 - In 1940, the Spartanburg Housing Authority opened the first public affordable housing property called Tobe Hartwell Courts (Conley 2000).
-

RECONSTRUCTION PERIOD

- 1865–1877 is called the Reconstruction period. During this post-emancipation period Black leaders joined white allies to bring the Republican Party to power with the intention of redefining governance and making power more equitable.
- This was a moment of promise for racial equality and reformation in the United States. At the same time, there was a violent campaign to restore white supremacy in the South as Blacks gained more, although short-lived, freedom.
- In the years after the Civil War, Black codes were adopted by southern states to control Blacks and to reimpose the white supremacist social structure. Southern legislatures passed laws that severely restricted the civil rights of emancipated former slaves, for example labor contracts and vagrancy laws.



This poster, entitled 'Radical Members of the So. Ca. Legislature,' profiles the Republicans of the South Carolina Legislature during Reconstruction, and tries to discredit their cause and their white leadership. Herald-Journal Willis archival collection, Spartanburg County Public Libraries.

RECONSTRUCTION

- The wartime letters home of Wofford alumni, Dick and Tally Simpson, both Confederate soldiers, were turned into a book titled *Far, Far from Home: The Wartime Letters of Dick and Tally Simpson, Third South Carolina Volunteers*. (Tally died at the Battle of Chickamauga).
- Dick Simpson was an avid supporter of the Red Shirts during and after Reconstruction.
- The Red Shirts were an armed white supremacist group or “rifle club” who used violent tactics, intimidation, and terror to prevent Black men from voting.
- The Red Shirts supported Wade Hampton III’s gubernatorial campaign. Hampton was one of the largest slaveholders in the region and leader of a group committed to restoring white supremacy called the Redeemers; he later became a U.S. Senator (Fonner 1988).
- The Redshirts were the instigators behind the 1876 Hamburg Massacre in which six Black men were murdered and this event set the stage for the white terror that continued throughout the South through the 1960s, including an estimated 35-100 Black men murdered by white militia in Ellenton, SC that same year (Vandervelde 1998).



DOCUMENTED LYNCHINGS

IN SPARTANBURG, SC

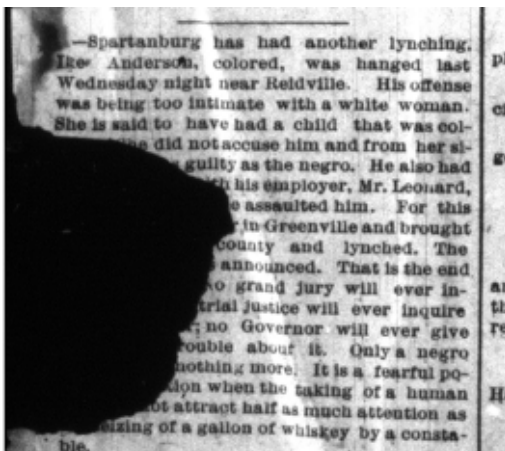
According to the Equal Justice Initiative there were at least 189 reported lynchings of African Americans in South Carolina between 1877-1950. Two of those were in Spartanburg, SC.

- Abe Thomson was lynched on March 3, 1886 "in a grove on Main Street, about half a mile from the Courthouse" (Carolina Spartan 1886).
- Ike Anderson was lynched on December 20, 1893 for "intimacy with a white woman" (Pickens Sentinel 1894).

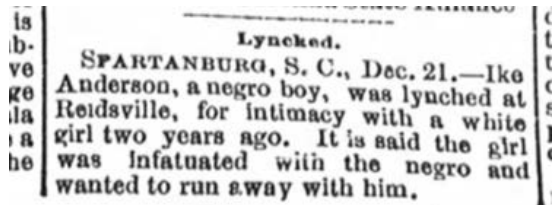
There were over 4,000 reported lynchings in the U.S. during this same time period.



The National Memorial for Peace and Justice commemoration for recorded lynchings in Spartanburg, SC. Photo taken by R. Leebrick, 2020.



Carolina Spartan, Spartanburg, S.C., December 27, 1894



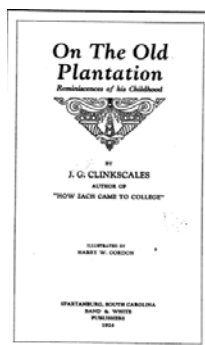
Pickens Sentinel, Pickens, S.C., January 4, 1894

THE LOST CAUSE

SPARTANBURG, SC & WOFFORD COLLEGE

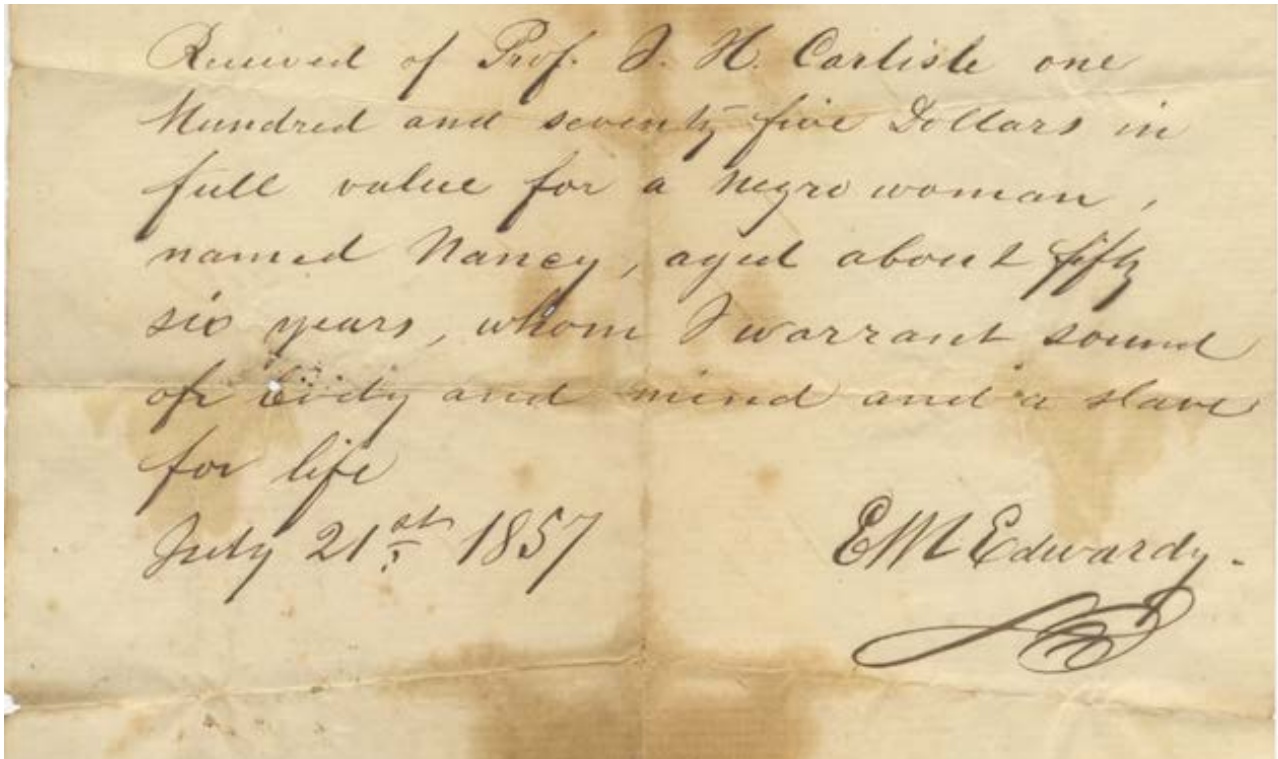


The monument in Spartanburg was originally placed in the intersection of South Church and Henry streets in 1910, an area known as Kirby Hill. Later the monument was moved to Duncan Park in 1966.



- The Lost Cause was an interpretation of the Civil War by white southerners that romanticized the “Old South,” the Confederacy, and slavery and proposed that the Civil War was caused by secession (not slavery), that slaves were faithful servants and white masters were benevolent, that Confederate leader Robert E. Lee was a hero, and that southern white women were sanctified (Janney 2016).
 - The United Daughters of the Confederacy, labeled by the Southern Poverty Law Center as a Neo-Confederate and white supremacist group, formed in 1894, led a campaign to commemorate Confederate soldiers and military leaders during the early to mid-twentieth century, erecting statues throughout the South.
 - John George Clinkscales, an 1876 Wofford graduate from Abbeville, South Carolina, grew up on a plantation. He worked as a schoolteacher and then professor before being elected superintendent of education in Anderson, S.C. In Clinkscales' memoir, *On the Old Plantation* (1916), he shares memories of growing up on a plantation and "hoped that his book would serve as a counterargument to Harriet Beecher Stowe's negative depiction of slavery in *Uncle Tom's Cabin*" (Henderson 1973).
 - The book focuses on his childhood memories, his perceived understanding of his father's benevolence towards his slaves, and also includes several caricatured stories of enslaved people written in dialect that is a romanticized and stereotyped account of the Antebellum South.
-

JAMES CARLISLE



Receipt for enslaved woman named Nancy purchased by Professor James Carlisle, Wofford College Archives.

- James Carlisle served as the third president of Wofford College from 1875-1902 after previously working as a professor since 1854. He was president during the Reconstruction Period and in the years that followed.
- Carlisle was a member of the South Carolina's Secession Convention in 1861 and is one of the original signatories of South Carolina's Secession Declaration.
- His house on Wofford's campus was designed to have servant houses in the back where enslaved people likely lived.
- Carlisle purchased an enslaved woman named Nancy for \$175 in 1857, shown in the receipt above.

PART II: 20TH AND 21ST CENTURIES

By Dieran McGowan, Kaycia Best, Destiny Shippy,
and Dr. Rhiannon Leebrick



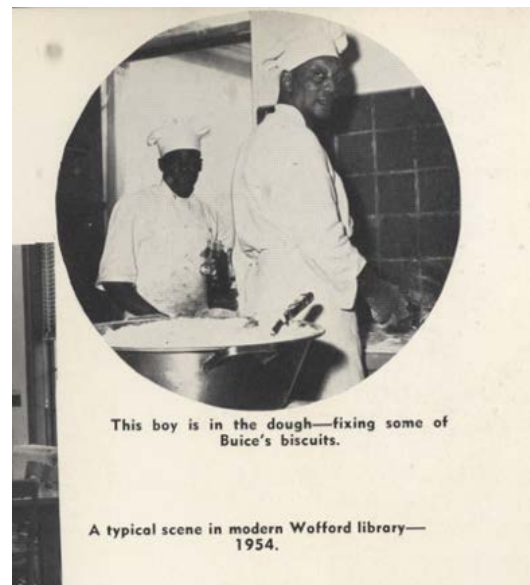
- Wofford's campus was segregated until the 1960s. Only white men attended (except for a brief period when four white women were admitted between 1897-1904). Women were admitted in 1971 as day students and in 1976 as residential students.
- There is not much information that we were able to find on what it was like on campus for African Americans during the early part of the twentieth century.

BLACK WORKERS ON CAMPUS



These two yearbook pictures are all we could find to show Black employees at Wofford College during the early 20th century. It was common for whites to use terms like "boy" or "uncle" as a rhetorical tool of oppression to subordinate Black men. Using city directories we were able to find the following names of Black individuals working at Wofford (1905-1911):

- J. Frank Thompson
- Henry Blake (pictured above)
- Cornelia Butler, cook
- Thos Dolliston
- John Few
- John Foster
- Kershaw Truesdell
- Thos Williams, janitor



WOFFORD WOMEN

- The first women to attend Wofford were admitted in the fall of 1897 but were not allowed to live on campus. Wofford's "experiment" with admitting women ended in 1904. The first four women were
 - Ione Littlejohn Paslay 1902
 - Carrie Nabors Skelton 1902
 - May D. Wannamaker 1901
 - Puella Littlejohn True 1901
- In 1973, Janice B. Means was the first African American woman to graduate from Wofford College.



Photo of Wofford student body, 1897-98

LYNCHING OF WILLIE EARL 1947

In 1947, Willie Earle, a 24 year old Black man, was lynched by a mob in Greenville, SC, based on circumstantial evidence related to the murder of a white taxi driver in Pickens County. A lynch mob of at least thirty one men forced Earle's release from jail and beat, stabbed, and then shot Earle to death. This is considered to be the last racially motivated lynching in South Carolina, although NOT in the United States (Moredock 2007; Gravely 2019). One cab driver "who had refused to go along with the lynch party was called by the state to identify some of the men who did.

He was later beaten and forced to leave town" (Moredock 2007: 2). The trial was covered by national newspapers. There was national outrage when all the defendants were declared not guilty. The attorneys for the defendants were John Bolt Colbertson and Thomas A. Wofford. Like other trials across the South in the early twentieth century, the White perpetrators of this crime were declared not guilty. The newspaper clipping below, likely from the Spartanburg Herald Journal, shows Wofford students protesting the verdict (Gravely 2019).



In 1961, there were anti-segregation demonstrations taking place in Orangeburg, SC.

Two Wofford students, Daniel Reed Lewis and Scott Barnes Goewey, joined the demonstrations and were arrested by the Orangeburg police. As a response to these two students attending the demonstration, a group of about 200 Wofford students burned a cross and two makeshift dummies on the steps of Old Main. The students chanted racial epithets while calling for Lewis and Goewey to be expelled. The two students left Wofford shortly after this event.

In 1968, three African American students were killed and twenty-eight others injured when white patrolmen opened fire on 200 peaceful and unarmed civil rights protestors in Orangeburg.



By Seymour Rosenberg

Police Officers Bummy Brockman and Carl Greene had visions of a drowning right in Morgan Square when they spotted someone lying face down in the Lake Sunday morning. The two men investigated and they probably let out sighs of relief. It wasn't a man after all — just a dummy that someone had tossed into the water fountain. But it was a realistic dummy, stuffed with rags and attired in blue jeans, a T-shirt and tennis shoes. In fact, the perpetrators of the prank even had put a wig on their rag man and from a distance it looked just like a man. "For a moment or two there, I thought someone had committed suicide," said Officer Brockman.

Mrs. Mildred West of Asheville Highway urges the talented Spartanburg Little Theater group to be more careful in its selection of future productions. "I want to continue to be proud of our Little Theater, not have to hang my head in shame as I did after seeing 'Sirens' this past week," she writes. "I think a gifted group of actors wasted many hours of their time in presenting such sordid material, to put it mildly."

The Rev. Joe C. Belcher, pastor of the Montgomery Street Baptist Church of Gaffney, passes on the tidbit. He writes: "I conducted a revival recently at the church and invited Curtis Ruffy, manager of Lewis Dime Store to attend. Said Mr. Ruffy, 'I'll be there and if I don't attend I'll set you up to a 'bone steak.' When he made this offer I had a faint desire for him not to attend for 'bone steaks are rare with me. A few days passed and Mr. Ruffy hadn't showed up at the revival and when I saw him again I asked him to stay away. He was the first person that I have ever asked not to attend a church service. In fact, I even told Jack Turner, one of our ushers, to be on the watch for Mr. Ruffy and if he happened

The Spartanburg Herald

Vol. 71—No. 120

Spartanburg, S. C., Monday Morning, May 22, 1961

Price: 5 Cents

Showers

S. C. Cloudy and mild with scattered showers here and there.

N. C. Cloudy and mild with scattered showers here and there.

Time	Temp	Wind	Humidity	Clouds
8 a.m.	68	3 p.m.	74	74
10 a.m.	67	3 p.m.	74	74
12 noon	66	4 p.m.	74	74
2 p.m.	65	4 p.m.	74	74
4 p.m.	64	4 p.m.	74	74

Relative Humidity 44. Rainfall Trace.

Wofford Students Burn Cross On Campus

By JOHN RAY
Herald Staff Writer

A group of some 200 shouting Wofford College students, a few of them swathed in bed sheets, Sunday night burned in effigy two fellow students allegedly involved in an anti-segregation demonstration at Orangeburg.

While they were at it, the hotheaded freshmen Daniel Reed Lewis of Ardmore, Pa., and Scott Barnes Goewey of Syracuse, N. Y., set their displeasure with the students.

The night's protest demonstration took place on the hall of the Male Building around 10 p.m. and far from the office where Dr. Charles F. Marsh and other college officials were huddled in conference.

The conference presumably was prompted by the detention of freshmen Daniel Reed Lewis of Ardmore, Pa., and Scott Barnes Goewey of Syracuse, N. Y., at Orangeburg Saturday.

The pair was detained for joining Negroes in an anti-segregation parade at Orangeburg, a city long torn by such marches.

"We're not protesting against whole beliefs," declared one of the Sunday night demonstrators. "We just don't like the way they're dragging down the name of Wofford College with them."

Two makeshift dummies and the cross were fired up to the balconies and howls of a large portion of the 800-man student

body who happened to be on campus Sunday night.

Chants of "Send them home," and "We don't want integration hate niggers" and "Freedom."

Their activities were limited to the confines of the campus except for a brief trek to the sidewalk on N. Church Street.

A city police car was dispatched to the campus after the protest rally got underway and stood and watched until the crowd finally dispersed.

The crowd did leave the immediate area, but simply surged on to another part of the campus with their cries of "We're niggers" and "Freedom."

Their activities were limited to the confines of the campus except for a brief trek to the sidewalk on N. Church Street.

A city police car was dispatched to the campus after the protest rally got underway and stood and watched until the crowd finally dispersed.

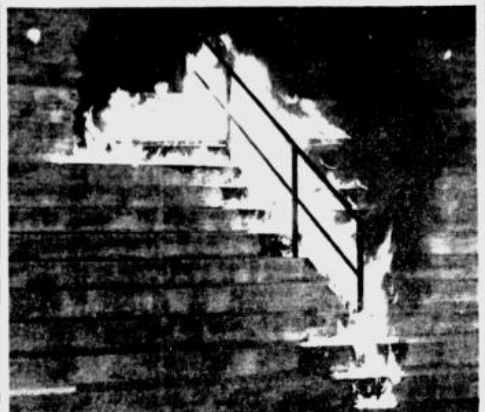
"These boys are all right," one of the officers smiled after students began shuffling off to their rooms.

"They're just letting off a little steam before exams," quipped a student who, like many others, was there to watch.

The students against whom the demonstration was directed could not be located Sunday night. Several of the other students said they were being questioned by college officials.

The two were returned to college late Saturday or early Sunday, Dr. Charles F. Marsh, college president, said Sunday afternoon that no action has been taken concerning them.

He said an investigation is underway to determine the facts surrounding the Orangeburg demonstration. The college expects to complete the investigation within the next few days, he said.



CROSS IS BURNED ON THE STEPS OF WOFFORD COLLEGE BUILDING
200 Howling Students Demonstrated On Campus Against Mixing

Alabama Governor Orders Martial Law

Rampaging Mob Defies Marshals

MONTGOMERY, Ala. (AP)—A white mob went on a rampage here Sunday night and an aroused Gov. John Patterson put historic Montgomery under the iron grip of martial law.

The governor's emergency order gave the state's adjutant general, Maj. Gen. Henry V. Graham, almost unlimited power to take whatever steps are necessary to restore order to the riot-torn state capital.

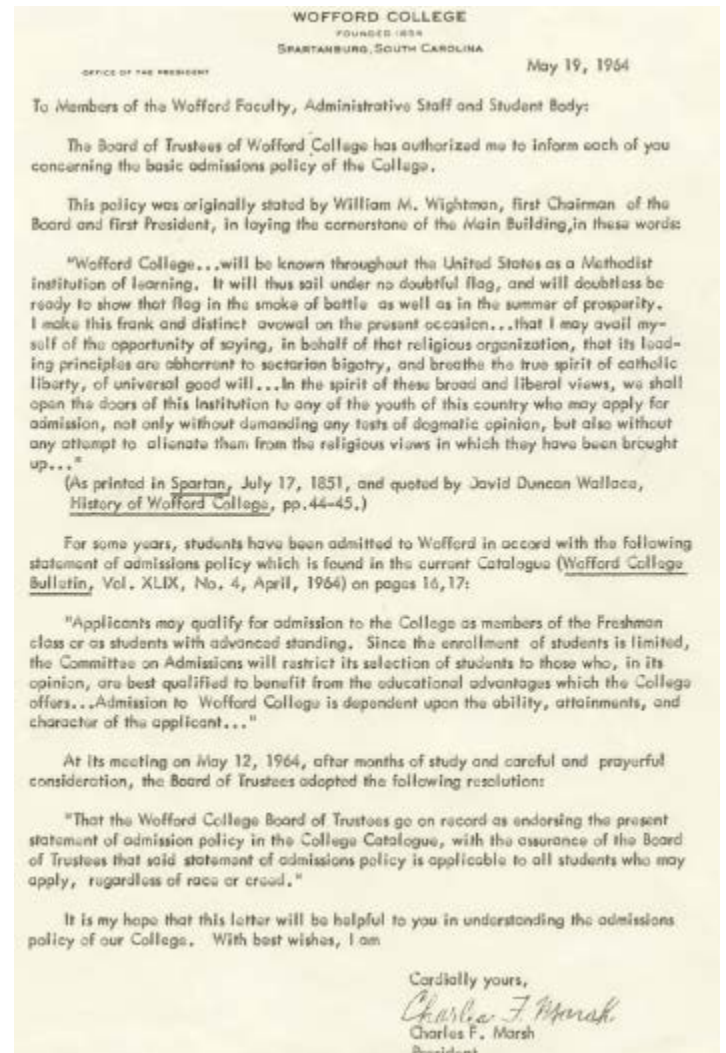
Patterson acted swiftly after a



Gov. Patterson Issues Warning

INTEGRATION AT WOFFORD COLLEGE

- In October 1963, Wofford President Charles Marsh announced that the college would "grant admission to all qualified students regardless of race or creed."
- Wofford was the first private college in SC to integrate. This decision came with a mix of backlash and support from students, alumni, faculty, and other community members.
- "Al Gray, a Spartanburg native, was the first black student accepted to Wofford. His first night on campus, he was jumped by white students. When they hit him, he hit back" (Kitzmiller 2013).
- In 2013, Wofford College hosted a panel called the "Desegregation Decade" inviting the first African American graduate, Doug Jones, to speak on his experience alongside former college president, Joab Lesesne, Rev. Mike Vandiver, a white Wofford College student during integration and current pastor in the United Methodist Church; and Mitch Kennedy, the director of community services for the city of Spartanburg at the time (Kitzmiller 2013).



INTEGRATION AT WOFFORD COLLEGE

Marsh —
You are a disgrace, a
disgusting disgrace to
Wofford College and to the
city of Spartanburg. I often
wonder what we, the decent
people of this community, both
Negro and white, have done to
deserve such a plague as the
likes of you!
Trusting that you read the
enclosed clipping I only hope
and wish for the day to arrive
when your family will be the
first to mongrelize. You deserve it
but the poor Negro doesn't.

Dr. Charles F. Marsh, President
Wofford College
Spartanburg, S. C.

My dear Dr. Marsh:

I was surprised and hurt beyond words of
expressing my feelings when on yesterday evening and last
night by radio and T.V., and early morning, today, to see
and learn of the action of your Board of Trustees in the
Integration of Wofford.

I'm not a spiteful man, but I have my con-
victions -- and as a result, please have Mr. Cogswell
eliminate my name from the Centurion Club and the mailing
list, in toto. I have already paid my Eleven Club membership
but I want it cancelled now with no refund. Also, I have
today had my will rewritten and Wofford is no longer
mentioned -- a rather nice legacy gone.

LETTERS TO X THE EDITOR Condemns The Unborn

The Editor:

The word "integration" has been used very
loosely and deceptively.

When both sexes of both races are thrown
together, anyone with any sense and intel-
ligence knows that it will tend to and result
in mongrelization. Most decent people, both
white and black, are not in favor of mon-
grelization, regardless of whether they gain a
few dollars or lose a few dollars. Apparently
the Trustees at Wofford thought it better to
mongrelize than to lose two per cent on their
borrowed money.

The whites are not to be pitied and the
negroes are not to be pitied. The real sufferer
who needs sympathy and understanding is the
one with one white parent and one black par-
ent. When some clergyman with a warped
mind advocates "Christian brotherhood" with
integration and mongrelization, he is perhaps
assisting in condemning some poor soul, yet
unborn, to a life of misery.

J. ROY PENNELL
Spartanburg

Students Joann Franklin and
Monica Branch digitized many
of the letters that President
Marsh received in opposition
and support of integration
during an interim project at
Wofford College in 2017.

INTEGRATION AT WOFFORD 1963

It was a sad, sad day for me. It was the day my alma mater died. And, the day many hundreds of people lost their alma mater. I took off my 1921 ring, and will try to forget I ever went to Wofford. Of course I cant now make any more contributions of any sort. I attended the meeting of the Wofford College Council last May, and at that time warned the Council of what the Northern-controlled church has been planning -- at the same time warning the Council that contributions would fade to a shadow if and when this happens, or happened.

I do not dislike negroes. I like them. I love many of them, and have done a great deal for many of them. But I believe we can love, help, and guide them better in their own schools and churches. I feel that we should teach them better morals, better sanitation, and better life within their own community. You will have to admit that the preachers and colleges didnt want them when they were working for 50¢ per day, but when the negro got to making \$11.00 or 12.00 per day for common labor the dollar mark got into the eyes of some (not all) churchmen.

SOUTHERN METHODIST UNIVERSITY
DALLAS 22, TEXAS

May 25, 1964

Dr. Charles F. Marsh
Wofford College
Spartanburg, South Carolina

Dear Dr. Marsh:

Claude Jr. called long distance the other night to tell us about the decision of the Wofford trustees to admit qualified students regardless of race.

I know that you will quite likely be the recipient of some hostile, and perhaps a few crude communications about this stance. So I want to get this to you early in the game. I am in hearty personal agreement with the decision of the Trustees and congratulate you and them upon it. I am sure that it was not an easy decision for you to make. But it places Wofford squarely behind the tenable educational theory that capacity to learn, and not race, should be the standard for admission.

If there is any way I can be of help in this matter, I shall be delighted to do so. I am doubly glad that one of my sons chose to return to my alma mater for his education.

Sincerely yours,

Methodist Center
AT DUKE UNIVERSITY
4574 Duke Station - Phone 286-9230
DURHAM, NORTH CAROLINA
27706



May 26, 1964

Dr. Charles F. Marsh, President
Wofford College
Spartanburg, South Carolina

Dear Dr. Marsh:

Let me express my joy--or better still, extreme jubilation--over the announcement of Wofford's new admission policies! I know that this was not an easy decision for you and the Board to make; however, it continues to keep Wofford in the tradition of being a leader in exercising Christian responsibility and social concern. Congratulations and blessings on you!

I am enclosing a small contribution to the 1964 Alumni Fund. I wish it could be more, but with three alma maters calling on Anne and me for support, we will have to spread it around.

Thank you for allowing me to represent Wofford at the inaugural exercises at North Carolina College. If I can be of further help to you, let me know.

Sincerely,

adverse effects. Among these would be the following:

1. Sadness and bitterness concerning the College on the part of some of its alumni, supporters, and friends.
2. Loss of financial support from some South Carolina Methodist churches.
3. Loss of financial support from some individual alumni and other supporters.
4. Withdrawal of some students from the College and decline in applications for admission from prospective students.
5. Complications in housing, social life and attitudes of students and faculty toward Negroes who may be admitted to the College.
6. Complications in connection with the new cooperative program with Converse College.

Possible Adverse Effects if Negroes are not Admitted

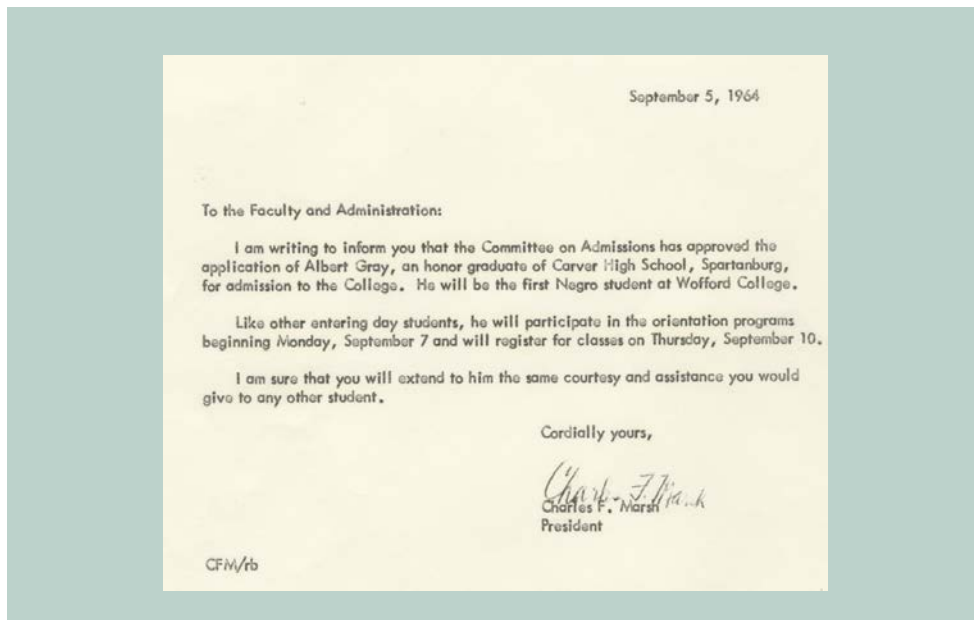
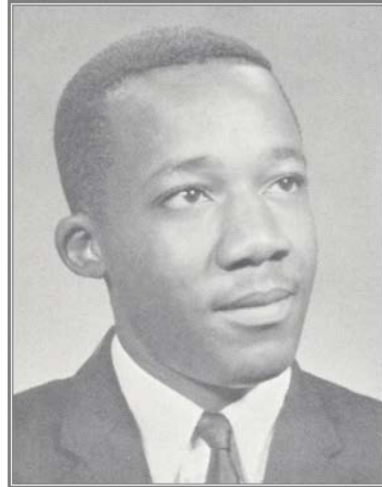
If the Board decides against admitting qualified Negro students to Wofford, there is little question that adverse effects would be experienced. Among these possible adverse effects would be the following:

1. Ineligibility for substantial financial grants by private foundations and, to some degree, private corporations.
2. Ineligibility for National Science Foundation grants for research, equipment, institutes for high school and college students and teachers, and other purposes.
3. Ineligibility for Federal loans and grants for libraries, science laboratories and classrooms, and such other academic facilities as may be authorized by Congress in the near future.
4. Continued ineligibility to HHFA dormitory and dining facility loans. (In substituting the Liberty Life loan for the HHFA loan on our new Shipp Hall, our interest rates moved from 3-1/2% to 5-1/2%.)
5. Strong possibility that segregated institutions will be declared ineligible by next year for National Defense Loans for students. (These are our largest and most attractive loans to students at present.)
6. Possibility that the 1964 General Conference of the Methodist Church may direct the Board of Education to withhold from colleges that do not admit qualified Negroes such financial support as National Methodist Scholarships and Loans and grants administered by the Division of Higher Education.

Board Meeting notes on integrating the college 1963.

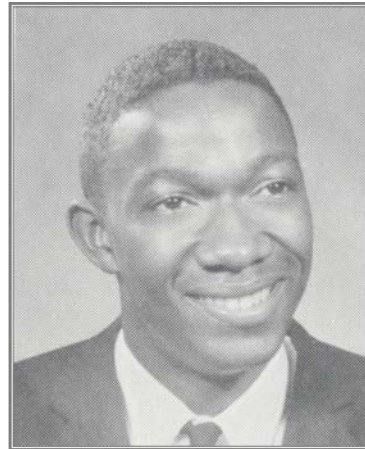
ALBERT GRAY '71

- Albert Gray was the first Black student to be admitted to Wofford College.
- He was a graduate of Carver High School and in the top three students in his graduating class.
- In September 1964, Gray enrolled at Wofford
- In 1971, Gray graduated from Wofford after returning from the Vietnam War.



DOUGLAS JONES '69

- Douglas Jones was the first Black graduate of Wofford College, class of 1969.
- Jones attended Carver High School and graduated as the salutatorian in 1965.
- In an interview with Mr. Jones he said he was “an avid reader” and in the 5th grade he “got involved with the NAACP youth chapter” where he was exposed to *Ebony* and *Jet* magazines and encouraged to become a social activist. He noted that the Civil Rights Movement did not bypass Spartanburg.



PROTESTORS IN FRONT OF THE SPARTANBURG HERALD-JOURNAL BUILDING, SPARTANBURG, S.C. PROTESTORS SAID THAT "THE NEWSPAPERS DO NOT PUBLISH ENOUGH CONSTRUCTIVE NEWS CONCERNING NEGROES. STORIES INVOLVING NEGROES IN TROUBLE WITH THE LAW ARE OVERPLAYED, WHILE NEGRO ACCOMPLISHMENTS WERE UNDERPLAYED, THEY MAINTAINED. THEY NOTED NEGRO OBITUARIES HAD BEEN SEGREGATED, NEGRO WEDDING NEWS NEVER APPEARED ON SUNDAYS, AND THAT WHITE HIGH SCHOOLS HAD THE EDGE ON SPORTS PAGE SPACE." SPARTANBURG HERALD JOURNAL, MAY 4, 1968. SPARTANBURG PUBLIC LIBRARY DIGITAL ARCHIVES.

DOUGLAS JONES '69

RECOUNTING HIS EXPERIENCES AT WOFFORD

"When I left Wofford I had some really hard feelings, I had a lot of hatred in my heart because of the experiences I had at Wofford. The first couple years were very tough, there was a lot of prejudice, open discrimination, and altercations [at Wofford]." Jones admits that the discrimination worsened after Gray left for the military (it wasn't until Jones' junior year when another Black man, Adrian Rice, would attend Wofford) and that "there was an increase because the attitude of the kids were, we done ran one n***** away, we gon' run the other one away."

Jones explains that Spartanburg, "had a system of apartheid" and "black neighborhoods were primarily self contained." He continues by stating, "in our neighborhoods we were safe." On campus, "the animosity I received came from students and in some instances parents writing letters to the Old Gold & Black complaining about the fact I was there. In my history class there was a football player, a big guy, that would always sit behind me and he would kick my chair for the hell of it, just irritate me. One day I got fed up with it and I just knocked the sh*t out of him, the professor didn't say a word. After that I didn't have a problem with him kicking me."

"One time they [white students] dumped trash in front of my door in the dorm and the use of the N-word was pretty common among students"

"I was in ROTC, we were drilling and an ambulance drove by with the siren on and the ambulance was going slow and somebody made a comment saying 'why they got the siren on they don't seem to be in a hurry' and another guy said, 'well they must be going to pick up a n*****.'" "

Jones said "I carpoled to Fort Jackson with a white student and a car pulled out in front of the white student and he said 'that f*ckin' n*****.' He apologized to me but the thing about it is, the damage was already done."

DOUG JONES '69

RECOUNTING HIS EXPERIENCES AT WOFFORD

"[Before coming to Wofford] I was not that exposed to white folk, I knew racism existed, I had never really experienced it as an individual. I could not understand why people would just hate me and say things just because I was Black. I had a hard time dealing with it at first especially my sophomore year, it hit hard."

"When I was at Wofford the Black community was really supportive and I got a lot of encouragement. They said things like, 'we all pulling for you', 'you're representing us', 'keep up the good work', that was a burden. When Albert [Gray] left I felt like I had to stay there. I knew I didn't have to put up with this sh*t and felt like walking away. I felt like I had to prove a point. I felt kind of marginalized because at Wofford around white folk I wasn't accepted *and* I felt myself being pulled away from the Black community."

"After I left Wofford I didn't even want to set foot back on Wofford's campus. I wouldn't even drive down Church Street because I didn't even like to drive by Wofford because it would bring back memories."



IN 2013, WOFFORD COLLEGE NAMED AN ALL PURPOSE ROOM IN THE BASEMENT OF THE BURWELL BUILDING AFTER ALBERT GRAY (LEFT) AND DOUGLAS JONES (RIGHT).

STUDENT PAPER GRAPPLES WITH BLACK EXPERIENCES AT WOFFORD 1960S

Hearing Strom Is Not Easy
 OCT 3 1969

Two Wofford students were told to leave the Converse College campus Monday night by three Spartanburg city detectives. Donadrian Rice and Dale Gilbert were attending the speech of South Carolina Senator Strom Thurmond, a meeting open to the public, when the incident occurred.

While many Wofford students casually listened to the Senator's speech, Rice and Gilbert were subjected to harrasment upon their arrival. Rice is black and Gilbert prefers to wear his hair rather long. No reason was given for their treatment.

The students arrived at Converse around 8:25, preferring to miss the opening remarks and introductions. Upon being informed there were no seats downstairs, they went to sit in the balcony. As they went upstairs, Rice and Gilbert were followed by a man whom Rice "took to be an official of the college."

Shortly after being seated, three men entered and sat behind and beside them. These men were later identified as detectives. After Thurmond spoke, the two left before the program was complete. Upon meeting friends, they stopped on the outside porch of Twitchel Auditorium and talked.

As they stood there, the three men who had sat with them approached. The men showed their detectives' shields. Rice and Gilbert were then informed that they were on private property and were trespassing. To make sure the students left, the detectives called over two regular uniformed police. These officers were already on the campus.

Blacks Still Feel Aliention

By Robert Leach and Franklin Smith

A more recent trend of American society is integration of blacks and whites. This mixing is supported by a basis for uniting and equalizing the two factions. However, it has been noted that these actions have only to some degree socially united the factions. It is with this idea that we view our life here at Wofford.

Although we have been here almost a semester, we have not as yet been able to identify with Wofford. We find ourselves increasingly aware of many situations wherein race is a key factor; this has caused us to look upon Wofford quite negatively. Even though the atmosphere has improved a great deal, snobism still prevails to some noticeably increasing degree. This is supported by the fact that many would rather make a short journey long and/or a beautiful fax ugly than say a simple "hello."

Wofford perhaps is no different from other American colleges and universities in its race relations. In our campus life we find ourselves segregated because we are "naturally" more at ease with members of our own ethnic group. We are not sure about what causes this natural segregation, but we are sure that it cannot be overlooked. We should, therefore, strive to elicit the solution to this problem.

Many members of the Wofford Community still look upon us with disfavor. They tend to reject our idea of independence and often unintentionally do things which hurt us. They fail to realize that we are also a part of the Wofford Community and that we are willing to go to bat for Wofford whenever the need arises.

Many incidents have been brought constantly to our attention by our friends who seem to think that the student body as a whole has no self-pride or school spirit.

Also it is noted that we have frequently been referred to as tokens. We call attention to a recent issue of the OGB&B in which a satirical statement was made. The statement was, "Wofford has bought seven tokens, now all they need is a subway." This statement is an understatement. The last sentence should have read, "Too bad they didn't sell some of the tokens already here."

Many fail to realize that we as blacks have maintained part of our African heritage. This heritage has instilled in us the idea of unity and this unity has presented itself most recently in our every deed. We do not wish to bring to this campus the chaos that has been witnessed on other campuses. Instead we would like to see Wofford become a shiny beacon of peaceful co-existence brought on by open-hearted, intelligent human beings. We have a dream!! Don't you??

Perhaps an apology is in order. Let me apologize to any and all who were offended by being referred to as tokens. I meant no slander, but only denied a deplorable situation in which Wofford is only doing a token job in meeting its responsibility to the blacks of this region. Hopefully, we will continue on our ever-increasing commitment to eradicating this situation. I meant no slur, but how I was interpreted is more important, and for this I humbly apologize.

I too have a dream for Wofford. I dream of Wofford—not of tokens, not even of black students, white students, or snobbish students. I dream of a time when Wofford will be a community in which men of all cultural backgrounds interact to become people aware of and involved in their world—a community where only those who will not think are shamed, where all cultures are respected, but none are sacrosanct.

Let us remember our dream, but work for its fulfillment.
 gaines m. foster

PS—Another unfortunate part of this is that the complaint came several weeks after the line was run, and even worse it was stimulated by the request of the paper. Anyone who is angered at something printed, from Blessie to the Chairman of the Board of Trustees, should react quickly. We welcome and solicit response.

White Order and Disorder

Old Gold and Black
 WOFFORD HERALD, SPARTANBURG, S. C. 1969
 February 21, 1969

Hardin on Black & Student Identity

SENATE MEETING

Ravenel Supports the Black Man's Struggle

20000 RESEARCH GRANT



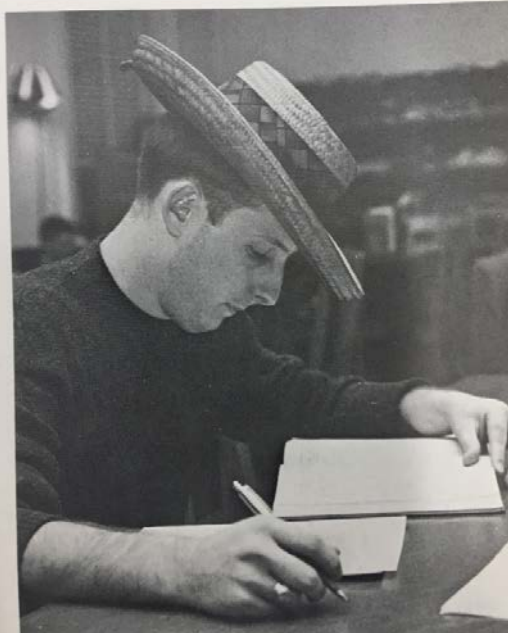
Civic Affairs Committee Bernard Leach, James Cheek, Franklin Smith,

David Whitmire, Sam Powell, *The Bohemian*

- In the late 1960s, there was an increase in the recruitment of Black Students at Wofford.
 - In 1970, Bobby Leach was appointed as the first African American administrator, Assistant Dean of Students and Director of the Residence Hall Education Program.
 - In 1972, Bishop James S. Thomas was the first African American to receive an honorary degree.
 - Dr. Otis Turner was the first African American professor at Wofford between 1972-1977.
 - Janice B. Means was the first African American woman to graduate from Wofford.
 - In the 1970s, the Association of African American Students (AAAS) and the Gospel Choir were formed to "meet the cultural needs of Black students."
 - In 1979, a city-wide Chapter of Delta Sigma Theta Sorority was chartered by ten African American women affiliated with Wofford, Converse College, the University of South Carolina Upstate and Limestone College.
 - In 2020, Wofford College had four full-time, tenure track African American faculty.
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A FEW YEARBOOK PICTURES FROM THE 1960-1980S

A plantation owner at Wofford?



1964 Bohemian, pg. 25



1969 Bohemian, pg. 104



1969 Bohemian, pg.24

Top (left): Arrival of the "Blues Brothers" to the Greene party. (right) 1969. Music by courtesy of Barnes Boyle and Dan Henderson. (right lower): A Halloween dinner was prepared by food service; here some lucky soul is about to share in the refreshments. Bottom: KA's spoof the slavery years of American history.

This year, many of the Halloween festivities usually sponsored by the Food Service and other campus organizations did not materialize. October 31 was not only a Friday, but was also Wofford's academic holiday. In addition, the Wofford vs. Citadel football game was scheduled for November 1. The majority of students left campus early to spend the entire weekend in Charleston.

Few people stayed on campus Friday night, but those who did organized their own ghoulish rituals or visited the various spook houses to be found in Spartanburg.

A few organizations decided to party early. Residents of Greene Hall sponsored a party the previous Friday evening. The Wednesday before Halloween, the KA's had a costume party, APO threw a party for the local underprivileged children and SAC held two showings of the movie *Allegory*.

Although not quite as much school-wide events took place this year, individuals discovered their own means of celebrating the ghoulish tradition.



1981 Bohemian, pg.31

FACULTY LED INITIATIVES

In 1992, Dr. Gerry Ginocchio of the Department of Sociology (later the Department of Sociology and Anthropology) created several courses related to race and racism in the United States, he created and co-taught the sociology of race and ethnic relations with Mrs. Cheryl Harleston. He also created courses on Malcolm X, Martin Luther King Jr., and W.E.B. DuBois.

Other professors who created programs to diversify Wofford's curriculum:

- 1981 Intercultural Studies- Dr. Tom Thoroughman
- 1995 Latin American and Caribbean Studies- Dr. Nancy Mandlove, Dr. Susan Griswold, and Dr. Camille Bethea
- 2005 African and African American Studies Program- Dr. Gerry Ginocchio and Dr. Jim Neighbors
- 2005 Gender Studies Program- Dr. Karen Goodchild and Dr. Sally Hitchmough
- 2015 Asian Studies Program- Dr. David Efurd
- 2015 Middle Eastern and North African Studies- Dr. Courtney Dorroll



Student researchers and faculty at the Freedom Rides Museum in Montgomery, AL

(L to R) Dr. Rhiannon Leebrick, Ms. Dorothy Walker, Kaycia Best, Vera Oberg, Civil Rights Activist Bernard Lafayette and his wife, Alea Harris, Dr. Camille Bethea, Bryson Coleman, and Dieran McGowan.

BLACK ALUMNI SUMMIT AND STUDENT GROUPS



2015 Black Alumni Summit

- Homecoming 2013 and the class of 1983's 30th reunion sparked the idea of the Black Alumni Summit.
- October 2014 was the First Annual Black Alumni Summit. This organizations continues today supporting and raising money for various causes on campus including supporting minoritized students.
- Wofford students have created several groups on campus to support those who identify as BIPOC and their allies:
 - Association of Multicultural Students
 - Black Student Alliance
 - Kappa Alpha Psi Fraternity, Inc. - Nu Chi Chapter
 - Omega Psi Phi Fraternity, Inc. - Tau Delta Chapter
 - Organization of Latin American Students
 - Wofford Asian, Asian-American, and Pacific Islander Student Organization
 - Wofford Men of Color
 - Wofford Women of Color

STUDENT ACTIVISM: WOFFORD ANTI-RACISM COALITION

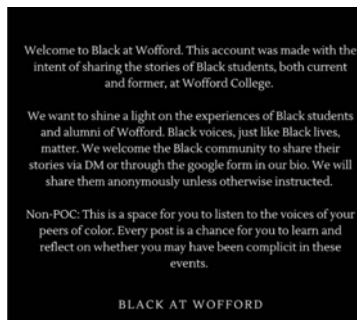


Destiny Shippy and Naya Taylor, members of the Wofford Anti-Racism Coalition, Summer 2020.

- In summer of 2020, national and global protests and organizing against racial injustice were sparked after the murders of George Floyd and Breonna Taylor, among other African Americans who were victims of police brutality.
 - With members of universities, colleges, businesses, and other organizations across the United States speaking out against racial injustice and using their platform to educate and lead, a group of Wofford students teamed up to speak about their frustration at Wofford's ongoing institutional and structural racism by forming the Wofford Anti-Racism Coalition (WARC).
 - Several letters were sent to college administration and a list of grievances and demands were created by WARC.
 - WARC held a protest in October 2020 to protest racial injustice and to demand that their demands be met by the college's administration.
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STUDENT ACTIVISM: @BLACK AT WOFFORD

- In the midst of the Wofford Antiracism Coalition speaking out, an anonymous Instagram page became a platform for students, alumni, staff, and faculty to share their testimony related to having experienced racism on Wofford's campus.
- The Instagram @blackatwofford took off and gained over 2,000 followers in less than a week.



STUDENT ACTIVISM: WARC LEADS ANTI-RACISM PEACEFUL MARCH AND PROTEST OCTOBER 2020



RECOMMENDATIONS

- Wofford administration and Board of Trustees:
 - meet with, listen to, and learn from a wide variety of students, including members of WARC, faculty, and staff involved in anti-racist work on campus
 - financially support independent collaborative student/faculty research related to
 - Racial Justice in the Campus Landscape
 - changing building names
 - more plaques/statues commemorating Black history and other BIPOC individuals/groups
 - create museum on campus in the Cummings Street School dedicated to preserving history related to systemic racism and Civil Rights in the Upstate
 - Racial Justice in Curriculum and Educational Practices
 - fund a research team of students and faculty dedicated to a five-year in-depth research project on Wofford's history
 - fund an archeological dig on campus
 - fund student/faculty research on women at Wofford/Title IX, Latinx history, Asian/Asian American history, Indigenous/First People's/Native American history, Arab/Arab American history, and LGBTQIA+ history
 - provide space for more conversations about decolonizing curriculum across divisions/departments
 - update Wofford College website
 - invite more Black alumni to share their stories with students in the classroom
 - Racial Justice in College Finances
 - Review of institutional investments/institutional partnerships
 - Evaluate relationship with current donors
 - More money channeled to student and faculty led diversity, inclusion, equity work
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THANK YOU!

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Mr. Luke Meagher
Dr. Phillip Stone
Mr. Brad Steineke
Dr. Trina Jones
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Dr. Kim Rostan
Dr. Kenneth Banks
Ms. Jessica Holcomb
Dr. Derek Alderman
Dean Taifha Alexander
Dr. Laura Barbas Rhoden
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Dr. Brandon Inabinet
Dr. Jim Neighbors
Dr. Kimberly Hall
Ms. Jessica Scott Felder
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Ms. Jessalyn Story
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Office of Undergraduate Research
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and so many, many others!



Destiny Shippy at the Anti-Racism
Peaceful March and Protest,
Wofford College October 2020

