

Celebrating Our Elders: Pan-African Studies Looks Back with Elders, Professor Jan Carew, Dr. Robert Douglas, Dr. Susan Herlin, Dean J. Blaine Hudson, and Dr. Yvonne Jones

by

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Abstract

As part of the 40th annual celebration of the Department of Pan-African Studies, the department took the time to reflect upon the roles that five of its “Elders” – Professor Jan Carew, Dean J. Blaine Hudson, Dr. Robert Douglas, Dr. Susan J. Herlin, and Dr. Yvonne V. Jones --played in the development and sustenance of the department. This article draws from their observations at the September 2013 event, subsequent follow-up interviews, and archival materials.

Introduction: Our Celebration

On September 5, 2013, the University of Louisville’s Department of Pan-African Studies (PAS) celebrated its 40th anniversary in the Elaine Chao Auditorium of the Ekstrom Library. In embarking on this 40th year, we took the time to celebrate our “Elders” and the overfill crowd of students, faculty members, administrators, and community supporters joined us in honoring people who were key to the development and sustenance of the department. Virtually and in person, the audience heard from those who set the tone of the vibrant studies for which our Department has come to be known. Like the Sankofa bird turning its head to look back, we acknowledge our roots and draw strength and inspiration from them as we go forward.

Two of our “Elders,” Professor Jan Carew at 92 and Dean J. Blaine Hudson at 63, had left us within the past academic year, but whose mark on the field and on the Department could not have been more significant. Thus, while we did not have the benefit of their physical presence, we prepared a virtual presentation to bring them into the auditorium, to remind us of their trailblazing and to help us celebrate this auspicious occasion. In addition to these trailblazers, three of our “Elders:” Dr. Robert Douglas, Dr. Susan Herlin, and Dr. Yvonne Jones, shared their experiences spanning the 40 years of the Department’s existence. With the addition of follow-up interviews of the latter three and archival materials, we get a glimpse of the lives and times of not only these five important scholars and community members, but also of a department that ebbed and flowed like its sister Black Studies departments across the nation.

Professor Jan Carew

A virtual Jan Carew came up on screen, at the time in his 70s, in one of his lectures on the Black-Seminole alliances in Florida in the first half of the 19th century. Professor Carew admonished the audience, “white historiography divides us... [but] we need to focus on the unities in struggle that took place in history.” Continuing the point, he observed, “One of the interesting things about white historiography, this Eurocentric historiography, is that it hones in on the things that separate us. They separate us from ourselves...from our ancestors...from our history...from our families. They divide us into little fragments.” Challenging this, he said, “my historiography hones in on just this point. Because the logic of the situation is that, if people who were oppressed—like the Native Americans were and like the African ancestors were—obviously they resisted that oppression! And, obviously, as intelligent human beings, it occurred to them that by uniting against a common foe, they would have greater strength in the struggle.” But this was not just an historical capsule, as Professor Carew reminded us, “You’re going to find this uniting of the oppressed threading its way through the entire history for five centuries” (Carew, 2014).

Professor Carew lived a life committed to art and social change that stretched from his early years in British Guiana, spanning across four continents, and interacting with many of the world’s Black leaders and thinkers of the 20th century. Originally from British Guiana (now known as Guyana) in South America, Professor Carew came to the United States initially as a student just after World War II. He began Pre-Med studies at Howard University in Washington, DC, but frustrated with the racism and Jim Crow humiliations, he moved further north to study at Western Reserve University in Cleveland. But, again, confronted by Northern racist restrictions, he began to look for alternatives. Having made friends with the son of the Czech Counsel General, he welcomed the possibility of a scholarship to study at Charles University in Prague, Czechoslovakia. Like many struggling people in developing societies in the first half of the 20th century, he had a curiosity about the Socialist model of constructing new, more humane societies. After two years in Prague, he continued his Science studies at The Sorbonne University in Paris, France. All the while, though studying Science, he was drawn to painting and writing, and he ended up leaving Science behind for Art.

For the next twenty years, Professor Carew lived as a writer, art reviewer, playwright, broadcaster and journalist based in London, England, but also periodically doing stints in other countries. Part of that first generation of post-War West Indians moving into England, he was even asked to give lectures on race relations at the London University's Intramural program.

London of the 1950s and 1960s was a crossroads for the Anti-Colonial struggle and many future leaders of Caribbean and African nations also spent time there. A Pan-Africanist for life, Professor Carew actively supported Patrice Lumumba's Congolese National Movement in the late 1950s. He formed committees against the British actions during the Mau Mau rebellions in Kenya during the 1950s as well. He headed committees to free Paul Robeson and W.E.B. Du Bois from the internal exile the U.S. government had imposed upon them, and was there to greet them on their first journeys back to Europe once their passports were returned in 1958. Later, he was pleased to have Malcolm X join him when he launched the first major Black paper in London, *Magnet*, in early 1965.

In 1965, too, when Professor Carew was invited to Kwame Nkrumah's Ghana to be the Editor of the *African Review* and work in the Publicity Secretariat, he did not hesitate. However, his time was cut short a year into his stay when President Nkrumah was overthrown, and Nkrumah's supporters were either killed or jailed. Professor Carew was jailed, too, before being deported back to London in 1966. But, getting into and out of political hotspots was not unfamiliar for him. For example, four years earlier, while he was in Jamaica, the London *Observer* newspaper commissioned him to enter Cuba as the only Western reporter inside the country at the time of the 1962 Cuban Missiles Crisis.

In 1967, Professor Carew was in Canada when he became intrigued with the developments of the U.S. Black Power Movement and he secured a commission to write about this growing activism for a Canadian publication. During his extended tour of American urban centers, his stop in Newark, New Jersey led to an invitation to join the faculty of Princeton's newly-established Program of Afro-American Studies. In this late 1960s period, the administrations of various universities across the country were wrestling with how best to respond to students' demands for Black Studies and Black professors. Besides Princeton, Rutgers University down the road was also casting about for people who could come in and shape these new programs. Thus, Professor Carew taught at both Princeton and Rutgers through the universities' faculty sharing program. A member of that first generation of Black faculty in that tumultuous period, Professor Carew consulted with colleagues at a range of other universities across the country, as they tried to mold their own programs. In 1973, Princeton Board member and Dean of the College of Arts & Sciences at Northwestern University, Dr. Hannah Gray, invited him to chair Northwestern's newly-established Department of African American Studies.

In all of these cases, Professor Carew saw his role as nurturing the ambitions of students who knew little about the academic demands they would face as they entered these formerly elusive institutions of higher learning. He also saw himself as a bridge between them and university administrators that knew little about these students and the communities from which they came. He developed tutoring and summer programs to help the students negotiate the gap between high schools that were not preparing them for higher education and the demands of university learning. He helped quell the violence that was spilling into academe from the community and refocus the students' energies to their success in these "foreign" environs. Additionally, he helped the student group leaders reshape their demands in such a way that their admonitions could be taken more seriously by reluctant administrators.

Professor Carew retired Emeritus Professor of Northwestern University in 1987 after 14 years at the university. Though there would be many more chapters in his peripatetic life, his last academic stop, at the age of 80, was the University of Louisville. He was invited by Dr. Robert Douglas of PAS and Dr. John Hale of the Liberal Studies Program to come out of retirement one more time. This time, it was to be a Liberal Studies Visiting Scholar-in-Residence in the Department of Pan-African Studies in 2000. Louisville is where he remained for the rest of his life, always writing, giving occasional lectures, and mentoring generations of PAS majors (Carew, Interview, 2011).

It is to the testament of the vibrancy of PAS that Professor Carew chose to cap his long career at the University of Louisville. It was his trailblazing creativity, energy and bravado that helped shape the field of Black Studies in the U.S. in its early days. Besides Princeton, Rutgers, and Northwestern universities, over his more than 40 years in US academe, he helped a number of nascent programs and departments move from the political and emotive surge of the late 1960s and early 1970s into highly-regarded and well-established programs of study.

Dean J. Blaine Hudson

Dean J. Blaine Hudson, whose bass voice flooded the auditorium with his virtual presence, had a relationship with the University of Louisville that spanned over 40 years. From his student activism in the 1960s, through his long tenure as Dean of the College of Arts & Sciences, Dean Hudson has left an indelible mark not only on the development of a department, but also on the development of the largest college at the University of Louisville. This segment was taken from the broadcasts of the KET (Kentucky Educational Television) oral history project, "Living the Story: Civil Rights in Kentucky." The earlier 60-minute program had been particularly well-received and KET's producers decided to air the unedited interviews that had been gathered in researching the program. These interviews, entitled, "Living the Story: The Rest of the Story," aired the full oral history interviews in 2003. At the time of the interview, Dean Hudson was the Chair of PAS.

Historian Hudson offered a multi-layered perspective of life for Blacks in Louisville as he was growing up. “What I remember most [as young a child], was a world in which everybody was Black. It was a very vibrant world. One that felt safe--at least the part I lived in.” But, as he noted, people were aware of life on the other side of the color line. “You could become aware of the world on other side of the color line.... How Louisville was structured, residentially, in the 50s and 60s, the African American community wasn't just one community, there were several.... [But] the theatres were all segregated. The downtown was all white... When I was about thirteen years old, the Public Accommodations Ordinance took effect. And I can remember going to one of those theatres on a Saturday before the Ordinance took effect and being turned away. I could go the next Saturday and walk in – they didn't like it – but I could walk in legally.” Throughout his youth, Louisville was wrestling with national court decisions as well, “I was born in 1949, and so right before I started kindergarten, the Brown Decision was handed down and just as I was entering public school, the forces that were going to change a great many things in American society were just beginning to be released. This was a fascinating time to grow up, but it was a time when there was a kind of constant level of tension and there was always this sense of conflict not too far removed from where we were” (Hudson, Living, 2003).

Dean Hudson was in the thick of the 1960s push for change at both the local and university levels. He had been involved in the local open housing protests of 1966 and 1967 and, as an undergraduate at the University of Louisville, helped form the Black Students Union. As he detailed in a later part of the interview not aired on the night of the PAS celebration, “[There was] a lot of organizing activity...in '67 and '68... King's assassination was a powerful catalyst [and] we tended to become more radical after that... Of course, the riot here in Louisville in May of '68. Much of this goes back to the open housing movement. The Black Unity League of Kentucky grows out of the open housing movement as a kind of radical Black nationalist group... Many of the folks in BSU had been involved in BULK, as they called it, and then some of the younger ones like me, we came up and that was a kind of framework that was there for us” (Hudson, Living, 2003).

Modeling BSU's activism on developments at other universities across the country, Dean Hudson and his fellow BSU members considered themselves part of a national wave of student activism. The BSU led the protests and negotiations at the University of Louisville, and in 1969, organized the sit-ins in the President's and Dean's offices. However, as he stressed, the relationship to the larger community was never ignored. “We designed a cluster of programs to try to create a structure for the organization as well as outreach to the community...We organized BSUs in the high schools. We organized BSUs in other colleges and universities in the state... We developed a proposal that in some ways was original and had other elements that were borrowed from what other people were doing in other parts the country. But, the proposal was our blueprint for how the university needed to be changed and how its relationship to the community needed to be defined” (Hudson, Living, 2003). The students demanded that the university administration open its doors to more students by offering more scholarships, offer Black Studies courses, and increase Black faculty and advising staff. Additionally, they called for an Office of Black Affairs.

Louisville was going through some of the same national ferment that brought Professor Jan Carew to Princeton, Rutgers, and eventually to Northwestern. Here, Dean Hudson, along with his fellow students, was signaling the university, and the community at-large, that a societal sea change was occurring and that Louisville was not going to be left out.

The University administration responded to some of the demands, but it also worked to get rid of the perpetrators. While the student protestors who participated in the April 30th, 1969 sit-in of the President's office were given amnesty, since negotiations were still underway, the May 1st sit-in at the A&S Dean's office ended quite differently. Dean Hudson and his fellow students were arrested under the newly-established "Anti-Riot Act" and subsequently expelled (Hudson, Comments, 2014). "In late May 1969, as [the University] was expelling the leaders of the group, the board of Trustees voted to affect some of their demands. Henford Stafford became the interim director of the Office of Black Affairs and began building a program" (K'Meyer, 2010, p. 206). Also, as Tracy K'Meyer notes, in September of 1969, there were six courses and fourteen faculty members (p. 207). All but two of the student protestors were allowed back into their classes that next semester. Dean Hudson, and a fellow student leader, was forced to sit out two semesters. Originally, Dean Hudson was certain that he would never return to the University of Louisville (Hudson, Comments, 2014), but he did resume his studies there. He completed his undergraduate degree and went on to complete his MA degree. In 1981, he received his doctorate in education from the University of Kentucky.

In 1973, the University administration agreed to establish a formal program that would come to be known as the Department of Pan-African Studies. Reflecting on their efforts, Dean Hudson considered the call for a Pan-African Studies department to be one of the BSU's best moves, "The notion of having a Pan-African Studies Department, rather than having an African American Studies, that was one of the more inspired ideas we came up with ... much more forward-thinking than other institutions had... So much of what we thought up more than 30 years ago is still around in some way, shape or form" (Hudson, Living, 2003).

After he completed his Ed. D., Dr. Hudson worked at the University of Louisville in various staff positions and taught part-time. In 1992, he was hired as a full-time faculty member in PAS, and six years later, became Chair of the Department, from 1998-2003. From there, he moved into the Dean's offices full-time and by 2005, was named Dean of the College of Arts & Sciences (Commission, 2014).

Robert L. Douglas

Dr. Robert L. Douglas, artist, educator and world traveler, was at the University of Louisville in the early days of discontent. A native of Louisville, he had finished his undergraduate degree at the university in 1963 and was working as a staff artist for the Louisville *Courier Journal* when the community activism spread onto the campus. He had given courses at JCC (Jefferson County Community College), at the Indiana University-Southeast, and in the University Kentucky satellite program in Louisville, when he was contacted by the director of the new Office of Black Affairs at the University of Louisville. As a result, Dr. Douglas was one of the early part-time lecturers to teach in the Black Affairs program and in the fledgling Department of Pan-African Studies (Douglas, Personal, 2013).

Douglas was also an informal advisor to the student activists, “I was very helpful to Blaine, Omar and some others when they came to me and asked me to help them... I didn’t put in their heads about taking over anything, although we talked about revolution and had long discussions” (Douglas, Comments, 2013). Dr. Douglas also encouraged them to realize the potential of the arts when reaching out to the larger community, “And also, I helped them put on cultural events [and] we had long discussions about the significance of cultural events [traditionally] holding the culture together” (Douglas, Comments, 2013). Confirmed K’Meyer, “In keeping with the community outreach vision of the BSU, the university sponsored an arts festival in Shawnee Park and a junior high summer theatre” (2006, p. 207).

The development of the name “Pan-African” also had direct ties to Dr. Douglas. “We had a conference downtown to discuss what [the department] should be called.... I greatly admired [W.E.B.] Du Bois's work in Pan-Africanism and I said that we should have a Pan-African Studies department. It could be a Black Studies, or African Studies, or African American Studies, but someone in this country should tie the Diaspora together” (Douglas, Comments, 2013).

“One of the reasons for [my] being involved in the study of my people – I have no doubt that people of African descent will be here a thousand years from now, but what kind of people would they be? And then, what can I do to change the conditions while I am here, so that they will not be in the same conditions a thousand years from now?” (Douglas, Comments, 2013). This goal provoked Dr. Douglas to leave Louisville in 1976 to pursue a Ph.D. at the University of Iowa. Then, in 1985, after a two-year stint at Ohio University, he returned to the University of Louisville, accepting a joint appointment in PAS and the Department of Art History (Douglas, Personal, 2013). Four years later, he became the Chair of the Department.

Though 16 years after the formal establishment of the department, Dr. Douglas found himself Chair of a department, in 1989, that had no office of its own, a paltry budget, borrowed secretarial services, and only three joint-appointed faculty (Jones, Comments, 2013). Undeterred, he began a relentless campaign to do what he could to enhance the Department. As he acknowledged, it was the activism in the community that politicized the students in the 1960s, and it would be the renewed community activism in the 1990s that could help provoke the University to give the Department the kind of support it needed. As he put it, “I couldn't have done anything without the community” (Douglas, Comments, 2013).

A prescient Dr. Douglas, negotiating the terms of his position at the University of Louisville in 1985, had gotten the University to agree to consider him for tenure in four, rather than the standard six years. In this way, he could move more rapidly into the more senior faculty. Thus, by the time he assumed the role of Chair, Douglas had tenure and a rank that was—in terms of institutional culture—more respected. However, the battles had only just begun. “After I had gotten the money [from the University] to enhance the department, the Dean wanted to take it back. And he said, ‘well, prove it to us that these classes and these things you want, that people want to know them.’ And he challenged me—in the middle of July—to put together the classes that I said were needed and fill them up... He thought I couldn't do it...” (Douglas, Comments, 2013). Drawing upon his community base, Dr. Douglas knew he could find the teachers and students. “One of the people I got to teach ‘Black Religion’ was Reverend Cosby, because I knew he had a following and that some of them would be his members... And then...the theatre [course] with Donna Morton, and...Benny Higgins, who offered ‘The History of Jazz,’ and he had a following. And, so the Dean was amazed that I was able to fill those classes a month later” (Douglas, Comments, 2013).

But, the University administrators' accusations of relevance were not new. In 1982, under the excuse of budget cuts, there was discussion about changing the Pan-African Studies department to a program. The Dean's staff pointed to the low enrollments and questioned whether such programs of study were necessary. As quoted in *The Cardinal*, Dean Cronholm said, “In the past few years, there has been a question as to whether ethnic studies programs are being handled properly” (Dean, 1982). The College was not able to remove the Department, but it did manage to reduce it to its lowest common denominator over the next three years—two half time regular faculty, effectively making the faculty the equivalent of one person (Herlin, Comments, 2013).

It was Dr. Douglas who saw the potential of bringing Dean Hudson into the PAS faculty. Between the time of working on his MA and, subsequently his Ed.D., Dean Hudson had staff positions in various parts of the University. Originally, Dr. Douglas thought that it would be rather easy to shift him over, since he was already in the University of Louisville system, but the Dean's Office was reluctant to facilitate the transition. Thus, PAS was forced to mount a national search, but in the final result, Dean Hudson was found to be the best match.

As noted by Dr. Jones, “The University had exiled Blaine to the counseling section of the University, but this turned out to be a good thing...during this period, Blaine wrote more than 20 articles that focused on the academic achievement of Blacks students both at this University and others” (Jones, Comments, 2013).

Recalling this period, Dr. Douglas observed, “Susan and Yvonne [Dr. Herlin and Dr. Jones] had held on, but they were weary. But we held it together and we talked about the first people we would hire and what they should do. Again, I challenged the University because...they said that [Black] faculty were ‘hard to find, everybody wants them, we don’t know if we can afford them’... And, I said, ‘well, what bringing in people in the University or the community that may want the chance to move from one department to another?’ And, when they agreed to that, I already had Blaine in mind... [Blaine] could have died when he was fighting for this Department, and my aim was for him to become Chair” (Douglas, Comments, 2013).

But, also, Dr. Douglas took full advantage of having allies in key positions in the community. With their support, he could develop access to higher levels within the University administration. “Being an organizer, I thought outside-- the Dean thought he could handle me inside this structure [the University] --but I knew that the structure outside was larger and more important. And, as an organizer, I often moved beyond him. And he would say, ‘You’re always running to the Administration,’ and I would say, ‘Power trickles up, not down.’ And, if I could force the people who hired him to do what I needed, I knew I could get it done” (Douglas, Comments, 2013).

Susan J. Herlin

Dr. Susan Herlin came to the University of Louisville in 1975. A native of San Antonio, Texas, she had been captivated by African history and had received her Ph.D. in the field from Boston University four years earlier. When she arrived in Louisville as a junior member of the History faculty, she soon found herself pulled into the development of this new Pan-African Studies department. Like Dr. Yvonne Jones, who had come the year before, she expected to be involved in traditional academic work such as she had seen at her *alma mater* in Boston. Assigned half-time to PAS at this highly-charged time, she and Dr. Jones proved to be the nucleus of a department under persistent struggle. And it would ultimately be their stalwart presence at the University of Louisville—and the fact that they achieved tenure—that they were able to help preserve PAS through the first ten years of its existence.

PAS in those early days was composed of four faculty: two jointly-appointed Ph.D.s (Dr. Jones and Dr. Herlin), and two ABDs, Tom Green (jointly appointed with History) and Kathy Rosebud (full-time in the department) (Jones, Interview, 2013). Additionally, as needed, the Department tapped into a pool of part-time lecturers from the community, like Dr. Douglas, before he left Louisville to get his doctorate.

“When I arrived in 1975, I had never been to Louisville, never worked in an African-American organization... Yvonne [Dr. Jones] and I... found ourselves somewhat the odd women out in a group dominated by local activists.” On the one hand, this was the Department's strength, as it was the activists who had forced the University to set up the Department in the first place. But, the focus on local activism, while good for town-gown relationships, was resulting in a lag in the academic development from an institutional point of view. As Dr. Herlin observed, “We had two agendas” (Herlin, Comments, 2013). But, this is also where Dr. Herlin and Dr. Jones, steeped in academic traditions, were able to make some early contributions: they helped solidify the department by bolstering its curriculum. “We were all newbies, in a sense. On the plus side, the local activists and the University -- no one tried to restrain or censor the academic courses Yvonne and I developed” (Herlin, Comments, 2013).

Besides the challenge of being a woman in this overwhelmingly male academic environment and an outsider to Louisville and Kentucky, Dr. Herlin also had other challenges in being assigned in part to this highly-politicized department. “I am actually a descendant of a very long line of abolitionists, as it turns out... So, it is not too surprising that you would end up where you are... [But] I was, of course, doubly an outsider, being neither local activist nor African American... The one person who sought me out and treated me like another friendly human being, was Bob Douglas, who was still a part-timer at that point... and whom I will always remember fondly... The focus [of the Department] was local, it was activist, and it was African American. There was really no ‘Africa.’ Despite the fact that I was coming to the ‘Pan’ African Studies Department, there didn’t seem to be much of that” (Herlin, Comments, 2013).

From the University administration's point of view, Dr. Herlin's background in African Studies was apparently the salient characteristic, and, hence, the reason to assign her to this new Department. And, for Dr. Douglas, besides being willing to extend the hand of friendship to this newest member of the Department, he could see her potential to help shape a department that had a more global perspective. Dr. Douglas, who had not yet received his Ph.D., also recognized that strategically, the Department would have to be put on a more solid footing to grow within the confines of the University environment, and that these new Ph.D.s, Dr. Herlin and Dr. Jones, would have to play roles in achieving that.

Dr. Herlin, like Dr. Jones, had to contend with being junior faculty at the University of Louisville with demanding roles to play in two quite different departments. Originally, both were assigned half time appointments in PAS and the other half in their original academic departments. “We were 50/50. Now, go figure, where is 50/50? Eventually, they made us choose 51/49. We were both half time, so that was one person from the point of view of the University... One of the reasons that we were not getting a lot done, was that, in those early years, we were trying to get tenure ourselves” (Herlin, Comments, 2013). They both had a second line of scrimmage that could not be ignored favor of building PAS. So, while they designed and taught courses for PAS, they were required to teach a slew of courses in these other departments. They were also expected to present at conferences, to do research and get published, if they wanted to remain at the University.

As the decade moved on, PAS was progressively left to languish by an increasingly disinterested administration and an over-strapped young faculty. As Dr. Herlin observed, “Having satisfied the demands of student and community activists to create a department, the University sort of moved on... Bob went off to get his Ph.D. The other academically-oriented person left because he didn’t get tenure... So, by the early 1980s, Yvonne and I had tenure and we were the only people left” (Herlin, Comments, 2013).

It took a few more years, but finally, things began to improve. “It was the arrival of Bob Douglas in 1985 which was a turning point, and he turned out to be a master builder. And, that was good, because we were young and didn’t have the skills set. And we were still not from Louisville. Whatever else obtained, we were not from Louisville” (Herlin, Comments, 2013). But, as Dr. Herlin made clear, Dr. Douglas’ skill was seen not only in finding ways to tap community resources, but also in being able to convince faculty in other departments to offer PAS courses. “With the expansion of the late ‘80s and ‘90s, there also a lot more cross-listing, for example Dr. Masolo’s courses in Philosophy, that enriched the department –again, as a clever growth strategy [of Bob’s]” (Herlin, Comments, 2013).

The year 1985 was pivotal for Dr. Herlin for another reason as well. Not only was this the year Dr. Douglas assumed his formal full-time position, which took some of the stress off. But, this was the year that she was able to return to Ghana, a country that was her first love in Africa, but to which she had not be able to travel for over a decade. As a young university student in Texas, she had been able to travel to Ghana and witnessed the 1960 inauguration of President Kwame Nkrumah, the first president of the newly independent Ghana. She also spent time in neighboring Togo and toured northern villages in Togo and back in Ghana. Presciently, one of those was the town of Tamale, Ghana, which would figure prominently subsequently during her many years in Louisville.

In 1979, almost two decades after her first visit to Ghana, Dr. Herlin had been contacted by Sister Cities of Louisville, Inc. to help develop a linkage between two cities -- Louisville and Tamale. She did help, but, it was not until 1985, that she was also to join the first formal delegation from Louisville to visit Tamale. As she described it, "That was the beginning of the full story" (Herlin, Comments, 2013). Relations had developed more slowly than expected because, between the years of 1979 and 1985, Ghana had undergone a *coup d'etat* and with the administration of Flight Lieutenant J.J. Rawlins, US/Ghana relations were strained.

Reflecting on this growing connection some thirty-seven years later, Dr. Herlin commented, "The principal thing that appealed to me about this new connection was the opportunities it offered for people of like interest/profession background (albeit very different cultures) to get to know each other on the basis of friendship and mutual respect. Education and educational exchanges have been very important since the beginning, and they continue to predominate, but other areas including economic development, business and even tourism have played a role" (Herlin, Personal, 2013).

Over the next decade, the ties between the two cities strengthened and travels back and forth increased. A particular benefit, as done in the partnerships between Louisville and its other Sister Cities, Tamale has welcomed the ties and services from the University of Louisville Health Sciences campus (Herlin, Comments, 2013). In 1995, as a further step of confirming the importance of these links, the University of Louisville and the newly-established University of the Development Studies in Tamale also signed a Memorandum of Agreement to encourage student and faculty exchanges and research collaborations.

But, there was more major shift for Dr. Herlin. The year 1995 was also the year that Dr. Susan Herlin was nominated for a chieftaincy by the city of Tamale leadership and the traditional kingdom of Dagbon. Tamale was now a major administrative center for the Northern Region of Ghana, had a population of 250,000, and was recognized as the 'fastest-growing' city in West Africa (Herlin, Personal, 2013). Despite this, the people in Tamale felt they were "in a neo-colonial relationship to the south, which attracts most of the international investors...scholars, and tourists [and] Tamale needed its own window to the world" (Herlin, Personal, 2013). Dr. Herlin understood that with this offer of a chieftaincy came a lot of responsibility, but she also knew that it was being tendered by people who had appreciated her work in keeping the linkages alive over these decades. "A committee of rising political figures, businessmen and lawyers wanted not only to recognize Susan's generosity, openness, eagerness to help, and complete freedom from condensation, but if possible to capture her for the benefit of Tamale" (Herlin, Personal, 2013). So, while they were honoring her with the title, Zo-Simli Naa ("chief who multiplies friendships"), starting with her traditional "enskinment" ceremony in 1995, she and they have accepted this relationship as a formal and lasting one. Besides regularly engaging in Louisville-Tamale activities with Sister Cities of Louisville, Dr. Herlin returns to Tamale every summer to work on projects there.

University of Louisville students, faculty and some administrative staff have been able to take advantage of Dr. Herlin's long-standing connections in Ghana, as they have participated in exchanges, study programs, internships, and other collaborations. Students and faculty from Tamale have also been able to come to the University of Louisville. Additionally, Dr. Herlin set up the Roberson Fund for African Studies to honor her mother and to encourage this cross-fertilization. By providing grants and scholarships, she had found a way to continue to make it possible for students and faculty from both the University of Development Studies in Tamale, Ghana and the University of Louisville in Louisville, to spend time in each other's communities.

In closing, she admonished the audience, "With these collaborations and with the rich addition of courses, [it] is now possible at the University of Louisville, to get yourself educated about things specifically 'African.' What I think the missing link is that we don't yet have a way to begin to explore, in a scholarly way, some of the implications of that. So, I would throw out the challenge in the future. It's a challenge that hinges on Black Studies, 'cause you go to Africa and...they don't understand the black-white divide – they just don't understand that. Because, that's not their reality. They have an African reality, but it's a different kind of reality. It doesn't mean that they don't have fights. But it exposes our own parochial kinds of realities, as we understand others" (Herlin, Comments, 2013).

Yvonne V. Jones

New Yorker Dr. Yvonne V. Jones came to the University of Louisville in 1974, a year after the Department of Pan-African Studies Department was established and a year before Dr. Herlin arrived. Though she, too, initially came for a job in a specific department—Anthropology—she quickly realized the importance of taking on a joint appointment with PAS. For, her, it was the challenge to help build academic offerings that would meet the needs of the Black community. By the time of the 40th anniversary celebrations in 2013, Dr. Jones noted that she was the longest-serving Black faculty member at the University of Louisville --and the only one still teaching. She was also the first Black female professor to gain tenure in the College of Arts & Sciences. These characteristics were essential in enabling her to expand and maintain a department under development. Over this long tenure, she had been chair of PAS three times: 1981-1983, 1985-1989 when Dr. Douglas took over the Chair's office, and 1997-1998 when Dr. Hudson took over the Chair's office (Jones, Personal, 2013; and Journal, 2014).

PAS at the University of Louisville, like many other departments and programs across the country, had been set up in response to political demands from the community at-large and from the students in their midst. As a result, many of the early teaching staff, who were brought in to meet this need, did not have the credentials, or were junior members of academe, and, thus, not in strong positions to build and sustain these departments and programs. Both Dr. Jones and Dr. Herlin, who came to the University of Louisville with their doctorates in hand, understood that as women entering the academy, their longevity was predicated upon their ability to do the research and writing that would gain them tenure and higher academic rank.

Therefore, not only were they trying to sustain the fledgling PAS, they were also at pains to develop their professional credentials in their other departments. Though the pressure was relieved somewhat when Dr. Douglas was offered a full-time joint appointment in PAS and Art History in 1985, they had barely kept the department alive by being the only surviving regular faculty in the PAS.

Dr. Jones was drawn to Anthropology in part because of hearing family stories of Black life in the American South, and in part because of relatives, like a grandfather in Liberia whose letters opened her eyes to the larger world. She was further inspired by teachers and mentors at Howard University and The New School in New York, who helped shape her anthropological world-view (Jones, Personal, 2013). However, her mid-Atlantic sensibilities were challenged by moving to Louisville on the eve of the busing edict. As she noted, she “found herself enmeshed in the realities of black womanhood of that era: as a single mother she had to fight the racism of the newly integrated public school system in which he son was enrolled... [On campus she] had to face the hope of black students whose absolute hunger for knowledge was so high... [And.] within the academy...work [in an] environment [where] white colleagues were absolutely certain that Pan-African Studies should fail” (Jones, Personal, 2013).

The year 1982 was a particularly difficult period. The University Steering Committee had recommended a \$4 million cut in the budget and PAS was in the crosshairs. As a newspaper article of the time reported, “The Pan-African Studies department may be changed in status from a department to an interdisciplinary program... [the University has questions about] what role PAS is to fulfill, and what the handling of ethnic programs in general will be” (Dean, 1982). Dr. Jones was acting chair at the time. In response to the university administration's plans to reduce the budget and turn the Department into an interdisciplinary program, she and Dr. Herlin were at first perplexed about the difference between the two: department and program. “Susan and I were trying to figure out the difference between a department and a program and no one would tell us. But, we decided that if it [turning PAS into a program] was something they wanted, it couldn't be a good thing” (Jones, Comments, 2013). Commenting to the press, she said that the proposed PAS program “would not be as active in non-instructional programs such as community service or research, but rather would concentrate only on teaching” (Dean, 1982). The Dean of the College of Arts & Sciences, Dr. Lois Chronholm, tried to redirect these accusations of reducing the Department's effectiveness by pointing to administration's concern about focus, “The change is not a reduction or an elevation; it is a change in academic conduct” (Dean, 1982). PAS held on as a department, but its physical existence was whittled down almost to the point of nonexistence. Observed Dr. Jones, “They were determined to get rid of Pan-African Studies. They took away everything, took the desk, the telephone, they took the seats, they stripped us of everything...except the faculty. They couldn't get rid of us, because we had tenure” (Jones, Comments, 2013).

Despite having to fight the efforts to disband PAS, she persisted, keeping her students' intellectual development clearly in mind. She developed and taught over ten new courses, including topics ranging from "European roots of racism, black women, black political economy, African American culture...African colonialism, politics and urbanization." As she put it, I have "always taken refuge in the intellectual cultivation of [my] students, some of whom [I] continued to mentor after they graduated from the University. [I] have sent at least six students onto doctoral programs and law schools, and guided one who became the first student at the University to receive both a Fulbright and Boren Fellowship" (Jones, Personal, 2013).

Threaded throughout her remarks, Dr. Jones, pointed to the importance of one's paying respect to one's 'ancestors' and 'mentors' and of taking lessons from their example as one faced other challenges. She also noted that there were many unsung players—in the community and at the University—who were instrumental in the local Civil Rights movement and, by extension helping her keep PAS alive in those early years (Jones, Comments, 2013). Among these was the unusual pairing of two quite different parts of the university community: a Dean and Black athletes. "I want to give credit to Dean Slavin [who] was the Dean that recruited us... He had an interdisciplinary vision, coming out of the University of California-Irvine, and so his intellectual background, at least, allowed PAS to...exist. [But]. they didn't want to give us any money. But [also], I want thank all the athletes who came into the courses we were teaching and were very significant in the continuation of the Department...at a critical time. Like Frank Minifield, who is now the Chairman of the [University of Louisville] Board of Trustees" (Jones, Comments, 2013).

Dr. Jones' point about the role of Black athletes in the 1970s and early 1980s mirrored comments made by Dean Hudson in his recounting of the student sit-ins of 1969, when these students provided a *cordon sanitaire* for the protestors. "There were about 200 or 300 angry white kids out and around the building and there were about 15 or 20 of us inside. And then something fascinating happened... A lot of the Black fellows from the football team and the basketball team actually formed...a protective line between the white students and those of us in the building. Now these fellows never would come to our meetings... but what they saw in those circumstances, made them take a stand as well" (Hudson, Living, 2014).

Summing up her remarks, Dr. Jones observed, "My proudest moment—because I had a joint appointment—was that I was able to take what I learned from the Anthropology Department and take what I learned from serving on various committees and transfer this to into Pan-African Studies...I was able, with this knowledge I had, to make sure that each faculty member came with a travel budget, course reductions, and research funds to assist them, to the point that the Dean at that time called me up to tell me to stop negotiating with the faculty. That the prospective faculty were to negotiate with the Dean. I wasn't negotiating, I was telling them what to ask for, because I came [without these things]..." (Jones, Comments, 2013).

Dr. Jones concluded her remarks with a refrain heard throughout this commemorative occasion: recognizing the many roles played by Dr. Robert L. Douglas in each of the “Elders” experiences with the University of Louisville and in the city, all along nudging and nurturing PAS along the way of its 40 years. Dr. Jones said, “[And] I want to thank the Black community [which] has embraced me, and I want to thank Bob, who always treated me like a sister” (Jones, Comments, 2013). Dr. Susan Herlin had remarked, “[Bob] sought me out and treated me like another friendly human being” (Herlin, Comments, 2013). Both of them making the point that Dr. Douglas helped them settle into being a part of their new communities. Dr. Douglas can be credited for seeking out Professor Carew and convincing him to come to Louisville, so that Professor Carew could inspire new generations of young faculty and students. And, it was Dr. Douglas who saw the potential in Dr. J. Blaine Hudson, recognizing his seminal role in pushing the University as a student and his potential to guide the university as an administrator. As Dr. Douglas himself pointed out, this was a natural extension of his Pan-Africanist view, “[There is a great] significance of family...to me, and if I had not had my family behind me, I could not be. I have created families everywhere I have gone; and it is that sense of family—and our connectedness—that has brought me this far” (Douglas, Comments, 2013).

Conclusion

Each of these intrepid figures made a mark on PAS. There was the vision and creativity of Professor Jan Carew who helped develop the initial Black Studies efforts at many universities, establishing the curricula; working with these universities on the best ways to welcome Black students into their midst; and working with the students on the best ways to take advantage of these opportunities. There was Dean J. Blaine Hudson who was among the actively-engaged students who called for Black Studies at their home institution. Taking inspiration from the efforts of people like Prof. Carew, Dean Hudson understood that the University of Louisville had a responsibility to the largest Black community in the Commonwealth of Kentucky. Thus, together with his BSU members, other students and faculty acting in solidarity with them, and with the community behind them, he knew he was in a prime position to push the university into developing programs locally.

Then, there were the special contributions of the three honorees who were able to join us at the 40th Anniversary celebration of Pan-African Studies at the University of Louisville, and to provide some insights into the challenges and successes they experienced. There was the tenacious Dr. Robert L. Douglas, now Professor Emeritus, but a long-standing presence on the campus: as a student in the early 1960s, as a part-time lecturer in the early 1970s, and who returned as a regular faculty member in the mid-1980s and remained until he retired in 2005. (Dr. Douglas has also continued to offer occasional courses for several more years after his ‘retirement’ year.) Dr. Douglas was a community presence and lecturing faculty under both the Office of Black Affairs and the early PAS department.

But, the assumption of Chair in 1989 made it possible for him to leverage his community base to bring much-needed life back into the department. And there were two of our elders, the African Historian, Dr. Susan J. Herlin, now Professor Emerita, and Anthropologist, Dr. Yvonne V. Jones –women and outsiders to Louisville. Both were new-hires to the University faculty and appointed not only to the departments that had originally hired them, but also assigned part-time to PAS. But, whose presence in PAS as regular, full-time University of Louisville faculty, made it possible for PAS to survive its first ten years; and, whose continued involvement in PAS over these many years afterwards has helped the Department grow and survive thirty more.

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