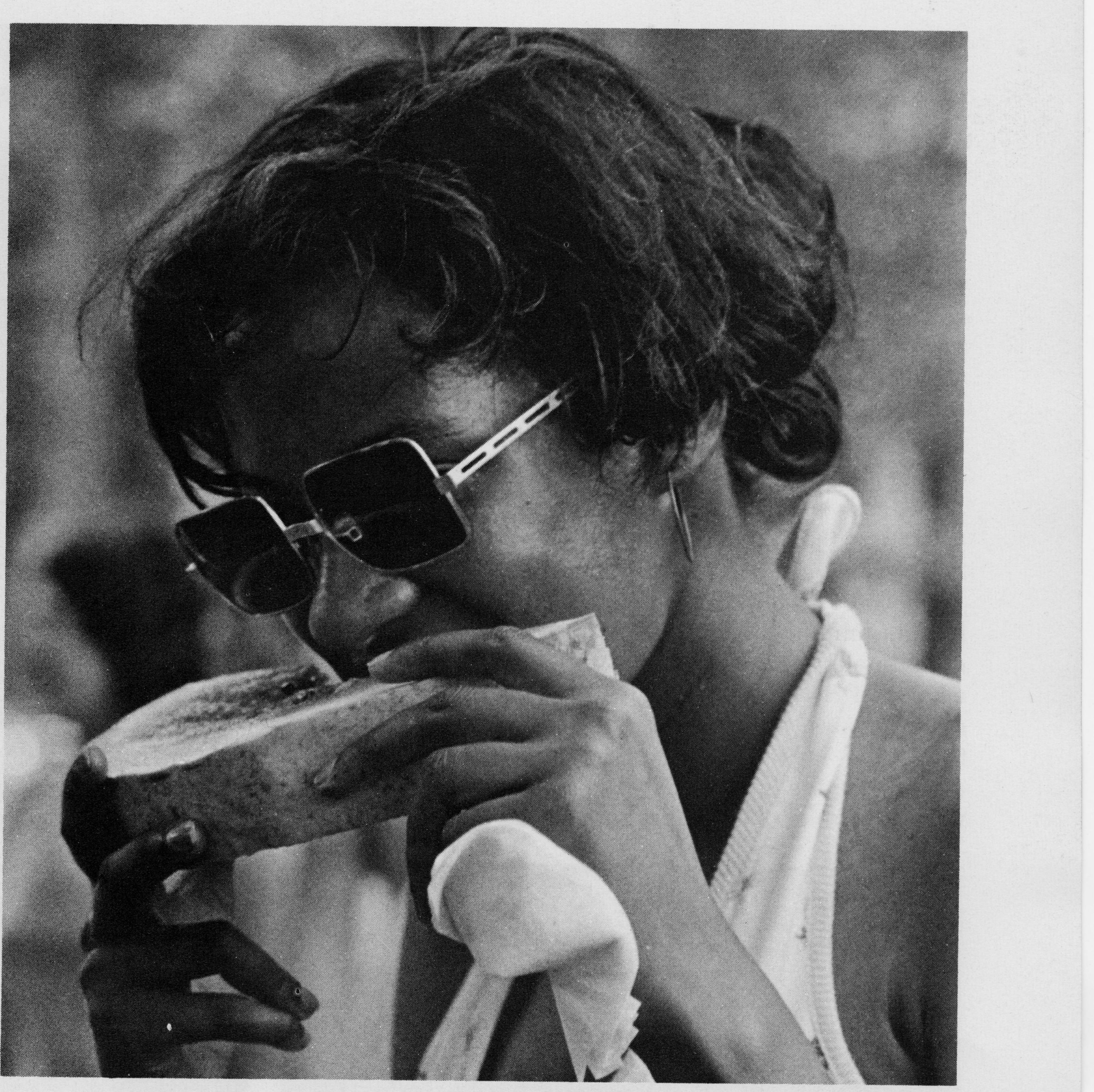


Several years ago the black student belonged to a minority that went largely unnoticed on the predominantly white ECU campus. Dramatic changes were initiated in 1969, however, when the newly-formed Society Of United Liberal Students (SOULS) gave voice to the black population. In the spring of 1969, SOULS presented President Jenkins with a list of ten demands it felt needed to be met if blacks were to be truly a part of the college community. Included on the



ment of minority students, and perhaps the most controversial demand on the list — the banning of "Dixie" as the Pirate fight song.

list were demands for black courses,

black professors, the vigorous recruit-

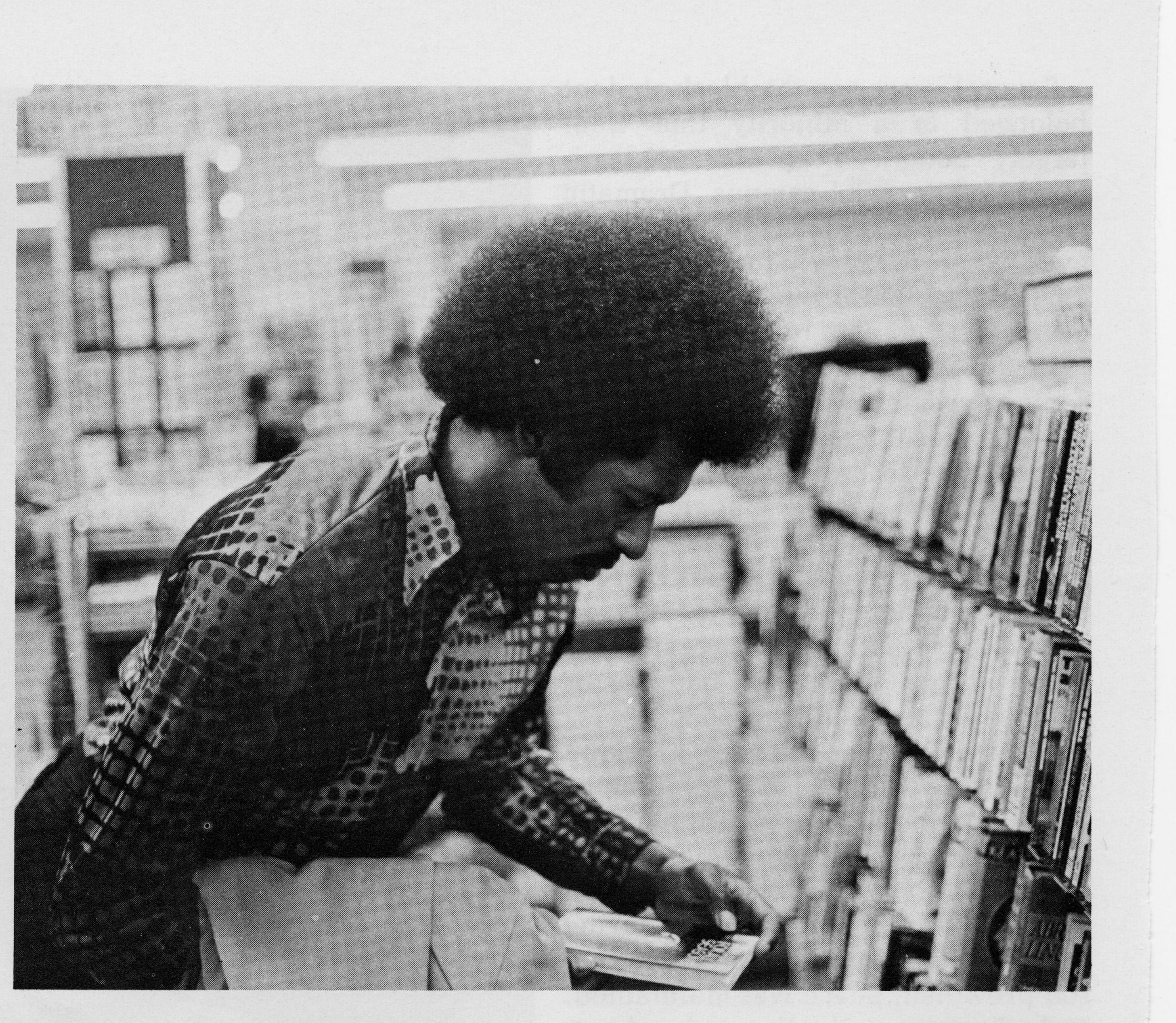
A moratorium on the mall, a unique convocation in which Dr. Jenkins addressed the entire student and faculty body in Ficklen Stadium, and a demonstration before the administration building transpired during tension-filled days. Fortunately, reason prevailed, peace was maintained, and changes gradually came about.

Right: This ECU coed enjoys a Unionsponsored watermelon feast. Below left: Class break allows for a moment's relaxation on the wall. Below right: Students chat at the chief meeting place on campus — the CU.



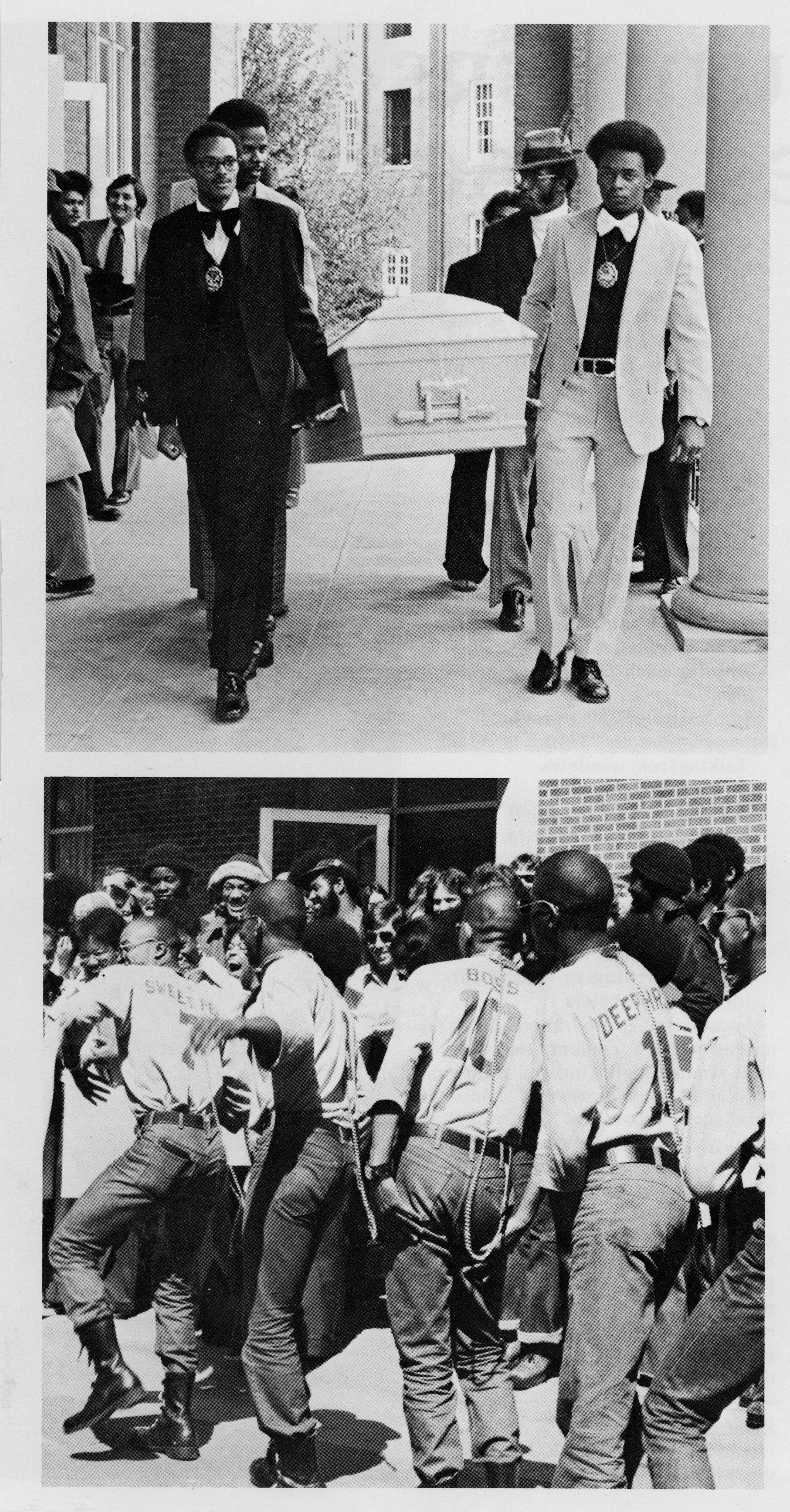
As a result of the moratorium, when whites were able to listen to black leaders explain the reasons for the SOULS demands, blacks gained the support of their fellow students; in a special referendum, therefore, students voted overwhelmingly to ban "Dixie."

Since 1969, improvements have been continual. The SGA established the Office of Minority Affairs to give blacks an active voice in student affairs. Within the 1973-74 year the SGA also appropriated \$1,000 for the publication of two minority recruitment booklets. Another development this year was the formation of the Black Arts Festival Steering Committee, which co-ordinated the programming for the annual Black Arts Festival, an event made possible through the joint efforts of SOULS, the Office of Minority Affairs, the Student Union, the SGA, and various departmental and administrative heads. The Festival was a revival of the original Black





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Week, first sponsored by SOULS in 1972. "Rap sessions," lectures, workshops, a film festival, and a sing-in highlighted the exhaustive event. In addition to these improvements, several black professors have joined the ranks of ECU's growing faculty, while black courses in the areas of art, English, history, political science, geography, and anthropology have been added to the curriculum.

Social changes have also taken place, most noticably in the number of black fraternal organizations which have been formed within recent years. Alpha Phi Alpha, the first black fraternity to establish a local chapter on the East Carolina campus, has since been joined by two other fraternities and two sororities. Secretary of Minority Affairs Maurice Huntley noted in a Fountainhead article that the major improvement needed today was in the recruitment of blacks to ECU. According to Huntley, black students already on campus need to take it upon themselves to personally recruit fellow blacks. Huntley also noted that the school needed more black graduates to further enhance the University's image in the eyes of black students interested in pursuing post-graduate degrees.

Certainly, times have changed and improvements will continue. And we ain't whistlin' "Dixie!"

Opposite page. Top: Black or white, students share the same hassles of university life, i. e., browsing the shelves of the book store for a bargain. Bottom left: Election of Miss Black ECU has been an annual event since 1971. Bottom right: Dr. Charles G. Hurst appears at ECU as a part of the Lecture Series. This page. Top: Brothers of Alpha Phi Alpha highlight a Pirate pep rally with their mock burial of the Richmond Spiders. Left: Omega Psi Phi pledges draw an interested audience.

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