

AGENDA FOR NATIONAL STUDENT CONFERENCE
ON THE SIT-IN MOVEMENT

FRIDAY, APRIL 22

9 a.m. - 7 p.m. - Registration - Pierce Hall

7 p.m. - 10 p.m. - General Session - Auditorium
"The Southern Movement in Perspective"

Welcome - Donald Hoffman, President, USNSA

Albert Rozier - Editor, North Carolina A & T Register,
North Carolina A & T College, Greensboro, North
Carolina

Bernard Lee - President, Student Movement, Alabama State College,
Montgomery, Alabama

The Rev. James Lawson - Southern Regional Secretary,
Fellowship of Reconciliation,
Nashville, Tennessee

Warren Wickersham - President, Men's Student Association, - 1959-60,
Duke University, Durham, North Carolina

James Alrutz - President, Methodist Student Movement,
Atlanta, Georgia

Mahendra Widjasinghe - Representative Ceylon University Students
Federation, Graduate Student, Trenton
State College, Trenton, New Jersey

Max Heirich - American Friends Service Committee, Southeastern
Regional Office, High Point, North Carolina

Paul Rilling - Field Director, Southern Regional Council,
Atlanta, Georgia

Allard Lowenstein - President, USNSA, 1950-51

10 p.m. - 11 p.m. - Reception - Pierce Hall

AGENDA FOR NATIONAL STUDENT CONFERENCE
ON THE SIT-IN MOVEMENT

- 9 a.m. - 10:30 a.m. - General Session - Auditorium
"Northern Supporting Action"
- Rolf Kjolseth - Graduate School, University of Colorado,
Boulder, Colorado
- Sam Bowles - Student, Yale University, New Haven, Connecticut
- Curtis B. Gans - National Affairs, Vice President,
United States National Student Association,
Philadelphia, Pennsylvania
- 11 a.m. - 12 noon - Discussion Groups - see Location sheet for rooms
- 12 noon - 1:30 P.M. - Lunch
- 1:30 - 3:30 p.m. - Discussion Groups
- 4 - 6 p.m. - General Session - Auditorium
"Consideration of Discussion Group Recommendations"
- 6 - 7:30 p.m. - Dinner
- 7:30 p.m. - General Session
"Action on Discussion Group Recommendations"

RULES FOR THE NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

I. Quorum

- A. One-half of those delegates registered and present at the Conference will constitute a quorum for General Sessions.
- B. The chairman will direct a quorum be counted upon a motion seconded by 60 delegates.

II. Voting Privileges

- A. Voting privileges shall include the right to cast a ballot and to make or second motions.
- B. Only Official Delegates will have voting privileges in all General Sessions.
- C. All ballots will be by show of Delegate Badges, except during roll call votes, when the Chairman will poll each section of the auditorium separately.
- D. Voting privileges may be transferred by an Official Delegate to an alternate from his delegation, if the alternate uses the Delegate's card, and if the Delegate absents himself from the General Session.
- E. A roll call vote may be requested on a motion seconded by sixty delegates.

III. Speaking privileges

- A. Speaking privileges shall include the right to speak and raise parliamentary points in all sessions.
- B. Delegates, Staff, and Observers will have speaking privileges in discussion groups, and Delegates and Conference Staff only will have speaking privileges in General Sessions.
- C. Observers may obtain speaking privileges in Legislative General Sessions by consent of 2/3 of the delegates.

IV. Officers of the Conference

- A. The President of the United States National Student Association shall be the permanent chairman of all General Sessions.
- B. The chairman may appoint his Parliamentarian, subject to the disapproval of 2/3 of the delegates at the session.
- C. The chairman may appoint as Temporary Chairman any Delegate or Staff Member, subject to the disapproval of the 2/3 of the delegates at the plenary.

V. Agenda

- A. Each Discussion Leader will select one person from his discussion group to serve as Styles Committee representative.

RULES FOR THE NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT (CONT'D)

The Styles Committee consisting of the representatives from each Discussion Group will meet between Discussion Group Sessions, and between Discussion Groups and General Sessions to stylize resolutions and to set an order of priority for discussion of resolutions.

B. The Styles Committee will elect its Chairman, who will present to the General Session the order of priorities as an agenda, subject to the approval of a majority of the body.

C. Only Official Delegates may serve on the Styles Committee.

VI. Consideration of Resolutions

A. Main motions and motions to amend not considered in discussion groups can be made from the floor if 60 Delegates will second the motion. All motions must be presented in writing to the Chair. The maker of the motion has one minute to explain his motion before the sixty seconds are called for.

B. No speaker shall have the floor at any one time for a period in excess of one-fourth the total time allotted for debate or three minutes, whichever is greater on the issue at hand.

C. The Chair will set a time limit for overall debate on any motion subject to the disapproval of two-thirds of the body.

D. The Chair will endeavor to alternate speakers so that there are two for and against the motion in alternating order.

E. If there is any objection to a motion to close debate before there have been at least two speakers for and two speakers against the motion before the body, the motion to close debate cannot be entertained.

VII General Provisions

A. All Delegates will sit with their Discussion Group in General Sessions in the section reserved for them and will use only the microphone designated for their Discussion Group. All speakers must be cleared through the microphone monitor.

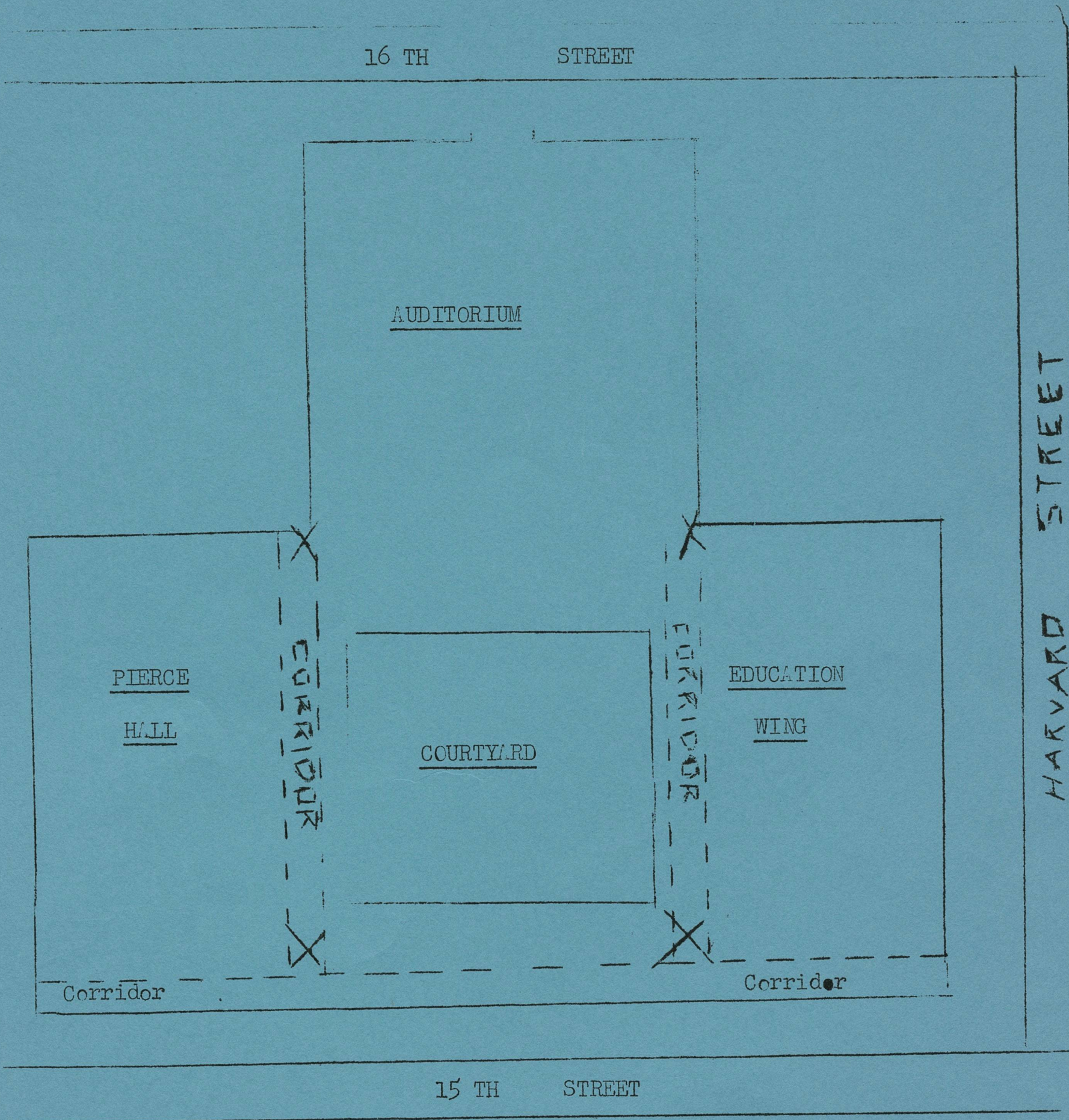
B. There shall be no more than three persons at any one microphone.

C. Any material may be freely distributed at the conference provided it bears the stamp, "This material was not prepared by the United States National Student Association; nor do the views presented necessarily represent the views of the National Student Congress." All material found not bearing this stamp will be destroyed.

D. These rules shall be adopted by a majority vote of Delegates of General Session and may be subsequently amended by a 2/3 vote of the Delegates of the General Session.

E. These rules are considered supplementary to the basic rules of the Conference which are contained in Robert's Rules of Order. In case of conflict, however, these rules supercede Robert's Rules of Order.

LAYOUT OF MAIN FLOOR OF ALL SOULS UNITARIAN CHURCH
16TH AND HARVARD STREETS, N. W.
WASHINGTON, D. C.



X = stairways

Albert Paul Brunson

April, 1960

NATIONAL STUDENT CONFERENCE
ON THE SIT-IN MOVEMENT

GENERAL INFORMATION

1. Accommodations

Every official delegate has a room reservation for Friday night, April 22 at the Sheraton-Park Hotel. If you wish to stay Saturday night also you must tell the hotel before 9 a.m., Saturday, April 23. The rates for April 23 will be as follows:

triple or quadruple	- \$ 4.25 per person
double	- 6.00 per person
single	- 8.00 per person

Those who are not going to stay overnight on April 23 must have baggage out of their rooms before going to Saturday morning session since there will not be any other time during the day to check out. Baggage must be checked at the hotel for the day.

Observers are responsible for their complete reservations.

2. Transportation to and from Hotel and Church

It is an easy 15 minute walk or, if you prefer to ride, taxies or bus-street cars are available.

Bus-Street car connections from Hotel to Church are:

streetcar to Calvert and Columbia,
bus from there to 16th and Harvard Streets; reverse order
for return.

3. Restaurants

There are many dining facilities available within two or three blocks. Major areas of concentration are 16th Street (hotel dining rooms) and Columbia and 14 Streets (regular restaurants of varying prices).

IF YOU HAVE ANY QUESTIONS ABOUT THESE OR OTHER POINTS contact:

Registration Desk - Pierce Hall
Information Table - Harvard Street entrance
Secretariate - 2nd Floor, Education Wing
any staff member

(1)

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

The National Student Conference on the sit-ins endorses the philosophy of non-violent action, and its manifestation, the sit-in movement. Realizing that we are not completely free from prejudice, we reconvened concentration upon modifying the individuals basic attitudinal structure in order that better personal relationships among all peoples may be promoted.

Feeling a deep sense of personal responsibility concerning human equality, we are participating in the sit-in movement through our own volition and not as the tools of any political group.

In the support of the principle of the Brotherhood of man inherent in the Judeo-Christian tradition, we resolve to oppose all manifestations of discrimination and inequality.

CHANGE IN RULES FOR THE NATIONAL STUDENT CONFERENCE

I. Quorum

B. The chairman will direct a quorum to be counted upon a motion seconded by 40 delegates.

II. Voting Privileges

E. A roll call vote may be requested on a motion seconded by forty delegates.

III. Speaking privileges

C. Observers may obtain speaking privileges in Legislative General Sessions by consent of 2/3 of the delegates present.

V. Agenda

C. The agenda may be revised by a majority of the body present and voting.

D. Only Official Delegates may serve on the Styles Committee

VI. Consideration of Resolutions

A. Main motions and motions to amend not considered in discussion groups can be made from the floor if 30 delegates will second the motion. All motions must be presented in writing to the Chair. The maker of the motion has one minute to explain his motion before the sixty seconds are called for.

C. The Chair will set a time limit for overall debate on any motion subject to the disapproval of two-thirds of the body in attendance.

Paul Brunson

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Complete context of the Speech by Mahendra Widjasinghe, Representative Ceylon University Students Federation, Graduate student, Trenton State College, Trenton, New Jersey

LAW AND ORDER MUST BE MAINTAINED

Over a hundred years ago, the white man of the South had the legal right to own the lives of his slaves. At that stage, it was within the legal rights of the white man to do whatever he liked with them. The slave belonged to him. So the "preservation of law and order" meant the absence of protest on the part of the Negro, the curbing of the rebellion of the slave against the angry lash of the whip that descended mercilessly upon his shoulders. To permit this state of affairs to continue uninterrupted was the maintenance of "law and order".

Then came the legislation that outlawed slavery--outlawed the ownership of human lives. This revision of the concept of law and order had to be enforced amidst severe resistance from the South. It had to be enforced by forcing arms--through the medium of a civil war!

Within the framework of this new definition of law and order, society altered its pattern of thinking. No longer was it considered proper to own the life of another, but still it was possible to consider the Negro as an inferior human being. The "master-slave" relationship that existed before was now altered to the "master-servant" relationship. Then came into being the idea of segregation, aimed at maintaining the "master-servant" relationship. By token of the acceptance of this principle as a basic axiom - the legislation that followed had the inherent task of maintaining segregated and unequal facilities for the Negro. The maintenance of this state of affairs without protest or rebellion came to be considered as the role of "law and order."

With this idea in view, the employment of the Negro came to be restricted to menial tasks. He was suitable for cleaning the streets, for cleaning the backyard, for driving the white man's truck, for polishing the white man's shoes at airports and bus terminals.

The Negro woman had become a part and parcel of the white man's institution. He could not do without his Negro cook or chambermaid--nor could the white woman maintain her home or take care of her children, dress them and feed them without the helping hand of the Negro servant. It further became a social qualification to display before callers the 'fine Negro staff' the white man had in his home. The implicit obedience of the Negro established the white man in the eyes of his counterparts.

"My nigger" was furnished with enough to eat, sufficient neat servant-uniforms to wear. So "my nigger" was contented. If anybody were to hurt "my nigger", the white man would react with indignance. As long as he remained "my nigger", all was well. To insure that "my nigger" remains "my nigger" was understood to be the maintenance of "law and order". So "my nigger" continued to be "my nigger". He traveled at the rear of the bus, traveled for many miles before he could satisfy his hunger and thirst before he set out on a journey. On the roadside, he drank at the colored water fountain, if he could find one.

"My nigger did not require any recreation. Movies, bowling bars, musical programs, athletic events, dance halls--all these "my nigger" did not need. "My nigger" was a servant--he had work to do--he was perfectly contented! Besides, the white American has a duty to preserve "law and order" and proud customs and tradition of his State!

In the urban areas, jobs were scarce for the Negro male--while the Negro female was still able to find employment in the home of the white man. With the result, the jobless, recreationless male Negro lined the streets, puffed at cigars and cigarettes, congregated in indolence. The Negro thus came to acquire this externally imposed quality of laziness. To the Northern observer and the Southern white, the Negro appeared to be a being without ambition or industry, contented to dwell in dirt and filth.

While these developments were taking place, the so-called "liberals" were toying with the idea of "separate but equal" doctrine. It found expression in making available educational opportunities to the Negro on a limited scale. Schools and universities were opened up for the benefit of the Negro. Having had none before, the Negro would certainly consider it a legacy from the generous white man. The "separate but equal" doctrine was intended to maintain the two races separate in every sphere of activity where a sense of equality might arise. "Law and order" now came to be understood as the acceptance of this doctrine by the Negro without commotion, without protest, without even vocal resistance. As long as the Negro abided by this "liberal" doctrine, he was a law-abiding citizen. The moment the Negro stepped outside the confines into which he had been thrust, he threatened the "peace of the State." It was immaterial if this disturbance of the peace actually came from the white element reacting against the protest, still the Negro had "disturbed the peace."

Although the doctrine of the separate and equal came to be enunciated with vehemence, it was preached against a background of a social attitude which still clung dearly to the concept of white supremacy. The doctrine of the "separate and equal" though promising in theory to raise the respect for the Negro, degenerated in practice to the doctrine of the "separate and unequal."

If the "separate and equal" doctrine were to be implemented with even a measure of partial justice, it would entail the duplication of every facility, which is economically unfeasible in a bi-racial society, where one race is in the majority. The "separate and equal" doctrine must at its best only yield to the availability of facilities in proportion to the number of people in a particular race.

But the individual Negro who searches downtown for a place to eat does not have a hunger proportional to the fraction that his race represents in the community, nor is his thirst proportional to the insignificant number of Negro restaurants.

The Negro enters a commercial area not as a race, but as an individual. It is the failure to treat the Negro under any circumstances as an individual, but always the representative of race, however, qualified and culturally advanced he may be, that is at the root of segregation.

There is an unfounded fear in the mind of the Southern white man; that to lay open channels of communication is to force a merger between the uneducated section of the Negroes and the educated white man. The white man shuns the prospect of an interaction of two cultural levels which are at two different stages of development.

Here it is important to point out that the Negro at the moment is not asking for a merger between the Negro workmen and the white professor. Nor is he asking for free association between the Negro professor and the white workman. He is only asking that the Negro college student be granted the right to mix with the white college student, the Negro professor with the white professor, the Negro businessman with the white businessman, the Negro musician with the white musician, the Negro politician with the white politician, and the white farmhand with the Negro farmhand.

Thus, the Negro is purely asking for the removal of the artificial division by virtue of faces and the freedom for the evolution of the natural group division on the basis of interests and cultural compatibility.

When the fundamental order of a society is dedicated to the practice and preservation of the immoral axiom of segregation, every law enacted with the view to the enforcement of that axiom, must be inherently immoral.

Hence, to protest against the immorality of that axiom within the framework of the laws that are its by-products has been proven again and again to be a hopeless task.

In a democratically constituted state, it is possible to expect the legislation that results from that state to be consistent with the idea of ethical soundness. However, considering the nature of the restrictive legislation which prevents Negroes from registering for voting, it has to be recognized that the minority view-point is not represented in the state legislature. Thereby, the Negro is denied the basic privilege of affecting the necessary changes in the law itself.

The Negro is, therefore, left with only the ethical soundness of the American Constitution and the federal law to back him up in his struggle for equality, justice, dignity, and respect. However, he has to contend with the dogmatic refusal of the white Southerners to accept the rights and principles declared available to the American citizen, be he Negro or white, in the spirit of democracy inculcated in the American Constitution.

It stands to reason under the circumstances that it is not important to uphold and observe the law purely because it is a law of the state, rather to obey and respect only such laws that are consistent with the idea of justice.

It is, therefore, the duty of every ethically matured person to refute every immoral law with all the power that he can command, provided he does so in an orderly fashion.

It is important, however, to maintain that the means adopted in the refutation of the unjust laws be consistent with morality and sound principles.

What, then, are the means which may not be legal, but still be ethical and moral? What, then, are the only avenues of approach open to a minority effectively screened out justice in a legal framework, by an incomparable majority?

Functioning under a similar dilemma, the Indians struggled for many years against the British in vain search for a solution. To resolve the problem and provide the oppressed Indians with a potent and powerful tool came Mahatma Gandhi on the scene of the conflict.

NONVIOLENT RESISTANCE MOVEMENT

Between human beings as individuals there has existed from eternity, the greatest blessing of mankind--love. Under acts of love, the forces of evil can be ultimately compelled to yield.

Gandhi's intention was to lift the great power of love from the plane of individual affairs to national affairs--to lift it from the plane of domestic to the political--and by so, lifting it to mobilize an entire race, a community, or a people of a nation, into a course of action that would be ethically sound and contain no contradictions. It is to be recognized that an act of love pitted against an unjust law will ultimately result in heaping innumerable sufferings upon the possessor of love and then by the force of these sufferings, it would be possible to appeal to the essential goodness recumbent in the heart of the oppressor.

The practical maxim of the theory of nonviolent resistance can be summer up as follows: "To grant the freedom for the oppressor to increase his oppression is to strengthen the cause of the oppressed." Substantiation of this principle is to be found in all religions. It is to be found in Christianity, in the Sermon on the Mount and the direct command of the Lord to "turn the other cheek;" it is to be found in the tenets of Buddhism, enunciated as the doctrine of Maitrya. It is to be found in Hinduism enunciated as the doctrine of Ahinsa. It is also to be found in Islam in the idea of brotherhood. It is contained, too, in Judaism as has been reflected in the Old Testament.

This concept, then, that appears to be a universal concept, appeared to Gandhi to be the moral imperative against which the forces of evil had no protection.

Today we see the reflections of this same doctrine being applied in the non-violent, sit-down movement, by students under the inspiration and guidance of Dr. Martin Luther King, Jr.

As a precedent to this movement was the famous bus boycott in Montgomery, Alabama. The individual has the right to decide whether or not he should patronize a public transportation system which practices the unjust system of segregation. Dr. King's appeal was directed to those people who did not want to see an unjust system of operation in existence, to refrain from traveling on the bus services on the principle that by so doing, they collaborate with the immorality of the system. The individuals who held this view, therefore, took the prerogative of boycotting the bus transport system. The result was the removal of the segregation law in the sphere of busses. The means adopted were ethically sound insofar as there was no intimidation of the public, but, on the contrary, it was a rational appeal to the forces of good in man to put out of business the forces of injustice.

It is the same principle that underlies the demonstrations and boycotts of stores that practice segregation. The sympathizers toward the cause are, as it has been seen, a minority at the moment, but still it is as significant enough minority to make the difference between profit and loss. In Dr. King's own words, these demonstrations and picketings are intended to "dramatize the issue" in order "to awaken the dozing conscience of our white brothers."

For generations, the white men of the South have been functioning on the theory that the Negro is satisfied with what has been meted out to him, as concessions for good service to the white master. The issue is, therefore, raised in this dramatic fashion with compelling insistence in order to dispell this myth that has impregnated our society.

It is intended further to awaken the congressmen and the senators of the White House into a strong realization of the contradictions in the society in which they live. Whereas the average liberal-minded person has hitherto been contented with the statement that the problem is solving itself slowly but surely as a natural evolution, this attempt is directed towards emphasizing and informing those liberal-minded people of the pain, the agony and the frustration of a piecemeal solution. It is further to remind that in the context of a slow solution, millions of Negro people of the present day are daily undergoing the indignities and the deprivations which are heaped on them by token of the color of their skin. It is important to recognize that each individual of the present generation holds the same potential and worth in this society in this present day as the generations that will be born in the future. The movement is intended to emphasize that the present generation is conscious of the contribution that it can make in the progress of the country but is held back by the denial of the chance to exercise its rights and privileges.

In answer to the liberal person who has been spending his energy with conscientious dedication to arrange for bi-racial meetings and to solve the problem on the quiet, the movement recognizes that the present social structure and the restrictions on such meetings imposed by a stern society which is a victim of a gruesome tradition prevent the effective functioning of even such endeavors. This movement is, therefore, directed toward providing a legislative framework within which even the slower process of bi-racial meetings could take place.

It has to be recognized that it is difficult under the present circumstances to effect a complete social change as long as the repressive legislation exists.

It is, therefore, the intention of this movement to call upon the law-makers of this nation to institute an equality of justice within the framework of which the more gradual process of maintaining good relations could be established with greater intensity.

To revert to the principle underlying the sit-in movement at lunch counters in Tennessee, North Carolina, South Carolina, Florida, Alabama and Georgia, it has to be realized that the clamor of the student is not for a "hamburger" but has a deeper purpose--a demand for respect and human dignity.

It is easy to understand why the segregationist insistently refuses the demands for integrated eating facilities, because to do so is to rupture the servant-master relationship and is tantamount to a recognition of the Negro as an equal. Further, it provides a channel of communication between the two races on the basis of social equality. Hitherto the channel of communication that has existed between the Negro and the white has been founded on the forced acceptance by the Negro of the supremacy of the white man. Integrated eating facilities are then the opening up of a channel of communication on a higher plane - a privilege that the white man dogmatically denies.

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Resolution of the Styles Committee

We, the National Student Conference on the Sit-in Movement recommend that:

1. USNSA promote petition campaigns against Woolworth, Kress, Kresge, W. T. Grant, H.L. Green, Walgreen, Liggitt and urge all students and student councils to support them.
2. Local managers of national chains be contacted before demonstrations are directed toward that store. The demonstrations should be directed toward the national chain and not necessarily at the local store manager.
3. USNSA promulgate the organization of a nation-wide one day demonstration.
4. USNSA mobilize as much influence as possible to bring about equal protection under the law for participants in these movements.
5. A wide-spread letter writing campaign to both college and city newspaper editors, expressing the true democratic view and civil rights, be launched.
6. Telegrams and letters of protest to all public officials who have acted undemocratically towards the students who have participated in the recent demonstrations, be sent.
7. USNSA promulgate the establishment of May 17th as a commemorative day in support of the May 17th Supreme Court decision; the student bodies be urged to work out appropriate forms of student activities to demonstrate their support for direct non-violent action.
8. Student Governments organize fund-raising campaigns for local defense for students in the sit-ins and for scholarship aid to students expelled because of their participation in the sit-in movement. These funds should be collected from students faculty and the community.
9. Exchange programs between northern and southern colleges and universities be undertaken to effect a mutual understanding. This can be accomplished through exchange of information, personnel and cultural ideas and by actively supporting through fund-raising and by other specialized aid in a program launched by USNSA.
10. USNSA suggest to campus student governments or organizations that they inform minority group students what to do in order to eliminate discriminatory practice that otherwise might be obscured. Such information would include what to do when discrimination occurs, groups to contact for help and action to take.

Styles Committee Resolution - 2

11. USNSA organize summer workshops on race relations to carry out

- a. an analysis of the effects of various anti-segregation programs such as picketing, petitions and economic boycotts.
- b. a study of methods to convince prejudicial peoples of the unreasonableness of their position.
- c. an explanation of philosophy behind the principle of non-violent protest.
- d. a general plan for race relations to be distributed to all campuses.

12. USNSA use its influence to bring about group discussions and action among Negro and white students.

13. Contacts and exchange of ideas with other groups and association working in the civil rights field be established.

14. A letter campaign to national ministerial organizations urging steps to encourage ministers, especially southern ministers, to voice support of work for integration through the means of conferences and communications, be launched.

15. USNSA endeavor to seek statements and proclamations from representative organizations in foreign countries demonstrating support for the sit-in movement and concern over the illegal actions taken against participating students.

16. Local student governments initiate community education projects. These projects should consist of paid advertisement in local newspapers and/or on local radio and television stations and as local conditions demand, include several or all of the following facts:

- 1) Racial inequality is inconsistent with the concept of the universal brotherhood of man and a denial of rights granted every American citizen by our constitution.
- 2) Racial inequality in our country affords Communism one of its most effective weapons.
3. Racial inequality hurts all of us because a society in which opportunity is based on color or creed is less dynamic and progressive than one in which opportunity is afforded according to merit.

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Summary of the Speech by James Alrut~~z~~, President, Methodist Student Movement
Atlanta, Georgia

Mr. Alrut~~z~~ stated that segregation is a matter of economics and tradition. The white people of the South feel that it is to their advantage to have the Negroes segregated so that they can exploit them. Does the Negro have enough buying power to change this situation?

Mr. Alrut~~z~~ stated that the sit-ins have made the white man really question the relationship between the Negro and himself. Mr. Alrut~~z~~ believes that the sit-ins are morally right. However, there one weakness seems to be a possibility of violence.

Mr. Alrut~~z~~ stressed the problem of lack of education. So many of the white students in the South are unaware of what is going on. We must draw out the southern white students and get them to take a stand. There is also a great need for consultation between the races, not necessarily to discuss the race problem but just to get together.

Mr. Alrut~~z~~ ended by saying that we, as students, are on the cutting edge of an axe, and we must chop down this old tree, and when it falls, we must plant the new tree and this new tree should be one of education.

Albert Paul Brunson

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Speech by Mr Allard Lowenstein - President USNSA 1950-1951 April 22, 1960

Mr. Lowenstein opened by stating that the world is "stacked," that it is "leaning" in a definite direction. The combined influences of science and religious are working together to bring widely distant areas of the world closer and closer together.

As for the sit-in movement in the South, this is an indication that the American people, or at least a segment of it, have joined the avant garde, the Negro student, in the struggle for equality.

Mr. Lowenstein then went on to cite a quotation which indicated that it would be one thing for an individual to be patient and forgiving when submitted to indignities himself. However, to be patient and forgiving when others are submitted to indignities is not justified. This then, is no time to sit back and forgive those who uphold segregation.

It was then stated that the sit-in movement has captured the imagination of many and that as it is not an isolated sort of thing, it will not die. To keep the movement alive, then, it is important that we do not maintain that what happens in the South is not our business, simply because we do not happen to live in that section of the country. Furthermore, we must all do our part to meet the local challenge which is everyone's concern everywhere.

Mr. Lowenstein then went on to mention instances in which the US Government had officially protested suppression in other areas of the world as in Korea, South Africa, or the example of Chinese treatment of Tibetians. Given these protests on our part, we must then try to understand why the world **reacts** in the presence

Mr. Allard Lowenstein - 2

of the segregation and sit-in situation in the South.

The role of the northern student was then mentioned specifically. Mr. Lowenstein stressed that it is far easier to be a student in the north who supports the sit-in movement in as much as their is little possibility of facing jail. The only loss is apt to be one of time and perhaps money, both of which the speaker felt northern students would be willing to sustain.

Commenting more generally, the speaker went on to say that the time has come to sit-in rather than to sit out. The consequences of the movement will be troubling but hopefully will also will lead to penetrating thinking and discussion in efforts to establish a raison d'etre. It is much better to exist in a troubled atmosphere where attempts are being made to overcome difficulties than to live in "overfed complacency." In the case of the former, our consciences will cheer us.

Mr. Lowenstein closed with the remark that it is now not so important to convert others as to decide how to implement our own convictions. Hopefully, others will then follow by example.

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Summary of Speech by Bernard Lee, Former Student Body President, Alabama State

In his speech, Bernard Lee summarized the events in Montgomery, Alabama.

Mr. Lee sees the sit-ins as a second major stride for freedom in Montgomery.

When Montgomery students learned of the North Carolina action, they felt their hour for dynamic action had come; they felt a keen sense of responsibility to act.

On February 24, thirty students met in the home of Rev. Ralph Abernathy and decided to hold their first sit-in at the Montgomery County Court House Snack Bar.

The next day 35 young men entered the Snack Bar and ordered coffee. They were refused service, but remained in the snack bar until a police officer announced that the snack bar was closing.

The Governor ordered an investigation of the sit-in, and the following week nine students were expelled from Alabama State College as ringleaders.

The demonstrations spread to the adult community which planned a march on the capital. They were met, however, by 400 armed policemen and 5,000 white citizens.

Bernard Lee also brought a message from the students of Montgomery; excerpts follow: " We have taken up the struggle for freedom without counting the costs... we are wrestling with a spirit of wickedness in high places... We recognize our situation and nothing will deter us from the path we have decided to follow... We expect to be thrown in jail on trumped up charges, but we shall continue to protest and fight for our rights in the courts of the land and push for integration in the schools... We have the moral force of the universe on our side and we shall not fail."

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Summary of Speech by Al Rozier, North Carolina Agricultural & Technical College

In his speech, Al Rozier summed up the events to date in Greensboro, North Carolina.

On February 1, four freshmen at North Carolina Agricultural and Technical College held the first sit-down at a chain variety store in downtown Greensboro. They entered the store at 4:30, were refused service and sat there till the store closed at 5:30

They returned the next day for a longer period and from that day on the counters were always filled.

When the four freshmen realized the potential of the movement, they went to senior student leaders for direction.

On Wednesday, the presidents of the four Greensboro colleges, North Carolina A& T Greensboro College, University of North Carolina Womens College and Bennett, met with the store managers. Later in the week they called in the student leaders and asked that they call off the demonstrations. The students refused and went out to continue demonstrating.

By Saturday of that week the lunch counters of Woolworths and Kress were crowded with about 200 students. That day both stores closed when a bomb threat was received.

On Sunday the demonstrations were called off for two weeks and discussions were held. Students met with a city councilman who said the mayor was forming an advisory committee. The committee worked for three weeks and compiled 2300 letters on the question, 72.8% of which were in favor of integration. The city did not take any action as a result of the letters however, because they felt the thing had become a national issue and change in just Greensboro would not be very effective.

The students returned to their picketing. They were now picketing at about 12 stores.

Just before Easter, two stores, The Elmstreet Pharmacy and a variety store, began serving Negroes

The group now feels it is important to concentrate on the smaller local stores.

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Summary of the Speech by Sam Bowles, Yale University, New Haven, Connecticut

Mr. Bowles stated how concerned the students at Yale are in regard to the sit-ins. He stated that anything we can do is only a very small bit of the work that they (the students of the South) are doing.

The students at Yale, in conjunction with the divinity chapter, medical students, and the local NAACP are engaged in daily picketing of the Woolworth stores in New Haven. Mr. Bowles told us of the wonderful success of this picketing. They have made people aware that spending money in Woolworth stores is in a sense spending money for segregation. As a result, the boycotting of the stores and the fact that the majority of the people will not cross a picket line, Woolworths in New Haven is giving away free ice cream on the sidewalk to attract more customers.

The Yale University students have started campaigning in the New Haven area to bring an end to discrimination in housing.

Mr. Bowles stressed the importance of fundraising saying that we should be able to say to the Southern students that there is no bail too large and no scholarship too large that we cannot pay for you. We are a rich country, and we must make America a better place in which to live.

Mr. Bowles stated that the sit-ins have made the people of the North aware of the situation in the South and has brought the problem of discrimination to the forefront of peoples minds. Therefore the Northern people must do much more. We are relatively safe from arrests, expulsion, and bat carrying people. We are anxious to work, and therefore we MUST picket and we MUST boycott.

Mr. Bowles ended by giving thanks to the Southern students for giving us an opportunity to contribute and to share in the victory that will soon be theirs.

Robert Paul Johnson

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Speech by Mr. Curtis Gans - National Affairs Vice President USNSA, 1959-1960

April 23, 1960

Mr. Gans opened by stating that he wondered whether the four freshmen in Greensboro who participated on February 1, 1960, in a sit-in which lasted until the store was closed, realized what they were starting, that they were in effect mobilizing a revolution in the North, in the South and in the student community.

It was then stated by the speaker that in an interview with reporters, they had chosen to emphasize all the negative aspects of the sit-in movement thus far. Mr. Gans went on to stress the positive aspects instead. In the border states, the Negroes have commanded such respect in their struggle for equality that the effort to obtain justice has become a community one rather than one of either white individuals or Negroes. In the North, there are many positive aspects to the sit-in movement. There have been demonstrations, telegrams have been sent, thousands of dollars have been collected and finally, the stereo-type of the American student who is lethargic and complacent and who piles into telephone booths, has been changed. It has been demonstrated that the American student can also be serious minded and be mobilized to take a stand.

As for the nature of the sit-in movement, it can be characterized in several ways. It is non-violent and it is spontaneous, manifesting a passionate love for justice and equality and a love for the America of which the Negro is a part and from

Mr. Curtis Gans - 2

which he has so long been disenfranchised.

Mr. Gans then went on to cite the example of the student in Little Rock whose parents asked him to finish school, to respect all the sacrifices which they had made for him and to avoid getting jailed as a result of participation in the sit-in movement. His answer had been that unless he could enjoy equal opportunity his education could never be put to use and was worth little.

It was then stated that at this mid-stream point in the sit-in movement, it is the national responsibility to sustain the South, to give support so that those who have been jailed or expelled will not have been so in vain. There can be no truce with honor and there can be at best, victory.

In the meeting in Raleigh to formulate plans for the future, a song was made up which contained the line, "We shall overcome, we shall overcome, we shall overcome someday." To accomplish this however, support is needed. As as been mentioned there have been pickets, letters, and funds have been raised. Now the question is to how to continue. The four freshmen in Greensboro started something which we must complete, not because we can sympathize with southern students and not because of the gross injustices witnessed but because of a commitment to equality and justice. We must manifest our concern on all levels. We all have the responsibility to resolve the dilemma of the lack of human dignity, inequality and injustice as it now exists. It is up to us to create a system in which judgement is made soley on the basis of merit.

Mr. Gans closed by asking if students in the South risk their lives, futures and educations, can we be content with doing one iota less?

NATIONAL STUDENT CONFERENCE ON THE SIT-IN MOVEMENT

Summary of Speech by Reverend Wyatt Walker

Rev. Walker spoke on the particular appropriateness of the non-violent method to the aims of the sit in movement.

Non-violence, said Walker, is basically a religious and moral concept, and it is against this background that the southern sit-in movement has snowballed.

The choice of the non-violent movement was no accident for several reasons:

1. It is dedicated to love and compassion.
2. It embraces the idea that its alternative is far too costly and is an incorrect answer. Hatred and violence lead to self destruction as well as the destruction of the enemy. In a violent struggle one side has to be the victor and this is not the aim of the movement; they want to teach people to live together.
3. Anyone can join a non-violent movement and have a sense of belonging. It is not limited to strong healthy males.
4. It does something wholesome for the opposition, it does not seek to destroy him but to win him.