

**3RD ANNUAL UNDERGRADUATE
HISTORY DEPARTMENT CONFERENCE
SATURDAY, APRIL 16, 2011
HELMKE LIBRARY 2ND FLOOR**

Schedule

- 8-8:30 AM** **Breakfast (coffee, bagels)**
- 8:30-8:45 AM** **Opening Remarks, Dr. Bernd Fischer, Chair, Department of History**
- 8:45-9:45 AM** **Panel: "Church and Heresy in the Middle Ages"**
Presenters:
Cortney Cantrell (History), "Struggles for Power: The Relationship Between the Church, the State and the Heretical Movements"
Christopher Griffin (History/PoliSci), "Church Repression of Ritual Magic"
Kara Ritchhart (History/Sociology), "The Women of Catharism"
Chair/Moderator: Dr. Suzanne LaVere (History)
- 9:50-10:50 AM** **Panel: "20th Century Genocidal Practices"**
Presenters:
Rebecca Dodds (History), "The Herero Genocide: A Precursor to the Holocaust"
Andrea Ritter (ILCS), "Inconsistency: Discussion of Vichy France and Its Role in the Holocaust by French Presidents"
Matthew Rybicki (History), "Japanese War Crimes: An Infamous Debate for an Infamous Act"
Chair/Moderator: Dr. Ann Livschiz (History)
- 11:00-12:00 PM** **Panel: "Heroes, Villains, and Symbols"**
Presenters:
Jessica Riley (English), "The Role of Revolutionary Rhetoric and Symbolism in the Execution of Louis XVI: The Death of an Era"
Eve Eiler (History), "John Brown: Idealist, Demented, or Fanatic?"
Tanner Billingsley (History), "Mother Jones and the Coal Wars"
Chair/Moderator: Dr. Jeffrey Malanson (History)
- 12:10-12:50 PM** **Panel: "Creation of Culture in America"**
Presenters:
Sarah McGee (History), "The Ghost Dance: Cultural Preserver and Doctrine of Peace"
Keith Beaudin (History), "Bringing Civil Rights to the Movies, 1942-1967"
Chair/Moderator: Dr. David Schuster (History)
- 1:00-2:30 PM** **Lunch for faculty, participants and invited guests (RSVP required)**

Student Biographies and Abstracts

Panel: “Church and Heresy in the Middle Ages”

Cortney Cantrell

Title: “Struggles for Power: The Relationship Between the Church, the State and the Heretical Movements”

Faculty Advisor: Dr. Suzanne Lavere

Paper written for: Hist J495: Senior Seminar: Medieval Heresy (Fall 2010)

Cortney Cantrell is a History Major with a minor in Spanish who will be graduating in May and plans to eventually go on to graduate school. She is mostly interested in the study of Medieval European history. For the 2010-2011 year she received the Judie and Ralph Violette History Scholarship. Cortney was also chosen as the Outstanding History Senior this year.

Abstract

Throughout the Middle Ages, the relationship between the Church and the State was an uncertain one in which each were either supporting and defending each other or were at odds over who had superior authority. At the beginning of this relationship, when the various states of Europe were just beginning to form, the two parties involved generally supported one another with the State enforcing Church laws and the Church providing the developing states with much needed legitimacy through such actions as coronations. During this early period, the Church had power over the State, which had just come into being. There were only a few instances during this period of either asserting their authority over the other. This harmonious relationship began to shift in the years 1000-1200 when the State began to support the Church only when it was beneficial for them. During this period, there were many more conflicts between these two entities and each began to assert their authority over the other more vigorously. During the years 1200-1400, the State gained even more power over the Church and was, for the first time, successful in asserting their authority over the Church.

This uncertain relationship and gradual shift of power from the Church to the State directly affected the various heretical movements of the Middle Ages. While never truly successful before 1400, the heretical movements of the early period were crushed much more swiftly, due to the overwhelming support of the State towards the Church and its policies, than those of the 14th and 15th centuries. As time wore on and power shifted towards the State, the heretical movements were not stopped so quickly, rather they were given time to spread and make an impact on future, successful heretical movements.

Christopher Griffin

Title: “Church Repression of Ritual Magic”

Faculty Advisor: Dr. Suzanne Lavere

Paper written for: Hist J495: Senior Seminar: Medieval Heresy (Fall 2010)

Christopher Griffin will be graduating in May with degrees in political science and history. He has worked at IPFW’s Writing Center since 2009, and received the Carol Roberts Writing Center Consulting Award in 2011. Chris will be starting law school in the fall.

Abstract

Throughout the Middle Ages, Europeans practiced magical acts that could be perceived as being outside the realm of Christianity. The individuals who practiced ritual magic were members of the lower clergy and academia. They used ritual magic as a way to live out their fantasies and unfulfilled life goals. The Catholic Church at first tolerated these magical acts as they did not cross vitally important boundaries, but later in the Middle Ages, the Church cracked down on magic. There were biblical prohibitions against ritual magic such as necromancy, but these prohibitions could not be the primary motive for the repression of magic because it would have occurred centuries earlier.

To find out what motivated the Church to persecute magicians, it is more useful to focus on the Church’s political situation during the 14th and 15th centuries. During this time, Pope Boniface VIII’s power struggle with secular rulers damaged and embarrassed the Church. Shortly afterwards, Pope Clement V moved the papacy to Avignon, which caused tensions among Catholics and financial problems for the Church. The worst political crisis the Church faced during this time was the Great Schism, when Church became fragmented under the rule of multiple popes. This situation was resolved by the Council of Constance in 1414, but the ordeal had done much to hurt the Church’s reputation and led to incoherency within the Church structure.

One of the best ways to unite people is to find a common enemy. The Church saw ritual magicians as a very attractive common enemy. They were widespread throughout Europe, secretive, and powerless to resist oppression. In other words, ritual magicians were a scapegoat that helped the divided Church distract itself from its political problems. Although there were theological reasons for seeking to eradicate magic from society, the primary motive for the Church’s crackdown was a means to unify a divided Church by using a vulnerable outside enemy—ritual magic.

Kara Ritchhart

Title: “The Women of Catharism”

Faculty Advisor: Dr. Suzanne Lavere

Paper written for: Hist J495: Senior Seminar: Medieval Heresy (Fall 2010)

Kara Ritchhart was born and raised in Fort Wayne. She will be graduating on May 11, 2011 with her Bachelor of Arts in History and Sociology. While at IPFW, Kara has participated in numerous campus organizations and has been the president of the Sociology Student Association for two years. In 2011, Kara received the Jane Addams Award for Sociological Practice. After graduation, Kara will be going to the University of Wisconsin-Milwaukee, to pursue a Master of Arts in Sociology.

Abstract

The Catholic Church looked upon women as inferior creatures throughout the Middle Ages. Women had no chance for social power, unless they had wealth, and even then their power was limited by their biological sex. If a woman was poor and had no husband or was a widow, she was seen as a burden upon her family and society. There was no real way for women to gain power through social movement, unless they were born into it or joined the Church. The one way for women to get a little power was by joining the Church as nuns. Those who had the option to join the church were usually the wealthy women of noble families. These families had the wealth to send their daughters to the nunneries instead of marrying them off, like so many of the women of the Middle Ages were. However, women who joined the Catholic Church experienced little to no movement within the Church hierarchy. These women joined as nuns and were stuck on the lower rungs of the Church with no real power within the Church.

Women simply had no power, prestige, or respect from society or the Catholic Church during the Middle Ages. However, that changed with the emergence of the Cathars. To the Cathars, women were no longer seen as powerless creatures who should be married off to men just to reproduce. Oftentimes women would command power, prestige, and respect by becoming one of the perfect or Perfecti within the Cathar heresy. The Perfecti preached the Cathar beliefs and performed the consolamentum, which was believed to cleanse the spirit of the evils of Earth and the earthly body. The Perfecti were the equivalent to the Catholic Church's priest, however they followed more strict rules. They could not eat meat, have sexual contact with the opposite sex, or possess wealth. These were many qualities that the Catholic priests seemed to lack according to the Cathar beliefs. The Cathar heresy allowed social movement for those women of the Middle Ages who followed their teachings. This social movement that Catharism provided helped alter the lives of women within the Cathar movement itself and ultimately by the Catholic Church, both during and after the reign of Catharism.

Panel: “20th Century Genocidal Practices”

Rebecca Dodds

Title: “The Herero Genocide: A Precursor to the Holocaust”

Faculty Advisor: Dr. Ann Livschiz

Paper written for: Hist B311: Holocaust and Modern Genocides (Fall 2010)

Rebecca Dodds was named after Rebecca Nurse, an accused and convicted witch at the witchcraft trials at Salem, Mass., Rebecca discovered her fascination with History at an early age. Her Great Uncle, Dean of Students at Ripon College, Wisconsin, and her Massachusetts family history also influenced her interest in the subject. Upon graduation, her goal is to petition the Salem Athenaeum for employment so that she may crawl around in the village archives. While raising three children Rebecca both goes to school and works full time. Her interests are in reading historical biographies, restoring her older home on North Anthony, and expanding her ever-growing library.

Abstract

Just recently considered the first genocide of the 20th century, the Ova Herero and Namaqua genocide occurred between 1904 and 1909 during Germany’s Second Reich. After launching attacks against German colonial settlers, attempting to reclaim their homeland, the Ova Herero were pushed into the dry Kalahari Desert by German military general, Adrian Dietrich Lothar von Trotha, where hundreds of thousands of natives perished. After German promises of pardon, the Herero were misled back under German control, and forced into slave labor and concentration camps on Shark Island. Forced to work until death by exhaustion and starvation, the Herero and Nama population was monumentally devastated. This genocide supplies some distinct and recognizable impacts and possible inspiration and influence into the concept of the ‘Final Solution’ and exploited extinction of the Jews during the Shoah. Although on a different scale, the Holocaust that took place during the Second World War was not Germany’s first genocide, and the Nazi’s Konzentrationslager, or concentration camps of Auschwitz and Dachau were not Germany’s first death camps. The theory of Lebensraum, or living space first theorized by Friedrich Ratzel, would have a profound consequence on the feelings of ‘race and space’ when it came to colonization and expansion in both Southwest Africa and later Nazism. Military strategies, propaganda and ideas and methods supply continuity when comparing the Herero genocide with the Holocaust. Although there have recently been disagreements disputing the connections between the colonial genocide in Southwest Africa and the Jewish Holocaust, there are well-defended similarities that cannot be disregarded. Many of the strategies used in German Southwest Africa were transferred and adopted for use in the Shoah. The study of the extermination of the Herero provides considerable and notable evidence to the commonalities of the eventual annihilation of World War II Jewry. Although “genocide takes as its starting point the Holocaust,” this liquidation of the Herero can be argued as being a precursor the Third Reich’s Imperialism and genocide.

Andrea Ritter

Title: “Inconsistency: Discussion of Vichy France and Its Role in the Holocaust by French Presidents”

Faculty Advisor: Dr. Ann Livschiz

Paper written for: Hist B311: Holocaust and Modern Genocides (Fall 2010)

Andrea Ritter is an IPFW senior who will be graduating in May with a Bachelor of Arts in French. Her research paper won the Sharon Alt Piepenbrink Award for best history paper of 2010. Starting in the Fall, she will be pursuing a Master of Arts in Judaic Studies at the University of Michigan in Ann Arbor, where she plans on continuing her research on French Jewish Studies. After graduate school, she plans on either working at a museum or continuing on to a Ph.D program to become a college professor.

Abstract

On August 25, 1944, Charles de Gaulle delivered a speech in Paris marking its liberation from Nazi occupying forces. In this speech, de Gaulle declared that Paris was liberated “with the support of all of France” and of the “singular France.” These words established the myth that there was one France and that all of France fought in resistance against Nazi Germany; however, these words omitted the presence and influence of Vichy France, the government voted into power on July 10, 1940 that collaborated with Nazi Germany in deporting 76,000 Jews to camps throughout Europe. De Gaulle’s established narrative and omitted narrative have influenced the way in which French presidents have discussed World War II and the Holocaust during their presidencies. In analyzing public statements and private materials authored by these presidents, an inconsistent pattern has taken shape. The first three presidents after World War II, Auriol (1947-1954), Coty (1954-1959), and de Gaulle (1959-1969), did not discuss Vichy France. However, de Gaulle altered the pattern placing a wreath on Pétain’s grave on the anniversary of the Armistice marking the end of World War I, therefore emphasizing Pétain’s status as a World War I hero and downplaying his status as the former leader of Vichy France. Pompidou (1969-1974) discussed Vichy France at a press conference, but only from the perspective as a conflict between its own citizens and the Nazis. D’Estaing (1974-1981) took after de Gaulle by placing a wreath on Pétain’s grave. Mitterrand (1981-1995) continued the tradition of placing a wreath on Pétain’s grave, but in addition believed that France did not need to offer an apology for Vichy France’s actions. Acknowledgment of Vichy France’s collaboration with Nazi Germany by a president was marked by Chirac (1995-2007) through a speech marking the 53rd anniversary of the Vél d’Hiv round up, in which 13,000 Jews were deported by Vichy France and Nazi Germany. However, Sarkozy (2007-present) returned to de Gaulle’s narrative by commemorating 35 young Resistance fighters who had been executed by the Gestapo through a speech given on the day Sarkozy took office. Focusing on the government side of commemoration offers a prism to examine the way in which a country deals with its history. It adds another perspective into the study of French memory, which has affected the way in which French presidents have addressed its Vichy past.

List of French Presidents

1. Vincent Auriol (January 16, 1947-January 16, 1954)
2. René Coty (January 16, 1954-January 8, 1959)
3. Charles de Gaulle (January 8, 1959-July 20, 1969)
4. Georges Pompidou (July 20, 1969-May 27, 1974)
5. Valéry Giscard d’Estaing (May 27, 1974-May 21, 1981)
6. François Mitterrand (May 21, 1981-May 17, 1995)
7. Jacques Chirac (May 17, 1995-May 16, 2007)
8. Nicholas Sarkozy (May 16, 2007-present)

Matthew Rybicki

Title: “Japanese War Crimes: an Infamous Debate for an Infamous Act”

Faculty Advisor: Dr. Ann Livschiz

Paper written for: Hist B311: Holocaust and Modern Genocides (Fall 2010)

Matthew Rybicki is a history and political science major. Matthew enjoys learning about many different time periods of history, but his favorite areas to study are the American Civil War and wartime atrocities. At IPFW, Matthew is one of the four second year Chapman Scholars; as well as one of the first generation of Chapman Scholars. In his two years at IPFW, Matthew has been on the Dean’s list every semester. Matthew plans to complete both of his degrees at IPFW and then move on to graduate school.

Abstract

The 20th century brought mankind advancement not only for advancement but in warfare as well. Tanks, airplanes, and automatic weapons helped progression on the battlefield. However, the 20th century brought something as horrific as these inventions upon civilian populations as well: mass atrocities and extermination. The ethnic cleansing in Yugoslavia, the Rwandan Genocide, and the Holocaust generally come to mind when discussing war atrocities on civilian populations; however, due to the adamant denial of war atrocities which has been conducted by the Japanese government and Japanese scholars, one subject which is often overlooked in these discussions is the Japanese wartime atrocities committed during the Sino-Japanese War and World War II. This paper discusses the war crimes committed by the Japanese during the 1930’s and 1940’s giving specific attention to the event known as the Rape of Nanking and traces the evolution of Japanese denial for war atrocities from the end of World War II to present day Japan.

Panel: “Heroes, Villains, and Symbols”

Jessica Riley

Title: “The Role of Revolutionary Rhetoric and Symbolism in the Execution of Louis XVI: The Death of an Era”

Faculty Advisor: Deanna Wooley

Paper written for: Hist T335: Revolutions (Spring 2010)

As a university student majoring in the English language, Jessica has long been fascinated with rhetoric and the way in which words influence the actions and lives of people. Angela Carter sums it up expertly by her quote, "Language is power, life and the instrument of culture, the instrument of domination and liberation. " To achieve a better grasp of language in general, in the fall Jessica plans to study Spanish for a semester in Spain and hence expand her capability to communicate with a larger portion of the world's population. After this, she plans to attend graduate school.

Abstract

Ever since the guillotine struck the fatal blow on January 21, 1793, and severed the head of former monarch Louis XVI from his body, arguments have been made as to how a phenomenon of this magnitude could have occurred. How did the people of France go from cheering at the coronation of Louis to, only a few years later, jeering for his death? The king, not in his character an odious and tyrannical ruler, was a person whose main “sin” was simply to be born in the wrong time in the wrong position. The day of the execution, the blade of the guillotine severed much more than the king’s head from his body, but rather portrayed the radical climax of years of rhetorically and symbolically delegitimizing and dethroning the king who had once ruled unquestionably on the justification of divine appointment. This paper argues that the instance of regicide was made possible through use of revolutionary rhetoric and symbolism.

Some of the instances of rhetoric explored within this paper are examples steeped with verbal agents of legitimization, virtue, unity, and change. These four areas of the revolutionary language were essential in the demolition of a monarchical system as they portrayed a new type of social system, validated its purpose, and united the masses to stand together under the banner of the revolution. Specific examples of revolutionary rhetoric from orators such as Robespierre and Saint-Just are included so support this argument.

Another essential way in which the authority of the king and his regime was weakened was through innovative use of symbolism and nonverbal communication. The clothing of the revolutionaries, such as the tricolored cockade and full-length trousers, showed others a person’s political affiliation and clearly exuded sentiments of anti-monarchy. An additional area that was essential to the bringing down of the monarchy was the festivals of the time. These served as a de facto training ground in which many of the radical and innovative ideas of the French Revolution were developed and rehearsed. Also, these were used as a mechanism for uniting the people and cementing feelings of camaraderie and loyalty to the Republic. Other methods such as collective chanting, revamping of imagery on official decals, etc. were all used by the revolutionaries in order to create the New Republic and bring down the old regime.

Although each influential, the rhetoric and symbolism of the French Revolution, when coupled, served as an unstoppable force that was used to bring down the established order of Louis XVI. This was done by obliterating his legitimacy and creating a completely new social system through both the verbal and nonverbal techniques.

Eve Eiler

Title: “John Brown: Idealist, Demented, or Fanatic?”

Faculty Advisor: Dr. James Haw

Paper written for: Hist A304: The United States from 1840 to 1865 (Spring 2010)

Eve Eiler is a returning presenter at the IPFW Annual History Conference. Her previous papers were “Cortez and Pizarro: The Engineering of Fame” in 2009 and “The Role of U.S. Eugenics in the Holocaust” in 2010. During her time at IPFW, Eve has been the recipient of numerous awards and honors: Outstanding History Senior Award 2011, the Philip A. Kennel Memorial Scholarship in 2010, and a summer research grant from the IPFW Office of Research and External Support for the project “Perceived Threats: Concentration and Internment Camps: 1933-1945.” Eve has published a book review in the *Journal of Latin American Urban Studies* vol. 9 (Fall 2010). Additionally Eve has served on the College of Arts and Sciences Dean’s Student Cabinet, is a member of Omicron Psi Honor Society, has worked as a teaching assistant since 2009, and has interned with the Lincoln Collection at the Allen County Public Library. She is a senior who will be graduating in May. Eve will be starting an MA program at Ball State University this fall.

Abstract

Ever since John Brown’s raid at Harper’s Ferry in 1859 people have both vilified and deified him. Southerners immediately after Harper’s Ferry were the first to vilify him and northern Abolitionists came to his defense, noting the higher cause of freedom for which he was committing acts of violence. Historians have not been exempt from this. Since then they have continued the debate. Was he an evil character as depicted by Southerners who hated his cause? Was he insane or simply an idealist? Was he a religious fanatic? Was he a terrorist? To this day, none can agree. Yet evidence exists that Brown was indeed an idealist, a fanatic and may have been delusional as well, but it was a combination of all of these traits and the politically charged society of antebellum America which provided the perfect situation for Brown to become a terrorist for the cause of abolition.

Determining the root causes for John Brown’s actions is difficult not only because he was put to death after his trial in 1859, but also because contemporaries made a concerted effort to paint him in such a light that he could be used as a symbol either for or against their own causes. He was initially called courageous by the South, but then demonized as a representative of the actions which the North wished to carry out against the South. Even though, in reality, the majority, including leaders in the North, were perfectly willing to allow slavery to continue in order to preserve the union. Abraham Lincoln made this point very clear many times in his public addresses. The Abolitionists, on the other hand, tended to worship Brown for the attention which he brought to their cause, ignoring or excusing his use of violence as necessary in a fight against the perceived evil of slavery. One of the points which the Transcendentalists, most of whom were Abolitionists, made was that Brown “never lived until he died.” This shows that Brown became more than a person who chose violence as a means to an end. It was in their interest to make him into something he was not, namely a symbol for the cause of abolition.

Tanner Billingsley

Title: “Mother Jones and the Coal Wars”

Faculty Advisor: Dr. Christine Erickson

Paper written for: Hist T325: 20th Century US Women’s History (Fall 2010)

Tanner Billingsley, a Fort Wayne native, studies History at IPFW. In 2011, he received the Judie and Ralph Violette History Scholarship. In his limited spare time, he likes to read and to watch quality films (Sofia Coppola’s *Somewhere*, Cristian Mungiu’s *4 Months, 3 Weeks and 2 Days*, and John Pilger’s *War You Don’t See* are some good ones he has seen lately). His historical interests include American labor history, the civil rights movement, and the effects of the Reagan presidency. Tanner also enjoys traveling, and he spends as much time as he can each year in Boston and Denver.

Abstract

This presentation examines the role of labor organizer Mother Jones in the coal wars of West Virginia and Colorado (1912-1914). Mary Harris “Mother” Jones, a socialist firebrand known for her impassioned speeches and activism, was a key ally of coal miners during the early twentieth century. Her unique approach to labor activism gained her incredible support and notoriety; the elderly woman traveled the country delivering profanity-laced speeches in union halls, usually dressing in antiquated Victorian dresses. Mother Jones was about more than style, though, and her role in the West Virginia coal strike of 1912-1913 was critical. This strike began when coal companies, in fierce competition with each other, began suppressing wages and attacking union rights; as the strike brewed, Mother Jones was at the forefront, rallying workers with her speeches. Mother Jones lived up to her name, and she indeed fulfilled a maternal role for the miners, whom she referred to as her “boys.” The West Virginia strike, strengthened through Jones’s presence, was a victory for miners. Immediately after this strike, Mother Jones traveled to Colorado, where she encountered a similar situation. The state militia, actively involved in labor disputes, imprisoned Mother Jones several times, but she continued her activism by writing letters from her cell. The Colorado strike was far from successful, however, but it did direct the public’s attention toward the plight of workers, perhaps best exemplified by the infamous Ludlow Massacre in 1914. Her persona as “Mother” was self-created, and she used it skillfully to her advantage. Jones was a powerful speaker, and an examination of her words reveals the influence she commanded among workers. Throughout the course of her activism, Mother Jones was a passionate and dedicated leader, uninhibited by the intense opposition she and her movement faced; her efforts peaked in the mine wars of West Virginia and Colorado, where she played a pivotal role as labor advocate, figurative mother and self-described “hell-raiser.”

Panel: “Creation of Culture in America”

Sarah McGee

Title: “The Ghost Dance: Cultural Preserver and Doctrine of Peace”

Faculty Advisor: Dr. David Schuster

Paper written for: Hist A313: US History 1865-1919 (Fall 2010)

Sarah McGee graduated from Northrop High School here in Fort Wayne and has attended IPFW ever since. She just joined the History Department this year and this will be her first time speaking at a conference. She has always been interested in Native American history and this interest is what led her to do research on the topic of the Ghost Dance.

Abstract

This paper discusses the religious and cultural phenomenon of late 1880s and early 1890s, known as the Ghost Dance Movement. It shows that this movement was not simply a violent revolt promoted by fanatic Native American medicine men, as some newspapers of the time reported, nor were its teachings and doctrines of an inherently violent nature. Rather, it was a movement founded on a religious doctrine which arose in response to the degradation of traditional western tribal cultures. The movement promoted a peaceful co-existence with white men, and provided a source of hope for an otherwise hopeless people. The devastation created by the government’s overall attitude towards Native Americans, the Dawes Act of 1887, and the loss of the great buffalo herds created the need for a message of hope among the Native American population. The Ghost Dance met this need by providing them with the hope that what they had once held sacred would again be restored. This explains why the movement gained such popularity and spread among so many different tribes despite their varying cultures and languages. Much of the media at the time portrayed the movement as being one of violent revolt and warfare on the part of the Native Americans, despite the fact that the central doctrine of the Ghost Dance was actually one of peace. This is shown with a discussion of the Ghost Dance prophet, Wovoka, and the teachings of his central doctrine which openly called for the Native Americans to make an effort to cause no problems with the white population. This is also shown through the examination of firsthand accounts made by settlers and government agents, including the Acting Commissioner of the Bureau of Indian Affairs.

Keith Beaudin

Title: “Bringing Civil Rights to the Movies, 1942-1967”

Faculty Advisor: Dr. David Schuster

Paper written for: Hist J495: Senior Seminar: Cultural History (Spring 2011)

My name is Keith Beaudin. I am 22. I have lived outside of Fort Wayne since 1998, and am currently finishing my first of two Senior years here at IPFW. My favorite fields of history revolve around the culture of the twentieth century, specifically movies, music, and literature. However, I also have a passion for the history of American foreign policy and the Middle Ages. After I graduate, I hope to find some success as a screenwriter, even though I know this will be a difficult task. I've finished three screenplays in the last two years, the first of which I recently submitted for judging to the 2011 Nicholl Fellowships in Screenwriting, hosted by the Academy Awards. This, entitled *Pouring Into Verse*, is the same screenplay that I won first place for at the 2010 Purdue Literary Awards. I will not learn if I succeeded in making the Academy's finalists until October so wish me luck! Also if you ever wish to read any of my work and give me some criticism, feel free to ask. If I find that my ultimate career choice falls through, I will probably attempt to stick with history and go to graduate school. In my free time I enjoy writing poetry, song lyrics, short stories, as well as watching new or classic movies, and listening to a wide variety of music that covers alternative rock, folk rock, classic rock, punk, pop, soul, blues, motown, funk, and jazz. I recently had two of my poems published in the 2010 edition of IPFW's *Confluence Literary Magazine*.

Abstract

Bringing civil rights to American cinema proved to be just as slow as bringing it to most other facets of American life was. Between 1942 and 1967, American movies went through a cultural shift with regards to the image of the African American. Before 1942, black roles usually ranged from wise-cracking buffoons to slaves. Essentially, they were menial stereotypes. This would not be changed until World War II, when the American government began to sponsor patriotic war pictures that required a strong black image to show that American troops were united and not prejudiced. When the war was over, Hollywood had a choice to make. They could either return to old form and go back to making films that featured black stereotypes, or they could listen to their black audiences and continue to make films that featured themes of integration. After much debate, Hollywood caved in, and a period of reconciliation between moviemakers and their black audiences was born.

Essentially, it was the black audience that drove the cultural change for the rest of the forties, on through the sixties. Hollywood wanted to allow for their films to feature new strong black images and integrationist themes, while at the same time not upset their white audiences or censors. In the late 1940s, pictures such as *Pinky*, *Home of the Brave*, and *Lost Boundaries* were screened and reactions from black audiences tended to be the same. They felt that these pictures were only halfhearted attempts at introducing themes that were beneficial to the Negro. Hollywood would need to try harder.

In 1950, the movies got a shot in the arm with a picture called *No Way Out*, which featured a young Sidney Poitier in his first movie role. The film was praised by the black audiences but scared censors just as had been predicted. Scenes involving a black uprising, as well as the fact that the main white character was a horribly unlikeable racist, made Hollywood feel like integrationist movies were perhaps becoming too militant. Another film starring Sidney Poitier, *Blackboard Jungle*, reaffirmed these concerns. For the rest of the 1950s, Hollywood tried to appease the black audience by allowing for Sidney Poitier to keep his lead role status, but in turn tried to reassure censors and Southern white audiences by making sure that movies focusing on racial issues would not be too terrifying. When movies like *The Defiant Ones* and *Edge of the City* came out, black audiences were getting tired of Poitier submitting to the will of scared white filmmakers. Again, Hollywood had to try harder.

The 1960s proved to be the decade with the biggest cultural upheaval. The movie *A Raisin in the Sun* proved that a movie told directly from the Negro perspective could do well at the box office, but still Hollywood was making excuses for not giving black filmmakers more work. Black audiences had had enough of being told by white filmmakers what the important Negro issues in movies were. They were also tired of Poitier being their biggest star and were eager for fresh faces. With the help of the N.A.A.C.P., black audiences, accompanied by black and white actors, decided it was best to put Hollywood on an economic boycott unless more black actors and filmmakers got the jobs that they desired. The reticence of Hollywood executives meant that the push for more black jobs and stronger black images on the silver screen was a slow process, but, due to the continuous outcries of the black audiences, it eventually would succeed and black actors would no longer have to settle for what they could get.

Faculty Updates

Dr. Christine Erickson had four reviews of books on American women's history and Fort Wayne history published in the *Michigan Historical Review*, *Indiana Magazine of History*, and *American Studies Journal*.

Dr. Bernd Fischer recently had two of his books released in Albania in mini-paperback, to ensure great accessibility and wider readership: *Enver Hoxha, dhe diktatura staliniste ne Shqiperi* (Tirana: Albanian Institute of International Studies, 2010) and *Ahmet Zogu, Mbreti shqiptar mes dy lufterave* (Tirana: Albanian Institute of International Studies, 2010).

Dr. Suzanne LaVere was awarded the A.W. Mellon Postdoctoral Fellowship in Medieval Studies at the Medieval Institute of the University of Notre Dame for the 2011-2012 academic year. In 2011, she also presented a paper entitled "Pope Innocent III and the Active Life" at the Midwest Medieval History Conference.

Dr. Ann Livschiz received the New Frontiers Award for Arts and Humanities for 2011-2012 for her project on the memory of the Holocaust in Belorussia. She presented a paper based on the first chapter of the project, "Cultural Exchanges: The Politics of Literary Translation in Soviet Interwar Belorussia," at the "Forging Linguistic Identities: Language in the Nation, the Region, the World" Conference in March 2011.

Dr. Jeffrey Malanson received a Summer Faculty Research Grant for this summer to work on his book, *Addressing America: Washington's Farewell and the Making of National Culture, Politics, and Diplomacy, 1796-1852*. He completed work on book chapters on the presidencies of George Washington and James K. Polk, as well as a book chapter on George Washington's foreign policy. This summer he will be presenting a paper at the annual meeting of the Society for Historians of American Foreign Relations.

Dr. David Schuster's book *Neurasthenic Nation: America's Search for Comfort, Happiness, and Health, 1869-1920* will be coming out in September 2011.

Dr. Richard Weiner is continuing to work on his book project on Alexander von Humboldt and Mexico during his Spring 2011 sabbatical.

Student and Alumni Updates

Eve Eiler and **Cortney Contrell** were co-recipients of the Outstanding Senior Award in 2011.

Andrea Ritter received the Sharon Alt Piepenbrink Award for her paper “Inconsistency: Discussion of Vichy France and Its Role in the Holocaust by French Presidents”

The Sharon Alt Piepenbrink award is given for the best history paper written in the past year. The award was established in memory of an outstanding history graduate of the 1970s.

Tanner Billingsley received the Judie and Ralph Violette History Scholarship.

The scholarship is awarded to a history major with a minimum GPA of 3.5 and who has completed at least 15 credit hours of course work in the Department of History. The scholarship is endowed by Judie Violette, Dean Emeritus of Helmke Library, and Ralph Violette, Professor Emeritus of the History Department.

Elizabeth Lehmann (B.A. 2009), who presented papers at our 2009 and 2010 conferences, will be starting a Master’s degree program in History in the fall 2011 at Indiana University, Bloomington.

Chad Cussen (B.A. 2008) started a Ph.D. program in French history at Arizona State University in the fall 2010.

Joshua Harshman (B.A. 2010), who presented papers at our 2009 and 2010 conferences, started a Master’s degree program in History at Ball State University in the fall 2010.

Carter Ringle (B.A. 2008) received an MA from the University of Chicago, and has returned to IPFW to teach survey courses in American history for the department.

Upcoming Events and Special Announcements

Preliminary Call for Papers for the
2011 4th Annual Undergraduate History Conference
If you wrote an excellent paper for your Spring 2010 course, it is never too early to
submit a proposal for the next year's Undergraduate Conference!
Contact Professor Ann Livschiz if you have any questions.

The Department of History will continue to sponsor the "Lunch with a Historian" series
in 2011-2012. The speakers will be announced in the fall of 2011.

The Department of History continues to offer credit and non-credit internship
opportunities for history majors.

If you are interested in doing a history internship for credit, please contact
Professor Christine Erickson.

The Department of History has partnered with Career Services to expand a
number of internship opportunities available to students. Check out
www.ipfw.edu/career/students/job/historyinternships.shtml for more information.

If you are interested in a non-credit internship, contact Karen Obringer in Career
Services.

Did you enjoy today's presentations? Would you like to see the full-length papers?
Interested in learning about last years' presentations? Information about the 2009 and
2010 Undergraduate Conferences is available through Helmke Library on Opus:
Research and Creativity at IPFW (opus.ipfw.edu). Information on this year's conference
will be uploaded over the summer.

Interested in a podcast version of today's presentations? Check IPFW's iTunes U for
more information over the summer.

The **History Club** holds weekly discussions on historical topics throughout the semester.
If you are interested in joining the club, please contact **Shane McCord**, Club President.

Conference Planning Committee

Barbara Blauvelt, Secretary, History Department
Elizabeth Lehmann, Student Coordinator
Dr. Ann Livschiz, Assistant Professor, History Department

History Department Faculty

Dr. Bernd Fischer, Chair
Dr. Christine Erickson
Dr. Suzanne LaVere
Dr. Ann Livschiz
Dr. Jeffrey Malanson
Dr. David Schuster
Dr. Richard Weiner

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