

## SLOW EPISTEMIC VIOLENCES OF A PRIMARILY WHITE INSTITUTION'S PUBLIC MEMORY

---

Author:  
Lauren Tragale

Faculty Sponsor:  
Felicia Steele  
*Department of English*

---

### **ABSTRACT**

From October twenty-first to the twenty-seventh in 1970 at Trenton State College (TSC), peaceful and nonpeaceful conflicts arose between administrators and minoritized students.<sup>1</sup> These conflicts were centered around injustices upon faculty and students involved in the emerging “Black studies” program, injustices enacted by then interim-president, Clayton Brower, and then Dean of Students, Jere D. Paddack. I critically analyze these conflicts, their contexts, and their local socio-cultural consequences through lyrical accounts across ephemera from 1969-1975 by TSC’s student activist community, the Student Committee for Radical and Activist Policies (SCRAP), and their newsletter, *Scrap Paper*. Addressing these documents’ institutional archivization rather than institutional historicization, I explain how knowledge of this story is repressed within the college’s public memory and absent from present-day students’ understanding of The College of New Jersey (TCNJ)’s ethnocentric legacies as a historically and primarily white institution.

To accomplish this critical analysis, I apply Enrique Galván-Álvarez’s understanding of epistemic violence amid Pierre Bourdieu’s discussion of symbolic violence within long collective history; I argue TCNJ’s archivization rather than historicization of TSC’s epistemic violences is a form of slow symbolic violence. Within this theoretical framework, I present this time as a turning point in the college’s social memory, prompting us to contemplate its reproductions in present TCNJ social and academic life. This paper aims to elaborate on the importance of the emerging field of American critical university studies within a time in which national and local political campaigns, and the strategic plans of American colleges and universities, commodify, vilify, or genuinely prompt public efforts towards ‘diversity, equity, and inclusion.’

### **INTRODUCTION**

From October twenty-first to the twenty-seventh in 1970 at Trenton State College (TSC), conflicts arose between administrators and minoritized students: Alleged protests in the dining hall, a planned fire in a dorm room, dorm raids by admin, destruction of student and TSC property, a sit-in in the president’s office, and more.<sup>1</sup> These conflicts were centered around alleged injustices upon faculty and students involved in the emerging “Black studies” program, alleged injustices enacted by then interim-president, Clayton Brower, and then Dean of Students, Jere D. Paddack. This week of collective student activism and administrative intervention, what I refer to as “The John Hatchett Rebellion” in an attempt to re-historicize the events, was the climax of TSC’s lack of good faith in the official establishment of a Black Studies department. Evidence of The John Hatchett Rebellion is publicly available yet virtually hidden within the college’s recently established archives; They are archived rather than historicized – made past rather than acknowledged as interconnected to the college’s present-day socio-cultural environment and academic curriculum. Consequently, these events are repressed within the college’s public memory and absent from present-day students’ understanding of their college’s ethnocentric legacies as a historically primarily white institution (HPWI). The institutional repression of The John Hatchett Rebellion within the college’s public memory is an ethnocentric construction of memory, and is thus exemplary to Rob Nixon’s notion of slow violence.

I primarily explore this climax in the battle for Black Studies at TSC through critical and contextual evidence remaining in ephemera and newspaper issues by TSC's minoritized student activist community, the 1970-1972 Student Committee for Radical and Activist Policies (SCRAP). Presently, the TCNJ archive has nine of the possibly total sixty-plus issues of *Scrap Paper*, and two flyers and one typed-manifesto allegedly produced by and/or associated with SCRAP members. These twelve documents were digitized in The College of New Jersey Digital Archive in January 2021. Therefore, this perspective by TSC student activists is only four years old within TCNJ's public memory. From these archival documents, there is little known about SCRAP other than its leading editor, the late Deborah (Debbie) Kotler who was known as the queer feminist Flash Silvermoon after her time at TSC; Most *Scrap Paper* columns were anonymously published, and there is no other information on the unofficial student organization by public TCNJ records. It is assumed that SCRAP was made up of a majority of TSC students extrinsic to the TSC Black community as *Scrap Paper* columnists avoided first-person and/or collective pronouns when referring to the Black community and when analyzing Black struggles on and beyond the TSC campus. However, it is evident that SCRAP's leading members were in solidarity with the Black students shepherding The John Hatchett Rebellion and covered its history with such subjectivity. I explore this coverage by *Scrap Paper* as in dialectical opposition to the more institutionally biased coverage by public Faculty Senate meeting minutes, public addresses by interim-President Clayton Brower, and the mainstream student newspaper, *The Signal*.

My observations elaborate on the critical research by The College of New Jersey's African American Studies Department on the local social, curricular, and political history of their department from the 1960s to 2023. Throughout 2023, the African American Studies Department conducted an archival project for the program's fiftieth anniversary in which student-researchers and faculty uncovered the history of the establishment of what is presently known as the African-American Studies Department. My paper focuses more on the interventions of TSC student activists within such history, and emphasizes not just TSC's past role but TCNJ's present role in the systemic ethnocentrism and racism the project identifies.<sup>2</sup> My paper's resulting argument on TCNJ's ethnocentric construction of public memory adds to scholarship within the newly emerging field of "Critical University Studies" on historically primarily white institutions' systemic and cultural reproductions of their racist socio-political histories (Williams). Specifically, I expand on David L. Brunsma, Eric S. Brown, and Peggy Placier's list and definition of "walls of whiteness" from their 2013 article "Teaching Race at Historically White Colleges and Universities: Identifying and Dismantling the Walls of Whiteness," presenting HPWI's public memory as a wall of whiteness in its capacity for slow symbolic violences towards covert forms of white supremacy (Brunsma et. al. 717-718).

### HISTORICAL CONTEXTS FROM SPRING 1968 TO FALL 1970

The John Hatchett Rebellion is a microcosm of TSC race relations from the 1960s to 1970s, and marks a turning point in TSC students' institutional consciousness of Black Studies as an official academic program and legitimate student community. According to TCNJ archival documents, Black students and faculty began their battle for an official Black Studies program in the spring semester of 1968 as part of a nationwide response to the assassination of Dr. Martin Luther King by Black communities on college and university campuses. In the fall semester of 1969, Black TSC students presented a list of demands to the then TSC president Robert Heussler. These demands aimed to create a social and academic culture on campus in which Black and white students could be equal, or at the very least optically 'equal.' Their demands listed material symbols of cultural capital on the TSC campus: Creating an "Afro-American Studies program," hiring "Black entertainment" at college social events, "naming a dorm building after a prominent Black woman," "representing" Black students in "college advertisements," and "having a space on campus dedicated to Black students" — a "Black Room." Their demands also listed solutions towards Black student retention and safety: Removing the "ability for campus police to discriminate against Black students," and "increasing the number of Black students enrolled in the college" (Gallanter "The History of the Establishment of the TCNJ African-American Studies Department"). TSC never fully

met these demands, and the few that were agreed upon by vote of the Faculty Senate in the fall semester of 1969 that came into fruition throughout the early 1970s – the Afro-American Studies program and the Black Room – were not met in good faith.

The demand for the Black Room was granted by the Faculty Senate on December 10, 1970, and the English department provided a “Garden House basement” for the Black TSC students to use (“The Signal” vol. 94 no. 12 p.1). The approval of the Black Room was most notably debated in the column, “A Black Room – A Big Question,” in a December 18, 1969 *The Signal* issue. In “A Black Room – A Big Question,” columnist John Capsouras addresses his concerns about the Black Room as a “retarding direction” towards racial “segregation” at TSC: “Last week the Faculty Senate voted to agree with some of the Black Demands...I really question, the need for a Black Room...If we start segregating the races...on this campus, then how far have we really come...we students at Trenton State must ‘come together.’ We are in fact all...being treated like ‘niggers’ by the State of New Jersey” (“The Signal” vol. 94 no. 13 p.2). Capsouras dismisses “the need for a Black Room” within his overarching minimization of the spatial and cultural inequities experienced by Black TSC students and faculty. Capsouras’s rhetoric on a Black Room relative to other more “insignificant” “Black Demands,” an othering phrase in itself, mis-symbolizes the Black Room as greed rather than the desire for spatial justice by the Black TSC student community. *The Signal*’s decision to platform such sentiment and rhetoric as the college’s official student newspaper cultivated a campus culture deaf to the Black student community’s needs. During The John Hatchett Rebellion, the Black Room, as an extension of the evidently marginalized Black community, further became a site of defamation and contempt.

The demand for the establishment of the Afro-American Studies program was also approved in the December 10, 1969 Faculty Senate meeting, triggering a search for an Afro-American Studies department chair to be named the “Black Studies Director.” According to the minutes of a November 11, 1970 Faculty Senate Meeting that recounts the early stages of the search from August of 1970, the Black Studies Committee, the subcommittee charged with the search, presented Professor John Hatchett as “the number 1 choice” of candidates to the agreement of then-interim-president, Clayton Brower. Then, the committee chairman informed Brower that Hatchett did not disclose information on his dismissal from his professorship at New York University (NYU), claiming that Hatchett wrote an article with “an seemingly antisemitic attitude” and allegedly referred to “Nixon, Humphrey, and Albert Shenker as ‘racists bastards.’” Initially, such information did not deter The Committee from still presenting Hatchett as their primary choice, but then, after contemplating whether or not the Board of Trustees would approve of Hatchett relative to this new information, Hatchett was ultimately dismissed as a candidate in September 1970 (Mann).

According to representatives of the TSC Black student community, the Black Studies Committee did not represent the TSC Black community it promised to serve in its charge. In the archival document “History Leading Up to the Present Situation on T.S.C. Campus,” these students argued that The Committee’s biases towards academic performance in choosing its three-plus volunteer student representatives “excluded a large number of black freshmen,” and “the majority of the members were white” (3; *Scrap Paper* vol. 2 no. 11 p. 1). This recontextualizes The Committee’s actions dictated in the minutes of the November 11, 1970 Faculty Senate meeting, calling into speculation potential racial and political biases in Hatchett’s reevaluation and ultimate dismissal.

According to accounts of The Committee meeting minutes by committee student representative Jason Wright in “History Leading Up to the Present Situation on T.S.C. Campus,” on July 31, 1970, “Dr. Brower sent Mr. Hatchett a signed contract which Mr. Hatchett signed on August 8, and returned to Dr. Brower.” The information on Hatchett’s NYU dismissal then surfaced and Hatchett was charged with “lack of candor” on September 4 to “renege” their prior contract. The week of, Hatchett “took legal recourse, threatening suit against TSC,” and in response, Brower “sought assistance from the State Attorney General.” The Committee met on September 22 and voted 4-2 in favor of Mr. Hatchett, however, Brower rejected their recommendation and they were charged to continue their search (3-4). This

document places Brower at the center of Hatchett's dismissal, and suggests Brower's dismissal of Hatchett was on unsound grounds, alleging Brower's charge of Hatchett with "lack of candor" was the scapegoat for his true disagreement with Hatchett's appointment as the Black Studies Director: John Hatchett would be an unformidable voice of and for the TSC Black community (4).

### **THE JOHN HATCHETT REBELLION**

---

The John Hatchett Rebellion is a direct response to these speculated and alleged sentiments and concrete actions by TSC administrators in the "the John Hatchett case" by TSC student activists in the Black and SCRAP communities from October 21 to 28, 1970. On the afternoon of Wednesday, October 21, 1970, about forty Black students went to Brower's office to deliver their letter, "Statement of Position of the Black Students of Trenton State College," in which they express their concerns on the fate of the Black Studies program amid which they make two demands. Their central demand was to appoint Hatchett as the Black Studies Director. One hour later at about 5:00pm, Brower rejected their demand for Hatchett's appointment (*Scrap Paper* vol. 2 no. 10 p.1; *The Signal* vol. 95 no. 6 p.1). Later in the evening, two events within a half hour of each occurred and were alleged to be connected to Brower's reiterated rejection of Hatchett to the Black student activists. The first event was a disruption in the dining hall that allegedly turned into a "protest" against "racist administration" by a group of Black students, which started as a misunderstanding with dining staff regarding the students' "meal tickets" and "i.d.'s." The second event was a small fire purposefully set in the bathroom of a Bray Hall dorm room that was blamed upon "the Blacks" without direct concrete evidence (*The Signal* vol. 95 no. 6 p.1; *Scrap Paper* vol. 2 no. 10).

In response to these events, two more events occurred that night at about 1:00am. Though he attests that students "smoking marijuana" was the cause, then Dean of Students Jere Paddack "raided" what was referred to as "the Black Corridor" of the Bliss Hall dorms. Those in the margins and mainstream of the TSC campus community perceived this raid as retribution for the dining hall "protests" and the Bray Hall fire. Additionally, the Black Room was "mutilated" by an unknown party assumedly emboldened by this unanimous perception of Paddack's actions (Paddack; *Scrap Paper* vol. 2 no. 11 p.1, 3). Most disturbingly, the outside entrance to the Black Room was defaced with "NIGGER" spray painted upon it (*The Signal* vol. 95 no. 7 p. 1). Early that morning, SCRAP members created and posted copies of a flier reporting on Paddack's actions. Another flier also reported on such and was posted by the alias "the Black Sophist," an assumed representative of the TSC Black community. The fliers contextualize Paddack's raid as an extension of "the gestapo tactics of the college administrators" that perpetuate the "polarization of the Black and white student" at TSC ("Students of Trenton State College Unite").

Then, on that same date of October 22 from 2:00 - 2:30pm, about 80 total students (about 60 representatives of the Black student community and about 20 of SCRAP) conducted another sit-in at Brower's office. Led by Gene Selers, chosen representative of the TSC Black community, the sit-in protested against Paddack's actions and called for his resignation. On the morning of Monday the 26th, the Black student community distributed copies of "History Leading Up to the Present Situation on T.S.C. Campus," in which they detailed "the Hatchett case" among their collective lived-experience as Black students as TSC. At 2:30pm, the Student Executive board met with Brower with similar concerns voiced in the sit-in. With leading SCRAP members as witness, the Student Executive board then held an open-meeting later that day, voting 14 in favor, 7 against, and 5 abstained on "the censure of Jere Paddack," and 26-0-1 "to support Mr. Hatchett" in his appointment as the Black Studies Director. These actions by TSC students culminated into the Black student community's call for an open meeting to the entire TSC student body on the morning of Tuesday the 27th to further educate their peers on the present state between the Black student community and the TSC administration and its recent history. About 1,000 students joined the meeting, in what is speculated to be one of the largest displays of student solidarity towards the TSC Black community enacted on the college's campus (*Scrap Paper* vol. 2 no. 11 p.1, 3; *The Signal* vol. 95 no. 7 p .1, 7).

There is no further information on The John Hatchett Rebellion as *The Signal* did not continue to cover the aftermath of the October 27th open meeting, and the TCNJ archives is missing the remaining *Scrap Paper* issues that would detail such information. To speculate, the non-campus newspaper coverage of The Hatchett Case and The John Hatchett Rebellion in *The Trentonian* and in *The Times* may have prompted the TSC administration to restrict further coverage on the topics by *The Signal*, especially in the wake of Brower's appointment as official rather than interim president the following year of these conflicts. However, what is left from The John Hatchett Rebellion is an understanding that the fight for John Hatchett to be the Black Studies Director symbolized a fight for the TSC administration, President Brower specifically, to respect the Black community they alleged they desired to retain and grow (*The Signal* vol. 95 no. 7 p. 7). Through the work of the TSC Black student community as supported by SCRAP and publicized by *The Signal* and *Scrap Paper*, The John Hatchett Rebellion brought about class solidarity that was not just a product of the broader civil rights movements of its time, but a product of the students' collective institutional consciousness widening and deepening. The John Hatchett Rebellion is thus important to TCNJ students' understanding of how they are living in the legacy of such student activism and how they are living during the possible cultural reproductions of its wider battle.

### **DEHISTORIZATION OF THE JOHN HATCHETT REBELLION**

The archivization rather than historicization of The John Hatchett Rebellion is a form of slow epistemic violence by the college that is endemic of its status as a historically primarily white institution. The information I gathered to piece together The John Hatchett Rebellion was spread across yet-to-be officially recorded, yet-to-be digitized, and very recently digitized archival documents by Debra (Deb) Schiff, the first TCNJ Archives Librarian who was hired in early 2020 by the 170-year-old institution. Beyond *The Signal's* coverage, there is no institutional memorialization of the student activists who conducted the sit-in or the largest (by speculation) open-meeting for the TSC Black community. And it is important to note that the college did choose to memorialize a very similar protest in a more recent past: The TCNJ students who conducted their own sit-in at the TCNJ president's office for the renaming of Paul Loser Hall to Trenton Hall in 2017 have their history publicly displayed in the main lobby of Trenton Hall, a location where many prospective students and their families first begin their tour of the campus (Foster). Consequently, there is no physical evidence of such history beyond the archives, and besides the (mostly retired) faculty and staff and alumni who lived it—most of whom are no longer optically a part of the TCNJ community and are therefore absent from TCNJ students' collective institutional consciousness.

Thus, The John Hatchett Rebellion, and its capacity to inform TCNJ students on how to redress potential systemic and cultural issues of HPWIs, are absent from TCNJ's public memory. The archivization, and thus erasure, of The John Hatchett Rebellion from TCNJ's public memory is a form of epistemic violence. As Enrique Galván-Álvarez explains in "Epistemic Violence and Retaliation: The Issue of Knowledges in 'Mother India'," "Epistemic violence, that is, violence exerted against or through knowledge, is probably one of the key elements in any process of domination," because "domination is accomplished...most importantly through the construction of epistemic frameworks that legitimise and enshrine those practices of domination." (Galván-Álvarez 12). The archivization of The John Hatchett Rebellion perpetuates the notion that student activism may not be innate, and may thus be unconventional, to TCNJ's campus, and nonessential to the college's academic history. A campus culture built upon this notion is a campus body socialized to be: complacent to present and future inequities conducted by administrators, ignorant of present and future reverberations of the college's allegedly and indisputably racist acts by past administrators, and contributory to the general culture of silence that maintains an educational institution constructed as an extension of white supremacy in its conception and history as a primarily white institution.

This form of epistemic violence through ethnocentric public memory construction is what Rob Nixon defines as "slow violence" in "Slow Violence and The Environmentalism of the Poor." Nixon explains that "slow violence" is an act of "violence that occurs gradually and out of sight, a violence of

delayed destruction that is dispersed across time and space, an attritional violence that is typically not viewed as violence at all" (2356). It can be argued that present actions of implicit and explicit racial bias by TCNJ students, staff, and faculty are interrelated to a campus culture rooted in the TSC history that led to and encompassed The John Hatchett Rebellion. In other words, it can be argued that such present-day actions are possible present-day reproductions of Brower's rejection of John Hatchett, the college's historical precedent for denying demands for and by those in support of the TSC Black community. Unfortunately, this speculation cannot be presently verified, as The John Hatchett Rebellion has been dehistoricized—its traces left among its mostly elusive witnesses, and fragmented and obscured within an archival collection unknown to most TCNJ students.

Rehistoricizing this history through engaging with the intertextuality of the archives allows us to understand how present-day college students' shallow historical consciousnesses contribute to the systemic oppressions within and beyond their institutions. It is therefore vital, and frightfully so at this present political and cultural moment in the history of American higher education, to dive into the archives of historically primarily white institutions like TCNJ to literarily witness institutionally dehistoricized history that often dies with those who made it, witnessed it, and suppressed it.

## NOTES

---

<sup>1</sup> As the college underwent a name-change in 1996 from Trenton State College to The College of New Jersey, it is important to note: When I refer to the college as "The College of New Jersey" (TCNJ), I am referring to the present institution, and when I refer to the college as "Trenton State College" (TSC), I am referring to the past institution. Additionally, when I discuss such topics from these varying times, I use college nomenclature specific to each period/institution. Lastly, when I refer to the college as solely "the college," I am referring to the institution, and its identity and public memory, as a whole entity comprised of its past TSC and present TCNJ iterations.

<sup>2</sup> Though the information that I used to produce this paper is limited to the testimonials and documents provided by the TCNJ "African-American Studies Department 50th Anniversary Archive Project," and some of the limited documents within TCNJ's digital and physical archives perceived as relevant to this project, I wanted to note that I did attempt to locate and contact TSC alumni I identified as TSC's SCRAP members in the *Scrap Paper* columns, and TSC alumni I identified as TSC Black community member activists of this time in the other documents I engaged with. These attempts did not bear fruit as the alumni I located have either passed away or have yet to respond to my requests for contact as of April 2025.

## WORKS CITED

---

- "AAS Timeline." The College of New Jersey's African-American Studies Department 50th Anniversary Archive Project, *The College of New Jersey*, <http://aas50.immtcnj.com/timeline/>. Accessed 24 April 2024.
- Brunsmma, David L., Eric S. Brown, and Peggy Placier. "Teaching Race at Historically White Colleges and Universities: Identifying and Dismantling the Walls of Whiteness." *Critical Sociology*, vol. 39, no. 5, 2013, pp. 717-738. *Sage Journals*, doi: 10.1177/0896920512446759. Accessed 25 Apr. 2024.
- Foster, David. "TCNJ students hold sit-in to protest college's dissociation from Trenton." *The Trentonian*, <https://www.trentonian.com/2017/04/26/tcnj-students-hold-sit-in-to-protest-colleges-dissociation-from-trenton/>, 26 April 2017, updated 26 August 2021. Accessed 12 May 2024.
- Gallanter, Ben. "The History of the Establishment of the TCNJ African-American Studies Department." The College of New Jersey's African-American Studies Department 50th Anniversary Archive Project, *The College of New Jersey*, <http://aas50.immtcnj.com/the-history-of-the-establishment-of-the-tcnj-african-american-studies-department/>. Accessed 24 April 2024.

- Galván-Álvarez, Enrique. "Epistemic Violence and Retaliation: The Issue of Knowledges in 'Mother India' / Violencia y Venganza Epistemológica: La Cuestión de Las Formas de Conocimiento En Mother India." *Atlantis*, vol. 32, no. 2, 2010, pp. 11–26. *JSTOR*, <http://www.jstor.org/stable/41055396>. Accessed 25 Apr. 2024.
- "History Leading Up to the Present Situation on T.S.C. Campus." 26 October 1970. *The College of New Jersey Digital Archive*, College Paper Collections: Scrap Paper, <https://dr.tcnj.edu/handle/2900/3656>.
- Mann, Maya. "The discovery of the history behind the establishment of the African American Studies department at TCNJ." The College of New Jersey's African-American Studies Department 50th Anniversary Archive Project, *The College of New Jersey*, <http://aas50.immtcnj.com/the-discovery-of-the-history-behind-the-establishment-of-the-african-american-studies-department-at-tcnj/>. Accessed 24 April 2024.
- Nixon, Rob. "Slow Violence and The Environmentalism of the Poor." *The Norton Anthology of Theory and Criticism*, third edition, edited by Vincent B. Leitch, translated by Robert C. Tucker, W. W. Norton & Company, Inc., 2018, pp. 2353–2372.
- Paddack, Jere. Correspondence to the Student Executive Board. 28 October 1970. The College of New Jersey Archives.
- Student Committee for Radical and Activist Policies (SCRAP). "Brower Rejects Black Demands." *Scrap Paper*, vol. 2, no. 10, 23 October 1970. *The College of New Jersey Digital Archive*, College Paper Collections: Scrap Paper, <https://dr.tcnj.edu/handle/2900/3654>.
- . "Outrage! Bliss Hall Raided, Pigs & Administration Attempt to Humiliate Blacks." 23 October 1970. *The College of New Jersey Digital Archive*, College Paper Collections: Scrap Paper, <https://dr.tcnj.edu/handle/2900/3662>.
- . "Students of Trenton State College Unite." circa 27 October 1970. *The College of New Jersey Digital Archive*, College Paper Collections: Scrap Paper, <https://dr.tcnj.edu/handle/2900/3663>.
- . "'We Demand Hatchett': Administration, Blacks, SCRAP Escalate Level of Struggle." *Scrap Paper*, vol. 2, no. 11, 28 October 1970. *The College of New Jersey Digital Archive*, College Paper Collections: Scrap Paper, <https://dr.tcnj.edu/handle/2900/3655>.
- "The Signal Archive Online." <https://libguides.tcnj.edu/SignalArchiveOnline>. Accessed 12 May 2024. The Signal. "Black Room – A Big Question." *State Signal*, vol. 94, no. 13, 18 December 1969. *The College of New Jersey Digital Archive*, Collections: The Signal, <https://dr.tcnj.edu/handle/2900/999>.
- . "Blacks Want Hatchett; Brower Says 'No.'" *State Signal*, vol. 95, no. 6, 22 October 1970. *The Signal Archive Online*, The College of New Jersey Digital Archive, College Publications: The Signal, <https://dr.tcnj.edu/handle/2900/1020>.
- . "Brower Rebukes SEB; Stands By Decision Brower, Paddack Defend Bliss Action." *State Signal*, vol. 95, no. 7, 29 October 1970. *The Signal Archive Online*, The College of New Jersey Digital Archive, College Publications: The Signal, <https://dr.tcnj.edu/handle/2900/1021>.
- . "Demands: Hatchett In, Paddack Out." *State Signal*, vol. 95, no. 7, 29 October 1970. *The Signal Archive Online*, The College of New Jersey Digital Archive, College Publications: The Signal, <https://dr.tcnj.edu/handle/2900/1021>.
- . "Faculty Senate Backs Black Studies, Room." *State Signal*, vol. 94, no. 12, 11

- December 1969. *The Signal Archive Online*, The College of New Jersey Digital Archive, College Publications: The Signal, <https://dr.tcnj.edu/handle/2900/998>.
- . “Fire, Disorder Disrupt Campus in Half Hour” *State Signal*, vol. 95, no. 6, 22 October 1970. *The Signal Archive Online*, The College of New Jersey Digital Archive, College Publications: The Signal, <https://dr.tcnj.edu/handle/2900/1020>.
- Williams, Jeffrey J. “Deconstructing Academe: The birth of critical university studies.” *The Chronicle of Higher Education*, [https://www.chronicle.com/article/deconstructing-academe/?bc\\_nonce=cwo5pztkn7evcmxqzosktm&cid=reg\\_wall\\_signup](https://www.chronicle.com/article/deconstructing-academe/?bc_nonce=cwo5pztkn7evcmxqzosktm&cid=reg_wall_signup). Accessed 12 May 2024.

### **WORKS CONSULTED**

---

- Gallanter, Ben. “College Governance and the Establishment of the TCNJ African-American Studies Department.” The College of New Jersey's African-American Studies Department 50th Anniversary Archive Project, *The College of New Jersey*, <http://aas50.immtcnj.com/snowball/college-governance-and-the-establishment-of-the-tcnj-african-american-studies-department/>. Accessed 24 April 2024.
- Sizemore, Michelle. “Time and the Literary Archive.” *Time and Literature*, edited by Thomas M. Allen, Cambridge University Press, 2018, pp. 195–209.
- Student Committee for Radical and Activist Policies (SCRAP). “C(arch)ensord.” *Scrap Paper*, vol. 2, no. 12, 4 November 1970. *The College of New Jersey Digital Archive*, College Paper Collections: Scrap Paper, <https://dr.tcnj.edu/handle/2900/3660>.
- . “Shame, Shame – Your Mother Should Know!” *Scrap Paper*, vol. 2, no. 13, 11 November 1970. *The College of New Jersey Digital Archive*, College Paper Collections: Scrap Paper, <https://dr.tcnj.edu/handle/2900/3657>.
- The Signal. “Letters to the Editor.” *State Signal*, vol. 95, no. 5, 22 October 1970. *The Signal Archive Online*, The College of New Jersey Digital Archive, College Publications: The Signal, <https://dr.tcnj.edu/handle/2900/1019>.