They are, in essence, compromises between the values of the conserva-

tives and liberals, black and white. But they are compromises that

have not satisfied any group. Radical critics of such programs are

unhappy because they have no academic or political "clout". Few of

them are tenure-granting units and most of them are denied the acade-

mic legitimacy they deserve. The conservative critics-non-Blacks

and Blacks alike--refuse to take them seriously, in any case, believ-

ing firmly that they are unfortunate enclaves in academic communities,

justified only because of the desire to stem the tide of Black mili-

tancy.

The Spurr study committee had joined this debate officially when

it made its deliberations the topic of a conference held at the Univer-

sity of Michigan in May, 1969. By the summer of the same year, the plan

to establish a Program in Afro-American Studies was inaugurated with its

main feature being a year-long course on Afro-American History. Harold

Cruse, whose Crisis of the Negro Intellectual (published in 1967) had

made him one of the most widely read Black historians and social critics,

was recruited to serve as the Program's first director.

The Black Action Movement (BAM), a coalition of Black student organi-

zations, formed during the 1969-70 academic year for the purpose of lob-

bying on behalf of increased Black enrollment, recruitment of Black faculty,

and increase of supportive academic services for Black students enrolled at the University of Michigan, included as one of its "Demands" the esta-

blishment at the University of a full-fledged Center for Afro-American

Studies. The Proposal for this Center was drawn up by J. Frank Yates,

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Assistant to the Dean of L.S.A.