Emmanuel Saunders and the Transformative Power of Manual Labor

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The men and women rushed back and forth in the banquet hall, the summer of 1965, distributing food and picking up empty plates. Among the team of servers Emmanuel Saunders, a tall and leggy man in his thirties sporting a well groomed afro, took long and rapid steps from the kitchen to the banquet hall. Saunders felt lucky to be working that summer evening. He needed money but also he wanted to get a glimpse of the special guest at the 600 dollar a plate dinner. The most important people in Washington were present. But what really interested Saunders was the honored guest Lyndon B. Johnson, the President of the United States. Johnson was being honored by the African-American community for his landmark piece of legislation, the Voting Rights Act of 1965. Saunders bubbled with expectation as he picked up the plates, delivered the food, and went out of his way to do a good job.[[1]](#footnote-1)

This scene from the 1960s had been replicated over and over in Washington D. C. for many generations; Caucasians being served as African Americans served. Since before the Civil War, a caste system had been embedded in the Nation’s Capital. On top of the social pyramid sat the legislators who controlled all of the important positions in the District. On the other side African Americans, the servant class that lived in the shadows of the capital.

At the turn of the century, 1900s, a debate erupted in the African American community over the best method to change the caste system. On one side of the debate sat the argument that the best method to do this was to take African-Americans and give them skills that would make them smart manual laborers. On the other side were those that felt that a rigorous academic education to the smartest in the community, would then through political action change the society. At the center of this debate sat two famous African-Americans, W.E. B. Dubois and Booker T. Washington. W.E. B. Dubois argued in favor of the second solution. Dubois was especially angry at Booker T. Washington because Washington placed too much emphasis on teaching Negros how to become good workers. He believed this supported the status quo. He wrote;

“The Negro Race, like all races, is going to be saved by its exceptional men. The problem of education then, among Negroes, must first of all deal with the "Talented Tenth." It is the problem of developing the best of this race that they may guide the Mass away from the contamination and death of the worst."[[2]](#footnote-2)

In this paper we trace the story of Emmanuel Saunders, the man who was helping serve the president and his guest the summer of 1965, to highlighting the transforming power of manual work. Saunders, part of the West Indian Diaspora came to the United States in the second half of the twentieth century. He was a Seventh-day Adventist who had been born into the Adventist Church. Seventh-day Adventists at the turn of the twentieth had embedded the writings of Ellen G. White and sided with Booker T. Washington in this debate. They incorporated Washington’s ideas in their Manual Training Schools which beginning in the 1890s spread like wild fire throughout the Nation and the world. In this paper we present a case study on the transforming power of manual work, in which Washington and Ellen White believed in so passionately, illustrated in the life of Emmanuel Saunders.

The Saunders family, before the birth of Emmanuel, had been practicing Anglicans in the city of San Fernando in Trinidad. However he was born after his mother and father had converted to the teaching of the Seventh-day Adventists Church. When he became aware of the world around him Emmanuel remembers going to Church every Sabbath and participating in all of the activities of the Seventh-day Adventist community. He remembers that the family did not have money to buy books but every Monday evening they went to a home where the books of Ellen White were read aloud. In the early years of the twentieth century, the writing and articles of Ellen White played an important role in the family worships and the teachings of the Church. Many of the articles produced for the Adventist journals and the books sold to the laity place emphasized on certain core values. At the heart of these teachings sat the notion that, manual work was not only good for physical health, but also for the strengthening of the character.

Saunders was born on July 13, 1929, just as the Great Depression was about to engulf not only the United States but also most of the modern world. The land of his birth did not need another depression since it had had been plagued by misfortune since the day Christopher Columbus arrived on the Island, on his third voyage to America, in 1498. Since that date slavery and oppression played a dominant role in the islands history. Soon after the discovery of Trinidad the Spaniards began slave raids which kidnapped the native taking them to the pearl fisheries to work on the Island of Margarita. Spanish domination came to an end in 1797 when the British arrived with a fleet of 18 war ships intent of finding land to produce sugar. Under British rule Slaves from African continued to arrive in larger quantities. When the slave traffic was finally ended in 1807 the British concocted a new form of slavery which transported tens of thousands of East Indians from India to work the sugar plantations of Trinidad. Saunders was born when the sugar industry employed a large chunk of the Islands population with half of the population of African descent and the other half of Indian descent.[[3]](#footnote-3)

Emmanuel was one of seven children, four brothers and two sisters, born at a time when Oil refineries were appearing behind the sugar cane fields, built by large multinational Corporations. The Saunders family struggled through the horrendous years of the Great Depression.[[4]](#footnote-4) The economic crisis provoked unemployment forcing hundreds of the sugar cane workers from their jobs.[[5]](#footnote-5) To intensify the economic struggle of the family their father became ill leaving the large family to fend for themselves. After the father’s death in 1938 the family’s financial situation worsened. Emmanuel was just eight. As one close family friend recalls; “they were so poor they could not even afford the extra ‘o’ in the word ‘poor.’”[[6]](#footnote-6)

The burden of supporting a large family fell on Saunders’s mother who turned into the sole provider. It was up to her to feed and clothe seven children in a world that severely limited the options of a woman who wanted to work. In the late 1930’s and early 1940’s in Trinidad, a woman who needed work was limited to jobs deemed "woman's work." This included cleaning houses, washing laundry, sewing, and ironing. Furthermore, there were certain laws, the Employment of Women Act(Night Work) that restricted a woman from working in a factory.[[7]](#footnote-7) The women who were fortunate enough to have an education were either nurses or schoolteachers. In Trinidad these two professions were the most a woman could hope to accomplish. After the end of World War II, in 1945, women continued to struggled for equality.[[8]](#footnote-8)

Face with these restrictive condition and the limitations, Mrs. Saunders, a good Seventh-day Adventist, found a way to care for her family. She came up with a plan to insure that her children would keep busy, when she was not home. She decided to have each of her children learn a trade. First of all she taught each one, both male or female, how to cook. She did this to keep her children occupied. She did not want them to get into any type of trouble while she was not home. She also wanted them to become useful and productive adults so that when she was gone they would be able to care for themselves.

Under normal circumstances, children, the age of Emmanuel’s brothers and sister would go to secondary school. However in San Fernando “… secondary schools responded to the public schools of England and all charged fees” which meant Emmanuel’s mother could not send them. Most children this age were put to work. The School system on the Island was designed for the children of the wealthy elite. [[9]](#footnote-9) The Children of the working class were not expected to get an education. They were expected to go to work. During the 1930’s and 1940’s there were no free public schools in Trinidad.[[10]](#footnote-10)

To salvage her children Mrs. Saunders obtained mentors for them. She made contacts with what she considered the best people in San Fernando who practiced a trade. She asked each if they would take a child as an apprentice in their homes or shops. For example, she sent one daughter to the best seamstress in town. Another son was sent to the best shoemaker. Thanks to her all seven, including Emmanuel, learned a trade.

Because of the mother’s perseverance and tenacity the Sanders children learned to work. Work became their friend not their enemy. The oldest brother was a carpenter. The shoemaker also worked in the oil fields where his discipline and hard work helped him work his way to the top becoming a supervisor in the field.[[11]](#footnote-11) This was quite an accomplishment, because in the 1940s and 1950s only whites obtained supervisory positions. A third brother was a cabinetmaker. One sister was a seamstress. In fact, she became one of the best in San Fernando. She also taught students how to sew. The last sister was a homemaker and mother. [[12]](#footnote-12) And Emmanuel became a tailor, a craft he continued to practice until his retirement years.

Emmanuel enjoyed his life as an apprentice. He learned a trade and contributed to his family. Times were hard for the Saunders but they were also happy. Festivities and carnivals saturated their lives. During the apprentice years, World War II came to an end, 1945. He remembers how people took to the streets celebrating the end of the War. Young men took empty 55 gallon oil barrels and began pounding on them, making music in celebration. Out of these celebrations came the now famous Steelpans which are used to make music, especially at carnivals, all over the world. Some say that in Trinidad you are either celebration Carnival or your preparing to celebrate it.

However Emmanuel was not content with being a tailor for the rest of his life. He wanted more. He eventually set up his own shop in San Fernando. With the money he made from tailoring and sewing, he save enough to attend high school. He was the only one out of his seven siblings to do so. Secondary school wet his appetite for the world of ideas. He loved to read . From personal experience he understood the consequences of little education and no skills. He watched how education and determination change life for those who willing to sacrifice through hard work. This pushed him to attend what was then known as Caribbean Union College. The Seventh-day Adventist College located in the Maracas Valley on the islands of Trinidad; today known as the University of the Southern Caribbean.

While a student at Caribbean Union College he became the school tailor and did most of the tailoring for the community. He was very proud of the fact that when the President of the Institution made a trip to the General Conference in the United States, he was asked to make the presidents suit. While a student at the college Emmanuel’s mother passed away in 1956. Her passing ignited his desire to finish his education. He was convinced that this would be her wish. In College he took the Educational Courses which would lead him to be a teacher. He also loved the history classes at the school. After graduating from Caribbean Union College, he began to teach for the Adventist Church.

On October 4, 1959, Emmanuel Saunders married his childhood sweetheart. Since he loved to teach it appeared that he would spend the rest of his life as a teacher for the Seventh-day Adventist Church on the Island of Trinidad. He remembers these years as the happiest days of his life. He and his wife got to know each other as he got a firsthand appreciation for the craft of teaching. He loved to go to school in the morning, teach his students and loved even more returning to his beautiful wife. Unfortunately, after ten months of marital bliss, His wife became ill and in a short time passed away.

After her death he continued to teach and deal with the loss of his wife for several months. The grief was overwhelming. He wasn’t totally focused in his work and eventually began to feel that he needed a change. The tragic event encouraged him to leave Trinidad. After all, he reasoned, there was nothing left for him to do in Trinidad since he lost the love of his life. Furthermore, Emmanuel was determined that this was a good time to further his education. At the end of 1961, he left Trinidad and migrated to the United States.

The United States provided an eye opening experience for Saunders. He arrived in the midst of the Civil Rights Storm. He observed, full of curiosity, as the Civil Rights Movement changed and transformed the Nation. He learned about the Middle age Rosa Parks, who in 1955 refused to give up her seat to a white man on a bus in Montgomery, Alabama.[[13]](#footnote-13) And how her “defiance prompted the driver to summon the police, who promptly arrested her for violating the city's segregation ordinance.”[[14]](#footnote-14) He began to understand how this incident outraged African Americans who began a boycott that got the support of 30,000 African Americans in Montgomery, Alabama. He also learned about Martin Luther King, the pastor of Dexter Avenue Baptist Church in Montgomery, and how he was chosen to be president of the organization that supported the boycott.[[15]](#footnote-15)

Upon arrival Saunders made his way to Berrien Springs Michigan, where he planned to continue his education. He was especially delighted that the College had taken on his name. Unfortunately, the attitude of the general White population had seeped into the culture of the Seventh-day Adventist College. The few Black students that attended Emmanuel Missionary College experienced many uncomfortable moment on campus. One of the most irritating experiences took place at the Saturday night skating sessions. Whenever a black male student skated too close to a white female student, a monitor would race to the side of the black student and blow a whistle in his face. To Saunders the policy of the College was disrespectful and insulting. The other thing that disturbed him came from the fact that one of his friends, who was Black, was not allowed to room with his best friend who was White. They both came from the same academy and expected to room together in College. But when they arrived in Berrien Springs and the dean discovered that they were of different color, they were promptly informed that they would not live in the same room. White and Blacks were not allowed to do so. These experiences among others convinced him that Emmanuel Missionary College was not in his best interest.

The following year, 1963, Saunders began his education at Howard University. Howard, an all Black school in Washington D.C. did not have the same issues of Emmanuel Missionary College. However, the road to completing his education was long and bumpy. He took on all kinds of jobs to pay for his schooling. Furthermore, Emmanuel, a year after his arrival in Washington D.C. fell in love and in 1964 married. Out of this marriage came three children. They were a delight to his life but they also needed a steady flow of food and clothing. Now, he had more than himself to support.

The television in the 1960s was filled with images of Blacks being mistreated helped shape Saunders interest and thinking. He was present at Dr. Martin Luther King Jr.’s famous ‘I Have A Dream’ speech at the Lincoln Memorial in 1963. He participated in the Poor People’s March in 1968. The Black Power movement also went into full effect in the mid-1960’s. [[16]](#footnote-16) Aslo Saunders went to school with Stokely Carmichael who was also from Trinidad and coined the term “black power.”[[17]](#footnote-17) Emmanuel also experienced discrimination. In one instance, a Holiday Inn in Washington D.C. refused to rent him a hotel room. They told him that they “did not accept blacks.”[[18]](#footnote-18) Likewise, when Black Adventist Students from Howards visited the “white churches” the members would politely ask them if they would not be more comfortable going to the Black church, First Seventh-day Adventist Church, instead. Emmanuel’s determination to complete his education enabled him to push through these unfortunate events.

Three years after entering Howard University as a student, Emmanuel received his Bachelor of Arts degree in History. In 1969 he earned his Masters degree in History. In 1976, after writing his dissertation on the efforts made by England to settle free Blacks on the Island of Trinidad between 1815-1865, he received his Doctorate of Philosophy in History, specializing in the area of Latin American History. While working towards his doctoral degree Dr. Saunders taught at Howard University for eight years. It appeared that he would spend the rest of his life teaching there

In 1977, Dr. Saunders, received a call from the Chair of the History Department at Oakwood College asking him to move to Alabama. His commitment to the Seventh-day Adventist Church led him to pack up his family and moved, in spite of all of the things he had heard about Alabama and their treatment of Blacks. Dr. Saunders started teaching as an assistant professor in the History department at Oakwood College. The students loved him and his colleagues endorsed his stay. He routinely moved up the ranks and eventually became a full professor. During these years Saunders taught courses on Latin American History, American History, the Negro in America, and African History. While teaching, he also introduced a new course into the curriculum, Black Diaspora, which traced the migrations of Africans to all corners of the planet. His students remember that he made sure his classes were both interesting and informative. Because he took a personal interest in each of his students, he became a popular professor at Oakwood.

There were several instances where Saunders went out of his way to help students. Even today, many of his former students speak of the impression he left upon them. Dr. Bowe, who is now a professor of English, spoke on the fact that it was obvious Dr. Saunders cared about his students individually. He was very compassionate and dealt with students according to their backgrounds. For example, there was an older, married male student in one of his classes, who in spite of the fact that this student was serious and diligent; he was having trouble meeting assignments. Saunders did not fail him. Instead he worked with the student so that he could catch up on his schoolwork. He was able to empathize with this particular student, because he himself had been a married man with children and a full-time job while attending graduate school.[[19]](#footnote-19)

Dr. Saunders’s compassion for students even led to him babysitting during class. Once, while giving an exam to his class, one of his students had a small infant that began to cry in the middle of the exam. Instead of ushering the student out, Dr. Saunders picked up the infant, brought it back to his desk, and rocked it, as the mother, along with the rest of the class, continued taking the exam. Incidents like these left life time memories in his students.

Another former student Dr. Brathwaite, a Professor in the School of business today, used two words to describe him: caring and informative. She stated that everybody who had to take a history course wanted to take the classes that Dr. Saunders taught. She said that to Dr. Saunders, students receiving knowledge and making the material interesting were his two main priorities. Even though Saunders had students do their schoolwork, he also made sure students they did not fall asleep in his classes by keeping the class interesting and lively. What also helped to perk the interests of the student was that Saunders was passionate about the subject he taught. At one time Dr. Brathwaite actually considered entering a history program after graduating from Oakwood, because of the way Saunders made history relevant to his students.[[20]](#footnote-20) Dr. Henry, a Professor in the Physical Education Department at Oakwood agreed. Henry received his Bachelor of Arts degree in History because of the impression Dr. Saunders left on him. Dr. Henry also described him as being a "student professor", because he always welcomed students into his office whether it was to chat or for academic assistance. It was evident he loved his students by the way he taught and interacted with them. Most importantly, Dr. Saunders made sure he integrated faith in his teaching, even though it was a history course.

Students were not the only ones who remembered the type of professor Dr. Saunders was. Dr. John Blake, A retired Math Professor, former chair of the Math Department, who attended Howard University with Dr. Saunders, stated that Saunders hated to fail his students. Instead of failing them, he would allow them to do make-up work.[[21]](#footnote-21) Dr. Nigel Barham, another retired history professor, agreed. He confirmed that Dr. Saunders had a very good relationship with his students. He also worked to encourage and support students that were History Department Majors. Furthermore, Dr. Saunders would go the extra mile to help students.[[22]](#footnote-22)

In 1988 Dr. Saunders was asked to become the Chairman of the history department. As chairman it was Dr. Saunders’s goal to expand the department so that students would have more options. Furthermore, he wanted to “make the History department the best department to channel students into law."[[23]](#footnote-23) The history department had started to decline, because many students wanted to go to law school, but did not necessarily want to major in history in order to get there. Students felt teaching was the only option after graduating with a degree in history. Hence, it became necessary to introduce other majors within the department so that more students would be drawn to the history department. As a result, Dr. Saunders worked with the curriculum committees to establish International Studies as available majors that feature several political science courses. At that time in Oakwood political science and the study of law were seen as suspect by the larger community. The changes that he made encouraged students who wanted to go on to law school. In essence, Dr. Saunders wanted to make the History department a training ground for students that wanted to become future lawyers. Among them was his daughter, who went to lay school and today run her own firm on Wall Street in New York City.

Another change that Dr. Saunders bought to the department was introducing its first and only full-time female professor. Dr. Saunders met Prof. Anne Smith-Winbush at a faculty gathering. She had previously been part of regular staff on campus. However, when Dr. Saunders learned of her credentials, She had a Juris Doctor Degree and a Masters in Political Science, he asked her to join the history department as a political science professor. Many of the male staff and faculty on campus were opposed to this because of their bias towards the study of law. Still, with his insistence, Professor Winbush joined the history department in the 1990’s. This illustrates the commitment and innovation that Saunders brought to the history department.

In 1999 Dr. Saunders simultaneously retired as chairman of the history department and retired from full time teaching. However, he stayed on as an adjunct professor until 2009. Throughout his time as an educator Saunders went out of his way to help his students and fellow colleagues. When asked why he had such compassion on those around him, Dr. Saunders said it was because he grew up on the “rough side of the mountains” and knew what it was like to be in need.

Saunders has made it his trademark to help others in need. For instance, Professor Winbush recalls a time when two Oakwood students wanted to attend Oakwood University’s annual banquet. However, they could not attend, because they did not have suitable clothes for the occasion. When Dr. Saunders heard this, he took it upon himself to make clothes for these young people so that they could attend the banquet. He also made clothes for his reader. As chairman, Dr. Saunders made it a point to hire workers that were having difficulties in their personal lives. He also used his position in life to ensure that those in unfortunate circumstance received the help they needed.

Today, Dr. Saunders, is in his seventies, has retired from academic teaching. However, he teaches a Sabbath School class at the Oakwood University Seventh-day Adventist Church. Dr. Saunders recently remarried after living as a single man for eighteen years. After many years of marriage his second wife decided to move back to Washington D.C. In 2007, this divorce was final. However, in 2010 he met and married his current wife, Mrs. Megan Saunders. Together they enjoy traveling. In his spare time Dr. Saunders especially enjoys gardening, working around his house, meeting new people, and going on cruises. As a matter of fact, he describes himself as a “cruise fanatic” Even in these activities Dr. Saunders continues to work hard and help others. For example, every spring he plants a gardetn and grows produce that is mostly given away to others. He continues to sew and cooking. Almost everyone who knows Dr. Saunders talks about his delicious roti. His wife also admits that she he is a better cook than her.

Even though Dr. Saunders has retired he is still working. One of his objectives at the moment is to finish a book he started ten years ago. The book, which is entitled, “The Making of Trinidad Non-White Communities: Their Common Challenges with African Americans” should be completed around the middle of 2013. The book is a comparative study of two communities: Black Trinidadians and Black Americans. It addresses the gap between Caribbean blacks, specifically Trinidadians, and African Americans. Teaching at both Howard and Oakwood Universities motivated Dr. Saunders to write this book as he observed the misunderstandings between the two groups. He hopes this book will help bridge this gap.

When asked to give one word to describe himself, Dr. Saunders simply said, “hard-working.”[[24]](#footnote-24) He elaborated and said that when one works hard, things tend to fall into place. As a matter of fact, his one advice to students was to “always want to be the best, because mediocrity will never suffice.”[[25]](#footnote-25) He also advises others to “Soar not too high to fall, but stoop to conquer.”[[26]](#footnote-26) Meaning, do not pretend to be more than what you are, instead take the basic steps to greatness and everything else will follow. Dr. Saunders credits following this piece of advice, along with God’s help, for his achievements in life.

When asked what he wants others to remember about him, Dr. Saunders quoted the old song: “If I can help somebody along life’s way, then my living will not have been in vain.”[[27]](#footnote-27)

Emmanuel Saunders is a good poster child for the transforming power of manual labor. Through manual labor he worked his way out of San Fernando and Trinidad into the United States. Manual Labor helped him attain the credentials of a historian. Even when he became a professor he continued to stressed the importance of manual labor to his students and often resorted to his tailoring skills to help students in need. Booker T. Washington and Ellen White would have been proud of him.

In 1963 Ralph McGill sought out W.E.D. Du Bois who was living in Ghana shortly before his death. In the course of the conversation, while speaking about Booker T. Washington, Du Bios stated; “It is my opinion that Washington died a sad and disillusioned man who felt he had been betrayed by white America.”[[28]](#footnote-28) Until his death Du Bois continued to believe that the emphasis Washington placed on manual labor was wrong headed. However after looking at the life of Emmanuel Saunders one cannot keep from thinking that maybe it was Du Bois died a sad and disillusioned man. Saunders is a good example of how manual labor, at the core of an educational philosophy, played an important role in transformation of individuals and society.

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1. All of the information in this paper on the personal life of Emmanuel Saunders were conducted obtained through oral interviews in the fall and spring of 2012 and 2013 by Bernude Jesucat and Ciro Sepulveda [↑](#footnote-ref-1)
2. This quote is found in Eugene F. Provenzo ed.. *Du Bois on Education*. Walnut Creek. CA Alta Mira Press 202 76 [↑](#footnote-ref-2)
3. See Bridget Brereton. *An Introduction to the History of Trinidad and Tobaco*. Oxford, England Heinemann Educationa Publisher 1996 also George Higgins *A History of Trinidad Oil*. Trinidad Express Newspapers 1996, and Bridget Brereton *Race Relations in Colonial Trinidad 1870-1900*. Cambridge University Press 2002 [↑](#footnote-ref-3)
4. Emmanuel Sanders. Oral Interview March 12, 20013 Huntsville, Alabama [↑](#footnote-ref-4)
5. Bridget Brereton, *An Introduction to the History of Trinidad and Tobago* (Great Britain: Heinemann, 1996), 90.

   The Great Depression began in October of 1929 and ended in the 1940s. Even though it originated in the United States of America, it affected countries around the world, Trinidad & Tobago included. Those who worked in sugar and cocoa fields were steadily being fired. This left many in Trinidad unemployed. This, along with the growing population, made it difficult for people to find jobs or take care of their families. [↑](#footnote-ref-5)
6. Applewhite, Mr. Carl. Interview by Bernude Jesucat. Personal Interview. Huntsville, November 6, 2012. [↑](#footnote-ref-6)
7. “Employment of Woman (Night Work) Act[1]”, n.d.,

   This particular Act barred women from working in factories at night except for under certain conditions. [↑](#footnote-ref-7)
8. Stephen Pavlidis, “A Brief History of Trinidad and Tobago,” 2011, http://www.seaworthy.com/index.php?option=com\_content&view=article&id=453&Itemid=476&showall=1.

   During World War II (1939-1945), over 50,00 U.S. troops were stationed at the Chaguaramas Naval Base in Trinidad. After World War II, troops left the island. This left many open jobs for those who lived on the island of Trinidad. This boosted the economy for a short time. Furthermore, this created more opportunities for women to work in less traditional environments. The world of education was also expanded for women after World War II. [↑](#footnote-ref-8)
9. Carl C. Campbell, *Endless Education: Main Currents in the Education System of Modern Trinidad and Tobago, 1939-1986* (Press University of the West Indies, 1997), 3. [↑](#footnote-ref-9)
10. Post-World War II, the option of free secondary education in Trinidad was raised. It was not until after the late 1950’s that free secondary education was granted to students in Trinidad. [↑](#footnote-ref-10)
11. In 1910, oil was discovered in Trinidad the oil industry has been a central part of Trinidad’s economy. Today, it is still a large part of Trinidad’s economy. [↑](#footnote-ref-11)
12. Applewhite, Mr. Carl. Interview by Bernude Jesucat. Personal Interview. Huntsville, November 6, 2012. [↑](#footnote-ref-12)
13. Hasan K. Jeffries, “Encyclopedia of Alabama: Modern Civil Rights Movement in Alabama,” *Encyclopedia of Alabama*, June 17, 2008, http://www.encyclopediaofalabama.org/face/Article.jsp?id=h-1580. [↑](#footnote-ref-13)
14. Ibid. [↑](#footnote-ref-14)
15. Ibid. [↑](#footnote-ref-15)
16. “The Black Power Movement,” *BLACK History*, January 29, 2008, http://www.blackhistory.com/cgi-bin/blog.cgi?blog\_id=62378&cid=54. [↑](#footnote-ref-16)
17. Ibid. [↑](#footnote-ref-17)
18. Saunders, Dr. Emmanuel. Interview by Bernude Jesucat. Personal Interview. Huntsville, November 15, 2012. [↑](#footnote-ref-18)
19. Bowe, Dr. Derek. Interview by Bernude Jesucat. Personal Interview. Huntsville, October 16, 2012. [↑](#footnote-ref-19)
20. Brathwaite, Dr. Faye. Interview by Bernude Jesucat. Personal Interview. Huntsville, October 24, 2012. [↑](#footnote-ref-20)
21. Blake, Dr. John. Interview by Bernude Jesucat. Personal Interview. Huntsville, October 29, 2012. [↑](#footnote-ref-21)
22. Barham, Dr. Nigel. Interview by Bernude Jesucat. Personal Interview. Huntsville, October 16, 2012. [↑](#footnote-ref-22)
23. Saunders, Dr. Emmanuel. Interview by Bernude Jesucat. Personal Interview. Huntsville, October 8, 2012. [↑](#footnote-ref-23)
24. Saunders, November 15, 2012. [↑](#footnote-ref-24)
25. Ibid. [↑](#footnote-ref-25)
26. Ibid. [↑](#footnote-ref-26)
27. Ibid. [↑](#footnote-ref-27)
28. Ralph McGill. “W.E.B. Du Bois” *The Atlantic*. November 1965 [↑](#footnote-ref-28)