

1970

Black Reflections 1970

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BLACK REFLECTIONS

Editor: Sandi Flewellen

2nd edition

Staff: Gwen Harrison

Wed. March 25, 1970

"Black Power is more than proud to be an enemy of White Power."

DID YOU KNOW?

AMOS FORTUNE was no hero, and you won't find his name in many history books, but he was in many ways a remarkable person.

Brought to this country as a slave while still a young boy, Fortune served a succession of masters until he purchased his freedom in 1770. He was then about 60 years old. He homestead in Woburn, Mass., purchased one wife who died in 1775, and another in 1778, who also died within a year of their marriage. In 1779, he bought freedom for a third wife, Violet Baldwin, and her daughter, Celyndia.

In 1781, Fortune moved to Jaffrey and set himself up in the tanning business. Soon he became one of the town's leading citizens, and his reputation as a tanner brought business from all of the surrounding area and his old home in Woburn. He was chosen as attorney for some of his townsmen; both Negro and white apprentices served under him. He was founder of the Jaffrey Social Library in 1795. When he died in 1801, Fortune left a will directing gifts to be made to the church and to the local school district. He also asked that money left over after all bequests be used to erect two "handsome gravestones" for himself and Violet, who died a year later. A silver communion ser-

vice was purchased for the church, and the school fund Fortune started is still in use. Originally \$233, it is now worth about \$1,600. Proceeds from it are used to provide annual prizes in high-school public speaking. The Amos Fortune Forum, a memorial to the former slave, is held Friday evenings in July and August in the Old Meeting House where he attended church. Amos and Violet Fortune lie in the burial ground of the meeting house. His gravestone reads: Sacred to the memory of Amos Fortune, who was born free in Africa, a slave in America, he purchased liberty, professed Christianity, lived respectably, and died hopefully, Nov. 17, 1801, aged 91.

BLACK IS
FIGHTING ON BOTH SIDES
OF THE CIVIL WAR
AND
LOSING ANYWAY.

Current Happenings

Gwen Harrison

Well, here are the corrections to the upcoming "Black Perspective 1970," that I promised you. With no offense to Mr. John Ivey, who is doing as rumors would have it, most of the work, these corrections are a reflection of the BSU as a whole, and its inability to get it together, and get it together WELL! Some of you may feel that the fault lies with the powers that be who allegedly did not inform you of the happenings, well, if you want to know something, the best thing to do is ASK. How many of you volunteered your services? Well, now that you have a pretty good idea as to why the BSU function ain't gonna be too much next to International Week, we can direct our attention to doing our thing much better next year, or not at all.

The name of this entire function has been changed to a presentation by the B.S.U entitled "Redemption Week-end". This play by John Ivey will be shown Friday and Saturday nights at eight o'clock in Gill Theatre; Sunday, a matinee presentation of the same play in the same theatre, and at seven o'clock, in the gym there will be a special "surprise redemption speaker." So brothers and sisters, that is what is happening in the near future. If you can dig it do, and if you can't, figure out how little you did to make the function as good as it could have been.

Since the last issue of the BSU newsletter a few problems have developed. Most of you are aware of the incident at the basketball game in which a scuffle occurred because of overt racism. It is every black person's duty to disallow any rash or rude treatment to our brothers or sisters. There is a record by James Brown called "I'm Black and I'm Proud." I hope the BSU here can adapt to that record. Most of us have. Some of us haven't.

Certain incidents have caused concern to the BSU. There is presently an investigation by Robert Sunderland, sending out information sheets trying to find out who was at the Green and Gold Room and who did the damage. I was there and, if Father Sunderland reads this newsletter he has my statement in writing that I was there. So if someone can positively identify me, go ahead. But I'm not going to jail.

I've fought for this damn country under the assumption that I was fighting for freedom. I'll be damned if my brothers and sisters can't come to this university because of some stupid racist SAT. I'll be damned if any more athletes like Leon Monroe, Gary Francois, Harry Avington, Johnny Burks, Ken Harris, Anthony Lewis, Mike Quick, Gerry Norman, and my own fraternity brother Terry Gammage, (who had to leave because of calculus, etc.), and Norris Chambers, who had an operation on his leg and had to leave--I'll be damned if I am going to bring any more like them to this school. I'll be damned if Ethnic Studies can't be developed

into a worthwhile program or department like any other. I'll be damned if we have to see racism, or hear racist views, or play racist institutions like BYU.

I've tried very hard to create some cohesion between the Black Student Union and school. I think I have failed, because I'm getting more support from white students than from the BSU. By support I mean participation. Rather, "I have a class," or "I have to go eat," or "I have to study," have been the usual excuses. Maybe when the man starts to investigate the BSU, I'll say I can't help because I have to go to class or I have to study.

Harold Logwood

On Feb. 11, 1970 I had an interview with Father Harney. It was a short but very interesting talk. I found Father very friendly and willing to answer the questions I asked.

One of the questions I asked was "Have you noticed a change in attitude in the black people on USF's campus throughout the years"? Father said that years ago minority students were not considered "minority" students. It was a much smaller school then and everyone was friendly and close to each other. Remember years ago USF was all male. Father said that there were no problems on campus with the different races, no discrimination or even social differences. The Black people were active in student government and a Black man by the name of Hubert Brown was editor of the Foghorn.

I also asked Father, "How would he like to see the direction of the BSU go at USF"? He said things that we have been doing in the past, i.e., Black Culture Week and the Carnival were excellent endeavors. And he is glad to see we are working with the community. He said that he was glad we weren't violent and were moderate in our demands. He feels that there is a need for change and the young people should become more aware of the problems in our society and use constructive activism to eliminate the problems.

I would like to thank Father Harney for taking the time to talk with me and for expressing his opinions.

S.J.F.

MESSAGE TO THE STUDENTS

When a Black man looks at Black people with a Black mind and Black soul, it is immediately apparent that Black people possess certain unique characteristics which not only distinguish them from whites and negroes, but which have greatly contributed to the survival of Blacks. Whites recognize this and have always attempted to eradicate these characteristics or discredit them. In instances where they have succeeded, negroes have been created.

Negroes have always been close allies of whites in trying to eliminate Black resistance to undesirable acculturation. Negroes see poor and uninstitutionalized Blacks as niggers. They find it necessary to prove to whites that they are not niggers, failing to realize that whites see all Black people as niggers, no matter how rich or how poor.

Some Blacks prefer to be called negroes because they like to distinguish themselves from other Blacks. They fear that if they called themselves Blacks, they might antagonize whites. And if they antagonized whites, they would lose their position as negroes--the white-appointed overseers of Blacks. Thus, negroes have always tried to aid and impress whites by eliminating Blackness. Negroes know that whites prefer institutionalized Blacks, i.e., Blacks who give their allegiance to white cultural, political, social, and economic institutions. Non-institutionalized Blacks are difficult to control, because their allegiance is to Blacks and not to white institutions. It is negroes who strain to send their children

to white schools so that the nigger in them may be killed and they may thereby become better institutionalized.

Any action or behavior which is not endorsed by whites, negroes consider "acting a nigger." What was "acting a nigger" two years ago is now accepted as "soul." Naturally, this was endorsed by whites before being accepted by negroes. The conversation in negro america has always been, "What are we going to do about them niggers?" never, "What are we going to do about them white folks?" Negroes always said, "Niggers holding us back!" "Niggers ain't shit!" "Don't go around acting a nigger!"

Negroes say:

Nobody but niggers curse and use "poor English."

Nobody but niggers steal.

Nobody but niggers are always loud.

Nobody but niggers listen to the blues.

Nobody but niggers burn and loot.

Nobody but niggers eat watermelon.

I don't call you nigger cause you're mine,

I call you nigger cause you shine.

While negroes are saying this about poor and uninstitutionalized Blacks, whites say this about all Blacks. The negro, being unable to recognize who is the true enemy, becomes an enemy of Blacks. Negroes prefer "living" to being free.

To be Black in this country is to be a nigger. To be a nigger is to resist both white and negro death. It is to be free in spirit, if not body. It is the spirit of resistance which has prepared Blacks for the ultimate struggle. The word, "nig-

ger," which is taboo in the negro and white america, becomes meaningful in the Black community. Among Blacks it is not uncommon to hear the words, "my nigger," (addressed to a brother as an expression of kinship and brotherhood and respect for having resisted), or "He's a bad nigger!", meaning, He'll stand up for himself. He won't let you down. He'll go down with you. When Blacks call negroes "niggers," however, it takes on the negativeness of white and negro usage.

Negroes and whites have wished death to all Blacks, to all niggers. Their sentiment is "Die Nigger Die!"--either by becoming a negro or by institutionalized or active genocide.

Blacks know, however, that no matter how much or how hard negroes and whites may try, ultimately it will be the negro and his allies who will "Dye, die, die!"

America calling,

negroes.

can you dance?

play foot/baseball?

nanny?

cook?

needed now.negroes

who can entertain

ONLY

others not

wanted.

(& are considered extremely dangerous.)

The Black Students Union of the University of San Francisco was proud to have two outstanding black athletes on its two basketball teams this year; Johnny Burks and Mike Quick.

Johnny Burks, the 6'6" sophomore from St. Mary's High in Berkeley, had a fine season in helping to contribute to the Dons WCAC 9-5 record. Johnny not only scored well, a 13.9 season's average, but he also rebounded well and played superb defensive ball. In two games in particular, the USF victories over Santa Clara and UOP, Johnny's defensive play and scoring brought the Dons two and one point victories respectively.

Mike Quick, the 6'2" freshman guard from Castlemont High in Oakland, enjoyed an extremely successful initial season at USF. Quick's ball-handling and electrifying play excited crowds wherever he performed. He finished the season with a team-leading 18.6 scoring average and tied a freshman team individual scoring record with 39 points against Stanford in the USF gym. Finally, in tribute to his fine play throughout the season, Mike was elected to the All-Northern California frosh second team.

Next season, USF basketball fans can lood forward to sone exciting action from the Dons. Not only will Johnny Burks be improved after a year's experience in varsity play, but Mike Quick and several other frosh standouts of this year should move up to varsity and make the Don team an exciting one for several years to come.

We are proud of you Johnny and Mike. You are two beautiful brothers; and you are the best.

Reflections

Gwen Harrison

In looking at the BSU over a three year span, I find that there are some objectives yet to be attained, and some things that can be objected to.

I would like to see a return to the old system of president, vice-president, etc. It is clearly more functional, and the duties of the powers that be are clearly defined, if only by their titles. Rather than a central committee, there should be committees set up to tailor the needs of the body. For example, if you have a Black Cultural Week, etc. there should be a committee set up at the beginning of the year composed of doers who will do. If the event is not well-organized, and there is no cooperation from the body, then there is no event. One of the problems of the central committee was that in functioning, the general body was alienated from the happenings, and as a result depended upon the central committee to do for everyone. The body was not really interested in doing. I think that a return to the old presidential system will place more responsibility upon the body.

I hope that next year's BSU will be composed of a vocal, interested body, rather than a "silent majority." Objectives that the BSU should address itself to include a functional, well-organized tutoring and counseling program for JR. and SR. High School students. Too many of our younger brothers and sisters are getting the academic shaft. It is too late for a guy to want to go to college when for three years he got talked into taking shop I,II,III, office work, lunch and P.E. Our ultimate victory against the Man will be through education; we owe it to those blacks who aspire to a college education to get one. Another objective that we should address ourselves to is providing a

scholarship to a deserving High School brother or sister. For something like this, you would have to have the thing together in Sept., and have ways of raising funds already checked into. I think that this is one of the greatest gifts that the BSU can give to the people whom they are trying to help. Another objective should be a "Black Careers" program at USF, where one week-end would be spent getting the people of the ghetto interested in a career, and possible recruitment for college. There are plenty of black businessmen, educators, etc. who we could draw from to speak.

These objectives may seem to lofty, or not "militant" enough for some of you who are hung up on simple, temporary changes that in the end do nothing for the black race. When I talk about freedom, and progress for blacks, I'm not talking about something where only a few get temporary enjoyment like a junkie taking a fix, I'm talking about maximum progress for the maximum amount of people. I want the success to be visible tomorrow, next year, forever. To reach this end, we need doers not talkers, thinkers not wishers...we need functional black men and women who really want to be free at last. Where are you at- the ever-present problem festing like a stinking blister, or the final solution to the removal of the institutional shackles of black people that are externally imposed by the system, or unfortunately self-imposed by those who do nothing, and sit back and blame the Man for all of the the blackman's failures?

More next issue.

Editorial

Well if finally happened. The peaceful University of San Francisco is no longer peaceful. We black people have done it again! We have disturbed the good white folks.

Now, here we are attending college, (a university, mind you), with scholarships and grants given us by the generous white folks, going to classes with excellent white teachers and all in all reaping a "fine" education and we had the nerve to get made because we didn't particularly like a few things that were going on. My, my aren't we bold?!!

Well, I say, thank God we are so bold! So bold as to want to be treated as human beings "with certain inalienable rights" (sound familiar?). So bold as to want to determine our own destiny. So bold as to exhibit pride in ourselves and in our Black People. So bold as to be able to call a lie--a lie, and the truth--the truth. And finally we are so bold^{as} to Act--Act to enforce these rights and to protect ourselves.

Yes, boldness is a characteristic of most black people. We are not afraid as the white man is. We are not afraid to treat people with respect. We are not afraid to lend a helping hand to help someone else. We are not afraid to do what is right. We are not afraid of the truth! And whether you believe it or not the truth will be told. So, brothers and sisters, lets keep on moving to make this University a decent place for black people and all people. Don't be afraid to

stand proud and act Black.

Each of you can do your part, no matter how small. The important thing is that we are all working together, striving for the same goal. Don't get discouraged. The road is long and the struggle is hard; but we can do it, and we do have the power! Right on!

Saundra J. Flewellen