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Mr. Sam Jones, Mr. Bruce Washington, Mr. Herman
Johnson, Mr. Rick Morgan

Thomas Fuller

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Interviewed are four black brothers who have different views on the movement. They are members of the Black American Movement B.A.M. of Armstrong State College.

Question: Introduce yourself please?

Answer: Sam Jones, Vice President of B.A.M. of Armstrong Criminal Justice Major.

Bruce Washington President of B.A.M., Math Major.

Herman Johnson, Criminal Justice Major, Junior.

Rick Morgan, Biology Major.

Q: Could each of you tell me why you feel that an institution such as Armstrong needs a Black Awareness Week.

A: H. I feel the B.A.M. needed the week to typify the plight of black students in a predominately white institution. I feel that this week is symbolic of our efforts to be notice on campus. To let the rest of the student body know we are here and that we do have a purpose as well as to enlighten them to the cultural heritage of the black man.

S. I also believe in that cliché 'That a culture lives on within the people' and I felt that this week was very important in that we showed that our culture is still living and we have black at Armstrong even though it is a white institution still maintain their pride.

B. I agree with Herman Johnson I think got to do with identity. It sort of a self actualization.

R. First of all I think it is ashame that we do have to have a Black Awareness Week. But institutions like Armstrong, maybe not Armstrong, as such, but let's say white america makes black awareness necessary simply because they have a tendency to ignore, to slight black people. The trouble with having a Black Awareness Week is for the blacks really because most blacks have the wrong interpretation of what it to be black. They give way to bigotry and the only thing they are doing is When this is creating another Hitler another Jew they have given way to bigotry. They forgotten about the cause the underdog always as history has prove once he do begin to get notice give to bigotry that's the danger. But most of us don't think of the danger we just act, act and soon we will have a situation that is out of hand it's already out of hand pretty soon it will be gone totally gone. Blackness is not going to be something to be proud of. We recognise diversity but we shouldn't place a stamp of superiority on it.

A: R. It all up to white America.

Q: Rick said there is a danger of yelling Black and Proud and that danger is a stamp of superiority does any one agree or disagree.

A: I don't feel superior I don't think that yelling Black or Black power really necessarily implies that I am superior at anyboy else. It says that I'm really proud of what I am my past. Its like you say if white America never denied or slight me in any way. I wouldn't have a need for a Black Awareness Week or a Black American Movement the purpose would be senseless. We have been slighted in the past since we have been looked down on as inferior. What we are saying now is not that we are superior to everyone but we are equal they have a culture they are proud and so do we. And that is what that whole week typified.

R. The question is whether or not most realize this there are a few² honestly feel with that preception we just don't think we act we don't think about the ramification of what we do pretty soon we'll have we have already a sition where our cities are bruning and blood is running in the street. That just one of the reasons. It simple as I see it white America has created a Frankinstien andthat Frankinstin as always is going to get it it's going to get it and there's no thing that we can do except for a few things.

Q: Do you any of you know what Mormonism is do you remember the display that was put up against our display. I would like to know what you felt about this especially Rick?

A: R. I don't thoroughly understand Mormonism but from what I do understand about Mormonism they don't believe that non-white have the same spritual as whites in other words they say we are not spritual equal. So it founds we must not be phycially equal armstrong I feel owes the black student body an apology. This being Black Awareness Week and yet they allow a racist religious institution. Not founded on racism but somehow has become perverted to get a racist tint in it. Set up beside black display. What so they want they say here be black then slap you in the face I honestly feel it was a slight. Acts like that once again make black awareness necessary. It makes it necessary they are just throwing wood on the fire. We don't think Foruately for them the Black student body wasn't thinking you right now they are sleeping but they are slowly waking up and when they wake up and when China wakes up. The world is going to shake it is going to be the same thing here blacks are becoming aware of these things and are going to be down on these institutions. Some blacks are already aware and already down on them The black students body at Armstrong wasn't thinking because they should have protested right then and there. They should have not allowed that was an injustice that was a slight it really was.

Q: Sam did you feel the way Rick did when you saw the display?

A: Bruce. I saw it I didn't see it as Mormonism. I didn't know exactly what it was just a display now I realize what was up there. It just like all of a sudden one day it was up there I just through it was another piece of art that someone brought. Until now.

H. When I saw the display I through about it momentarily then I realize it was part of a condition that exist all through out America. Somewhere we thrown into the pattern of using white as a symbol of pure and even today most choir robes in even black churches are white. On commune Sunday they have white every place at our church. Even the angles are white winged creatures flying around and this some where along the way we recieve the connotation that white means the best or white means the purest. Therefore. I see how the Mormons have arrived at their conclusion as white being more fit for life. And I realize this and I feel as Rick it was a grave injustice. But it is also part of a larger scale that we have allowed our selves to become entraped in. But we are slowly awaking and that in the future things will be different.

S. I saw the display out there and I resented it because I saw it as a slurp on us. too, I didn't want to come out and protest it because as you know religion has thrown our people back through the ages. In that some people really believe in it and it is a fact that religion has oppressed us. So I had come out and protested it I may have break apart our segetment and that many believe in their chrisitan doctrine.

R. It is not really the religion that dows the oppressing. It is just that religion in the case of Mormonism and Christianity serves as a haven for racist. They get in and induce their doctrine. Joseph Smith the founder of Mormonism did not come up with the doctrine that blacks were not capable of attaining the same spiritual awareness as whites that came after like most racist things. It always comes afterward. So its not the religion it is that venom that poison that gets in purity which is religion and just files it up.

S. I can agree with that because when blacks were brought to America religion was used for one thing to enslave. they said since they were Christians and since we were heathens we could be put in slavery without punishment (on themselves) being put on.

B. Rick do you think we should protest.

H. I want to protest the ignorance that's all it was sheer ignorance to set up that thing there. For people not to think you see not even to be aware of one of the causes of racism. One of things that is throwing wood on the fire. If the administration at Armstrong would have just through. That wouldn't have happen if the people who are black would have just through. That wouldn't have happen. You may

have a confrontation but they didn't have to set that up there. Did they do it last year? I wasn't here, but they didn't have to do that. They never stop to think of the implications of Mormonism they never stop to investigate sort to say.

B. I do not blame their religion though.

R. It's not the idea of religion you can't blame the idea of religion you can blame the man who made the doctrine of their religion.

B. But we can't blame the people because of the man made doctrine that has come about because of Mormonism. Now I agree that the doctrine is racist but the ideal itself is not bad. The doctrine is a perverted idea.

R. What I really suggest is this that we should give a thorough investigation of anything before we bring it on campus. Anything if they would invite the Black Muslim here knowing how the Black Muslims feel about whites they shouldn't have been invited. In the same token knowing how Mormons feel about blacks they shouldn't have been invited to this institution.

Q: Maintenance refuse to set up the cafeteria on Friday night any of see any wider implications in this as maybe continue white racism.

A: B. No. I didn't see it. From what I understood we didn't turn in the request in time to get the chairs set up. It was lack of communication on our part. Things just weren't organized enough or it would have been carried out. If we had been organized three or four days before he had ask for it. I would say yeah there is no excuse for them not setting it up.

H. I agree with Bruce because to the best of my knowledge it wasn't any one persons you could place the blame on except yourself it was a situation where planning effect the center not being set up. And in this case it possible could have been.

Q: I know at least two of you were in on the Pan African Discussions we had last year would any of you like to comment on some of the ramifications of that and why B.A.M. didn't get into that.

A: S. Well, to briefly summarize Pan Africanism . Pan Africanism

: believes in Africa for Africans and when we try to get into it last year we had a whole lot of conflict. We had people tellign other blacks in the organization that if you didn't believe in Pan Africanis you weren't black. And that you had to take it. I believe that the people resented this. And since it wasn't explain to them in the terms it shoud have been explained they resented it and kick it out.

B. I couldn't have been expected as he said if it had taken on a different attitude it was presented like he said if you don't believe this you are not black.

Q: One of the biggest conflicts was over the overthrow of capitalism any comments on that?

A: S. It goes back to the explanation if you don't show people a good substitute for capitalism they don't see why it should be done away with and that we didn't explain the alternatives to capitalism and what capitalism was during to the black men.

R. Personally I was there at the thing. If I can remember correctly, first of all I don't feel I know enough about Pan Africanism to. I haven't investigated the doctrine but from what I gather anything that says me for me or this is for us exclusively you can have. It not going to do anything but worsen the situation. In reference to the capitalist side of it. In my opinion it shouldn't attack capitalism like that I am in no more in favor of capitalism than I am in favor of communism or socialism.

There is a lot of good in each one of and there is a hell of a lot bad in each one also so who is to say which system is best. Take the best qualities of each one and institute them into a higher quality or a higher truth.

H. Back to what Sam said that Pan Africanism follows a doctrine of Africa for Africans. I differ from that strongly because I know for a fact that I have grandparents who were killed fighting for the U.S. and it probably goes futher back so I figure that through all this dieding just helping the nation grow I have earn a part in this nation. And I figure that going back to Africa wouldn't help me take full advadvantage of the privilge I've earn in this nation. I believe that America for all the people not one part of the country, for no part of the population in peaceful co-existence if nothing more.

B. That is the whole problem America has not been taking care of its minorities that is the idea behind Pan Africanism because we have been slighted for so many years. Because of the policies that goes on in this country even today 1973. And the belief man ... I know you believe in this country but this country hasn't given you a fair deal. Or any other minority, except the majority.

H. I must admit that you quoted me wrong. I don't believe in this country for one thing next I agree with you we have been slighted I don't think a retreat back to Africa would solve the problem.

- B. Pan Africanism doesn't say retreat back to Africa what it says is all Africans united together and try to help one another out. We can't do this thing with blacks in America struggling against the white man each one of us are fighting let's unite and help each other.
- H. But more or less that would be a sense of separatism and that has caused the black man more problems than anything else.
- B. Yes but it's either separatism or keep our situation the way it is.
- R. No, No. There is complete elimination of racial consciousness. I am not saying get rid of diversity, respect diversity and maintain diversity maintain that black culture but recognize the beauty in other cultures.
- B. I am not going to slight other cultures.
- R. But we fail to look upon difference as a phrase of beauty because that's the way we have been raised the whole society. It's not like me it's ugly. And that's a big big mistake.
- B. No. I think we have been taught the negative aspect of that. We have always been told that white is the most beautiful thing. We have been brainwashed. When we were small we have appreciated them. We used to straighten our hair but we aspired to become a part of this country but now the whole system is reversed we are saying our hair is beautiful. It is not that we are slighting other cultures but we are tired of them forcing their cultures on us.
- H. The question remains is the best defense for one hang up or extreme another extreme.
- B. The point is they have pushed their culture down our throats for many years. We have gotten a sense of inferiority. Because of the awareness of our own beauty, our own culture. This has turned away our sense of inferiority. If it results in superiority well...
- R. This one thing we have got to keep in mind that the world isn't just black and white we often forget this because we've got eyes on our own selves. We forget that actually we are a majority.
- S. This discussion on Pan Africanism is typical of the discussions on Pan Africanism in that the true definition of Pan Africanism was never reached. In that P.A. didn't exclude the member of the white race and goes on about capitalism earlier this system we have here in America isn't complete capitalism. To quote from a famous author Samuel Yate 'years ago blacks in a capitalistic society were a financial asset now they are obsolete and a financial whole out.'

- R. If Pan Africanism is not just for blacks why is it at this date 1973 are all the Pan Africanism nations united against Isreal and Isreal is very much a part of Africa it is right on the continent.
- S. But is that really P.A. in that we have learn what we have learned here in America. Just because we have some whites are from Africa too.
- R. That is what I'm talking about there are whites from Africa yet, almost every African nation is really ready to take up arms against Isreal.
- S. I don't want to get into a discussion like this. I don't know anything about it.
- R. But from picking up the newspaper you read all the Pan Africanien nations are getting ready to condemn Isreal. It give you the feeling if you are not black bye-bye, but aginit could be religion. Most of Africa is Isalmis not Jewish.
- Q: Do you think our struggle as black people relate to other minorities if so why do have a Black American Movement and not a Min ority American Movement on campus?
- A: S. I think the reason we have all these other movements is because minorities in American need to wake up and unite but, as long as, we stay separate it is going to be one long continuous struggle after another
- R. We are not the minority the whites are the minority instead of having a unification of the minority against the so called majority what we need is an appreciation of diversity weak. Love difference, bring the beauty of difference instead of getting all strung out because we are the minority. Because God we are not the minority.
- B. We are not a minority in numbers but who has the power.
- R. That depends on what part of the world you go in.
- B. But what does numbers mean though. How many people look at who is processing the wealth of the world. Yea sure. You maybe the majority but who owns like 1/10 of the worlds wealth. You might as well be a minority.
- R. Well once we get over our hang up of racism we wouldn't worry about wealth.
- B. Well that is a hell of a thing to get over.
- Q: Nobody answered the question of whether they think we should unite with other minorities.

A: S. I answered in the beginning, I think so.

R. I really can't say I didn't understand the question.

Q: I am asking should we unite with the Indians, Puerto Ricans, or other Spanish speaking Americans.

A: R. Why unite with the Indians he hates you. He knows who put him on the reservation, the white man.

Q: Do you think our struggle is the same as theirs?

R. Our struggle is the struggle of all people. Our struggle is for justice. There is tryanny in all men. They are exploring each other in Africa. They are exploring each other. The thing we should unite against is tryanny and injustice. Not a particular minority or a particular majority. Because even if the blacks took over right now you would still have blacks exploring blacks.

S. Going back to the question Twila, I think that one of the best answers to that question is the one given by the late Rev. Martin Luther King. One doctrine of racism isn't any better than another. For instance as blacks being discriminators against another group is no better in that we can't condemn the whites for what they are doing to us.

Q: I have been talking to some of the males in the organization and they have differing views on the black womans place in the movement. I would like Sam to comment on this first.

S. I feel that the black female is the backbone of the movement. In that she supports her male and that many days he comes home after making eight long hours. And this seems to have torn down some of his manlyhood. Working in trash trucks or some other degrading work. And to come to someone who is loving to boosted you up.

H. I agree with Sam to a certain extent. That the black woman does play an important part in keeping up the black mans morale and in his everyday life. As far as, her place in the struggle though I think it would be imposible to give her a particular place or certain assigned duties without being discriminator and you can't figh discrimination with another form of discrimination.

Q: I like to ask Sam do you think she should always be in the background.

S. No. I believe in using another cliché behind every good man there is a good woman so you look at all great black leaders and you will find some great female behind them even though she may not make the news often shouting out at the estishments some of those ideas are hers.

A: R. I like to comment on that. I think it's a mistake that we don't have any woman here but this is how I feel. I don't think there should be any sexual discrimination in the struggle against tyranny and injustice that is how I see it. The woman as such is a person. I don't think a different set of rules should apply to her you know she is one with man. And to us another cliché instead of like behind every successful man there a good woman or how ever it goes we are like the wings of a bird. If a bird has only one wing that is only good it can't fly it will not soar to its highest heights. With both of them strong equal let's say they will fly to the most sublime heights.

Q: I would like for everyone of you to tell me where you are from. Starting with Bruce.

A: B. Richmond Virginia.
S. Savannah Georgia.
H. Savannah Georgia.
R. New Orleans, La.

Q: What implications did the struggle of the sixties have on Sav'h. or Richmond or New Orleans or in general or can you remember before the sixties.

B. I think what we have experience in Savannah is a gradual awaking there are some implications as Rick said earlier the evil slipping in and that evil being people getting out and giving power signs wearing Afros and not letting the meaning go into their everyday lives everyday feelings toward and among black people.

S. Also commenting on the Civil Rights movement in Sav'h. I feel we have gain many things from the movement in Savannah but it has stop short in that the people are forgetting the ideals and motives of these people when they first put these things into action. But going even further. I find in my experience I witness one thing that was accomplished by the movement when I went off to school as a freshmen at the University of Kansas that year was right after the summer a great riot had taken place and two students were killed and found at that portion of time blacks were given more rights because the system didn't know how to handle them. But when they gain the knowledge of how to handle them and control their violence those rights were taken away from them and the same thing happen here in Sav'h.

R. I don't really know but this is how I see it the whole thing is going from bad to worst you know. The Civil Rights movement doesn't exist any more in my opinion. We lost that sense of trying to make the white man love us to hate the white man. Because he has refused. He is the loser. I think it change in that sense for the good. But at the same time it's for the worst. It for the better because it helping to bring on the onslaught so to speak I really feel that way and at the same time the reason I really want to get it on at the end of everything there is always something new. I feel as soon as we let this collidation hit head on we can accept this new thing that happening.

A: B. I think the Civil Rights Movement for what its purpose was in the '60's which was to bring about integration in public eating places and the theaters and places like that it did accomplish that but that is about all it did accomplish the fact that we at one time through it was so great to go any place where one time we weren't allowed to go there and then we got the privilege to go there we find you just can't force this on people. The whole thing Rick was saying about love sure just like legislating love.

Q: One last question we are trying to help a black man become mayor of Sav'h. Why do we want this. What could a black man do for Sav'h.

S. I feel that one of the reasons blacks are trying to get a black mayor he would be someone they could identify with identification. When you elect a black man to the office he inherits a city which is bankrupt in the red and his administration is one continuous struggle.

B. One of the reasons they want someone say with a new political attitude regardless of whether he is black or white if he can like change the traditional style of Sav'h. from being a historic city that should grow like all other cities do. One of the reasons we have this because certain politicians have given special privileges to industries like Union Camp so they can not allow new industry to come that would boost the population of Sav'h. and help the city grow become a prosperous city. And the reason I think they want this so Sav'h. can stop living the Civil War. And stop being historic and start to grow and start keeping some of the talent people we do have here. Instead of having our young people go to other cities to live that is one reason.

R. O.K. personally I feel about Mr. Mathis being mayor as I feel about any other politician becoming mayor he will just talk loud and say nothing. But I feel that a black man being mayor will help at the same time. In the sense we won't have another A.S.C. Mormon display recently Savannah put out a film on the commerce of Savannah. And things like this shows the city of the south the city by the sea and there was not one black person in it. I don't think that will happen again see it is necessary to say look I'm black that it's necessary at the same time as far as his accomplishments administratively politically I don't think there will be any. But there will be that social inter sense thing. It will be notice and it's necessary it's time. I mean, you know publish this magazine. I was reading this magazine called Southern Living. Sudden Living I call it. You look through the whole magazine bigger than Play Boy and you see one black face, one black representative. The south is lily white and the people feel that way. Savannah prove it went they put out this film there were no blacks in Savannah or no other minority Chinese or whatever. But they are not thinking once again people don't think they just act. Not to act to think about it.

A: H. I agree with Rick but I am more optimistic about the accomplishments of a black mayor than he is. I feel the people need the sense of identity as Sam said, and taking from what Bruce said I think that may be a change will benefit the city more and what the people want is a change from the present system.