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"Black Studies in 21st Century Higher Education" Webinar Video

University of Maine Black Student Union

University of Maine Alumni Association

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The College of Our Hearts Always

Black Studies in 21st Century Higher Education (Re-Upload)

Recorded via Zoom on Thursday, January 28, 2021

https://youtu.be/H_zy8iJfmHk

Run Time : 01:41:06

In honor of Black History Month, the University of Maine Black Student Union and the University of Maine Alumni Association welcomed Dr. John Bracey and Dr. Sonia Sanchez to discuss the relevance and impact of Black Studies in 21st century higher education.

The event was supported in part by a grant from the Cultural Affairs/Distinguished Lecture Series Fund, the McGillicuddy Humanities Center, the College of Liberal Arts and Sciences, Departments of Anthropology, Communication and Journalism, Native American Studies, Political Science, Sociology, and Women's Gender and Sexuality Studies.

Transcript is machine generated, unedited, in English.

00:04

[Music]

00:06

i'm joan ferrini-mundi president of the

00:08

university of maine and its regional

00:10

campus the university of maine at

00:11

machias

00:13

as we near the start of black history

00:14

month i wish everyone health peace and

00:16

goodwill

00:17

i'm honored to welcome you to tonight's

00:19

conversation with dr sonia sanchez and

00:21
dr john bracey titled
00:23
black studies in 21st century higher
00:25
education
00:27
the university of maine recognizes that
00:29
it is located on marsh island
00:31
in the homeland of the penobscot nation
00:33
where issues of water and territorial
00:35
rights and encroachment upon sacred
00:37
sites are ongoing
00:39
penobscot homeland is connected to the
00:41
other wabanaki tribal nations
00:43
the pasamaquati malasite and mikmaq
00:46
through kinship alliances and diplomacy
00:49
the university also recognizes that the
00:52
panam scott nation and the other
00:53
wabanaki tribal nations are distinct
00:55
sovereign legal and political entities
00:58
with their own powers of self-governance
01:00
and self-determination
01:01
the university of maine at machias also
01:03
recognizes that it is located on lands
01:05
of the

01:06
pasamaquadi tribe structural racism
01:09
continues to be endemic in our society
01:11
and institutions
01:13
at the inauguration of president biden
01:14
and vice president harris poet laureate
01:16
amanda gorman refers to the united
01:18
states as
01:19
a nation that isn't broken but simply
01:22
unfinished
01:23
as learners we know that education can
01:25
reframe and recenter history
01:27
as well as provide opportunities to
01:29
create equitable and inclusive
01:30
communities
01:31
and at the university of maine and the
01:33
university of maine at machias
01:35
we're committed to inclusion diversity
01:37
equity and anti-racism
01:39
the president's council on diversity
01:41
equity and inclusion that i appointed
01:43
last summer
01:44
released its initial findings and

01:45
recommendations and the senior leaders
01:47
and i have already started engaging
01:49
with the council co-chairs about how to
01:51
implement the recommendations
01:53
we are working to ensure inclusiveness
01:55
in our community and that black brown
01:57
and indigenous people can pursue their
01:59
dreams to the fullest
02:01
thank you to all who had a role in
02:03
bringing these insightful leaders for
02:04
this important discussion
02:06
including the university of maine black
02:07
student union university of maine alumni
02:10
association
02:11
cultural affairs distinguished lecture
02:13
series fund mcgillicuddy humanities
02:15
center
02:16
college of liberal arts and sciences the
02:18
departments of anthropology
02:19
communication and journalism native
02:21
american studies political science
02:24
sociology and women's gender and

02:26

sexuality studies

02:28

i look forward to learning more about dr

02:29

sanchez and dr bracy's experiences

02:32

their work toward racial justice their

02:34

perspectives about this incredible

02:36

moment in time

02:37

and their thoughts about the impact of

02:39

black studies in 21st century higher

02:41

education

02:42

thank you

02:45

hello everyone welcome to the black

02:48

history month kickoff

02:50

event black studies and 21st century

02:53

higher education

02:54

i'm lauren and i am so excited tonight

02:58

to witness and moderate this

03:01

conversation between

03:02

two legendary black scholars dr sonia

03:05

sanchez

03:06

and dr john bracy welcome you both

03:11

hello how are you good good so

03:14

yeah i really just want to

03:18
open up the floor to have dr bracey
03:21
begin
03:22
so dr bracey whenever you're ready
03:25
okay thank you thanks a lot lauren uh a
03:28
lot of credit
03:30
a lot of credit goes online for pushing
03:32
everybody to do this
03:34
uh it got a lot bigger than when it
03:37
started out when she first said would
03:38
you help me out a little bit and i said
03:40
i'll give a talk and next thing you know
03:41
we're on
03:43
youtube uh so that's progress
03:46
uh i'm going to begin with my uh
03:48
conclusion so if i don't
03:49
get back to them you'll you will hear
03:51
them uh
03:52
the reason you need black studies at the
03:54
beginning and why you need it today is
03:56
uh first of all you have to correct the
03:59
false narratives
04:00
about america's being a monocultural

04:03
society a multicultural civilization
04:07
the hard reality is that you
04:10
from the beginning of the united states
04:12
from the beginning of colonization
04:14
uh europeans arrived on a place that
04:16
already had people here who had been
04:18
here for thousands of years
04:20
so minimum you have two cultures you
04:22
know so you know yeah and we still have
04:23
those names like i'm in massachusetts do
04:25
you have connecticut these are all
04:27
native american names
04:30
you bring along uh african people to do
04:33
the work
04:33
you know europeans didn't come by
04:35
themselves they looked around and needed
04:36
help
04:37
with the labor uh and you drag in
04:40
you know 20 to 30 million people of
04:42
african descent so you automatically
04:44
without even thinking about it you have
04:46
three different major cultural groups in

04:48

one space

04:49

so to even try to pretend that this is a

04:51

multicultural society

04:53

it just is absurd on on the face of it

04:56

you know just go through the names of

04:57

the states and you have all these native

04:59

american names or the names of the

05:00

rivers and the names of

05:01

the mountains you know the names of the

05:03

streams you know

05:04

the names of uh the foods we

05:07

you'll see that that we've always been a

05:09

multicultural nation issues what does

05:11

that mean how do you acknowledge that

05:13

and black studies is is a part of that

05:15

in terms of in

05:16

uh emphasizing the african-american

05:19

experience

05:19

that's why you have black studies we're

05:21

not all of that we're all

05:23

part of this broader kind of mosaic

05:26

right the second thing is that it's kind

05:29
of obvious if you just count heads
05:31
around the world
05:32
the vast majority of people on the
05:34
planet are people of color there's just
05:35
no way around it
05:37
you know uh one out of four people on
05:39
the planet uh
05:40
are chinese like one out of four you
05:43
know uh
05:44
doesn't make any sense to talk about
05:45
western civilization dictating things
05:47
that one out of four people are
05:49
chinese right behind him are people from
05:51
the indian subcontinent
05:52
you know another almost 2 billion people
05:55
that's a big chunk of the world's
05:56
populations
05:57
uh those are civilizations that go back
06:00
some thousands and thousands of years
06:02
so it's quite presumptuous to assume
06:04
that
06:05
a country that's barely 300 years old

06:08
should dictate their behavior
06:09
you know and how people ought to
06:11
organize their societies who've been
06:13
around
06:14
10 000 years you know 5 000 years i mean
06:16
just
06:17
the arrogance of it is just kind of
06:19
staggering just on on the face of it
06:21
uh you know america is a developing
06:23
country
06:24
you know sister goldman was right about
06:26
that we're not an advanced country we
06:28
are a developing country we haven't got
06:30
there yet you look the way we treat each
06:32
other the way we treat young people
06:34
the way we treat uh the way we organize
06:36
our society
06:37
we clearly haven't got advanced toward
06:40
anything that anybody else wants to
06:41
emulate
06:43
and so don't even look at it that way so
06:45
black studies points it out that america

06:47

is in process

06:48

and we haven't arrived yet and until you

06:51

understand where we are in this history

06:53

of peoples of different colors then you

06:54

won't have an accurate picture of the

06:56

world that you

06:57

are you're living in the third thing is

07:00

if you

07:00

and this is what black studies is for uh

07:03

it's not just for black people

07:04

uh if you're a human being living on

07:08

this planet and move out of

07:09

your neighborhood if it's all white

07:11

neighborhood you will encounter people

07:12

of color

07:13

it'd be a very good idea to figure out

07:16

how to get along with them

07:17

uh it might even save your job it might

07:21

even get you a job

07:22

uh it might make you happier on your job

07:24

if you're an engineer and get assigned

07:26

to work in nigeria it might be a good

07:28

thing to know something about africa

07:30

before you get there

07:31

and don't get off the plane and say

07:33

people talk funny and just funny because

07:34

you just lost your engineering contract

07:37

you know so it's it's uh it's not

07:40

altruism that we teach the history of

07:42

black people

07:43

is to help white americans understand

07:45

how they can

07:46

live in a world where they're not the

07:47

dominant population you know

07:50

uh and i know it's difficult trying to

07:52

get off the kind of high horse about

07:53

where we think we are

07:55

but the reality is that that uh people

07:58

of europeans

07:58

said small percentage of the world's

08:00

population and

08:02

we all have to make adjustments uh so we

08:04

can all get along and live together

08:06

without

08:06
destroying the planet and they're
08:08
showing each other uh
08:09
and that's the short version of why you
08:11
need black studies well how did i get to
08:13
this point
08:14
well i had the advantage or someone
08:16
would say the disadvantage of growing up
08:18
under jim crow born in 1941
08:22
and i went to segregated schools all the
08:24
way up to high school
08:27
grew up on a college campus howard
08:29
university
08:30
people don't know much about
08:31
historically black institutions
08:33
uh but howard university is what people
08:35
that howard called the capstone of negro
08:37
education
08:38
now black education uh if you're not
08:41
familiar with howard i'll mention just a
08:43
couple of alums to capture your
08:45
attention you know tony morrison and
08:46
mary baraka

08:48

uh roxy local linux fabulous mother uh

08:51

roberta flack uh tony the hisi coach uh

08:54

chad big boseman uh and tamara harris

08:58

so whatever howard was it's certainly

09:00

not a place that turns out people

09:02

of inferior quality it turns out people

09:04

who in fact have made a tremendous

09:06

contribution to the society as a whole

09:09

and it might be a good idea to look at

09:11

people coming out of those institutions

09:13

not as

09:14

my god how did they make it but my god

09:16

why can't we send our kids there

09:18

you know there's something going on

09:19

there what i learned growing up in jim

09:22

crow washington dc

09:23

automatically as part of my environment

09:26

was that there was a broader struggle

09:28

and a broader contribution of black

09:29

people to the world

09:31

that wasn't even taught in the classroom

09:32

it was just haunting the names of the

09:34
school
09:34
i went to lucretia my elementary school
09:37
you know you could be stopped in the
09:38
hallway about
09:39
mrs brown she's the principal and she
09:41
would stop you and say
09:43
who is lucretia like you know say she's
09:46
an abolitionist or what do abolitionists
09:47
do they help free the slaves
09:49
now you can go to class if you don't
09:50
know that you have to stand in front of
09:52
our office until somebody tells you
09:53
what decreasing right did that means
09:55
you're forced to deal with the reality
09:57
of a white abolitionist so you have to
09:59
know who the creation right is
10:00
it's not in the curriculum it's in your
10:02
head every day otherwise
10:04
you can't get down the hallway past the
10:05
principal's office right
10:07
i went to benjamin raniker junior high
10:09
school

10:10

right people say that black people are

10:12

late in the stem fields benjamin

10:13

banneker was a scientist

10:16

he helped lay out you know the uh

10:19

uh the design for washington dc with

10:21

pierre lawrence

10:23

right even thomas jefferson acknowledged

10:25

that he was a great scientist

10:26

jefferson had doubts about his ancestors

10:28

he said he's kind of too smart to be

10:30

really black so you must have some

10:31

european in there

10:33

but he did not doubt benjamin banneker's

10:35

skill as a scientist

10:36

right so i knew that black people could

10:39

do something just by looking at the

10:40

names of the

10:42

schools that i walked around and i went

10:43

into uh

10:45

on the campus of howard university

10:46

howard university was named after

10:48

general

10:49
howard who was the head of the
10:50
freedmen's bureau right
10:52
the school was started with money from
10:53
the american missionary association
10:55
which was running left over from the
10:56
armistice boat
10:58
and at the end of the civil war they
11:00
formed a lot of black colleges uh howard
11:02
two little talladega
11:03
lemoine brisk right uh again
11:05
historically black schools
11:07
right my mother's office was in douglas
11:10
hall
11:10
with douglas salt frederick douglas why
11:13
is the name not the frederick douglass
11:15
because he was on the board of trustees
11:16
of harvard university
11:18
i am learning all of this just by
11:20
osmosis almost
11:22
you know i don't have to go look for
11:23
these things i walk into douglas hall
11:25
there's a picture of project others

11:27

right i sit in my mother's office when

11:29

i'm growing up you know coming up from

11:30

my school doing my homework in the

11:32

corner

11:32

she's got an office on the second floor

11:34

still there they redoing the building

11:36

uh who's in the english department

11:38

walking in to chit chat with her

11:40

sterling ground

11:41

a great point if you don't know sterling

11:43

ground go read him

11:44

uh if you want to know something about

11:46

uh lloyd smith jones will stick ahead

11:48

and she's a very

11:49

accomplished one of the leading most

11:51

accomplished uh black artists in the

11:52

20th century

11:55

the history faculty included john hope

11:57

franklin the sociology department

11:59

included e franklin frasier

12:01

like these are the people i am

12:02

surrounded by

12:04
right who make jokes with me help me
12:06
with my homework sterling brown would
12:08
lean over and tell me put a comma right
12:10
here otherwise your sentence doesn't
12:11
make any sense
12:12
franklin and frazier would make jokes
12:14
about the other faculty
12:16
when they wrote books they gave me
12:17
copies of these books when i was too
12:19
young to read them
12:20
you know and i would say this is a big
12:22
fat book they say hold on
12:24
to it you'll get to it eventually right
12:26
so it never ever occurred to me
12:29
that black people couldn't accomplish
12:30
things you know you walk over to the
12:32
chapel you have the dean of the chapel
12:34
is howard thurman one of the beating
12:35
theologians of the 20th century nothing
12:37
there's no inferiority anywhere
12:40
around here right is this where is
12:43
inferiority going to be

12:44
right you know you go down to freedom's
12:46
hospital and the head surgeon at
12:48
freedman hospital is charles drew
12:50
right invented blood plasma right
12:53
he's the one that if you know you you
12:55
break your finger on the playground
12:57
that's supposed to split on it charles
12:59
drew
13:00
not an intern you walk in there and dr
13:03
drew says what did you do this time you
13:04
said well you know i sprained it at the
13:06
playground i said stick the hand in this
13:07
thing i'll put it back together for you
13:09
right one of the leading uh doctors in
13:12
the 20th century
13:13
so it never ever occurred to me that
13:16
black people were inferior
13:18
what we learned was that there was a
13:19
society that didn't recognize
13:22
what we contributed right and we had to
13:25
learn how to deal with that so the
13:26
advantage i had growing up on the jim

13:28

crow is we had to learn

13:29

all the western civilization plus we

13:32

also learned what we knew

13:34

right so i thought i had a better

13:36

education oh i still believe that

13:38

you know so i can i can do shakespeare

13:41

you know i can i can do

13:42

i know about ira aldrige and paul

13:44

roberson who still has the longest

13:46

running shakespeare play on broadway

13:47

today still have you know othello

13:49

right you know i can say you know you

13:52

know hush your word before i go

13:54

you have done this state some service

13:56

and i know it right or i can say went to

13:58

the sessions of sweet silent thought i

14:00

sum up remembrances of things past i can

14:02

do i can do some shakespeare friends

14:04

romans and countryman lend me your ears

14:05

i can do that but i can also do

14:07

dunbar an angel robe been spotting the

14:10

swiping down to kiss the sleeping night

14:12
night woke to blush the sprite was gone
14:14
men saw the blush and called it done
14:16
white kids can only do
14:18
shakespeare if they get shakespeare they
14:19
can't do dunbar i can do shakespeare and
14:21
dunbar
14:22
i can do shall i compare it to a summer
14:24
day but i said the langston hills like
14:26
for me ain't been no crystals there
14:28
right who's got the advantage who's got
14:31
the advantage who's learning who has not
14:32
learned it
14:33
i studied the violin i can do european
14:36
culture i studied ten years
14:38
on the lawyer jones she's in the
14:40
langston hughes talks about him in the
14:41
big c
14:42
uh du bois said he was the greatest
14:44
negro violinist of the 20th century
14:46
right 10 years european music i can do
14:48
beethoven
14:49
i was first chair concert maths i can do

14:51

that right

14:53

but there are other times when i'm not

14:55

doing that not practicing

14:57

where am i i'm at the howard theater who

14:59

am i listening to

15:00

bb king howling will you know rita

15:04

franklin

15:05

right who's got the advantage who's got

15:08

the advantage

15:09

right so i can do i can do beethoven i

15:12

can do buck

15:13

you know i can do stuvinsky right but

15:16

can also do

15:17

charlie popping john coltrane and so

15:19

forth who

15:20

who's trapped who's culturally defined

15:23

not us

15:24

not us who comes to us for culture

15:27

right so if i sit there today and say

15:30

nobody knows the trouble that i've seen

15:32

that's the spiritual you know that's a

15:34

spiritual right

15:35
sometimes i feel like a motherless child
15:37
we don't know the people the black
15:39
people that produce those songs
15:41
slaves anonymous phrase produced music
15:44
we still know today
15:46
right you cannot name me one song
15:49
written by a slave holder
15:51
there's not one painting painted by a
15:53
slave holder there's no
15:54
culture that comes out of slave holders
15:58
the culture that we hold on to the day
16:00
that we love today
16:01
that's fundamental to american life
16:03
today came out of the slave population
16:05
you know we define popular culture in
16:08
20th century america nobody
16:09
we don't look to elvis presley to get
16:11
our music elvis presley looks to us
16:14
right nobody we don't go over to hear
16:16
pat boone sing a song pat boone comes to
16:18
listen to us
16:20
right and today you live in a world

16:21
where there is no youth culture that is
16:23
not hip-hop
16:24
right young black people with no
16:26
resources whatsoever
16:28
no music no martian band no music
16:30
teachers
16:31
drag some old 33 in the thirds put them
16:35
on a turntable
16:36
started twisting them around half and
16:37
have a form that has dominated the world
16:39
for the past 40 years it is
16:41
on every planet right now you can
16:44
denigrate the people that make that but
16:45
you can't deny the importance of
16:47
african-american culture to american
16:48
culture
16:49
you know and if you're talking about uh
16:51
young white students
16:52
i will vet you and i wouldn't have
16:55
brought a lot of money on this
16:56
if black people disappeared they would
16:57
still listen to black music if there are

16:59
no black people on maine's campus when
17:01
they have spring concert they want to
17:03
bring some hip-hop stuff they want a
17:04
rapper up there
17:06
right you know they don't want a white
17:08
guy saying something something something
17:09
they said
17:10
they went to real music black music they
17:12
know that white people know that
17:14
like we're not a side light to american
17:16
society we're foundational to american
17:19
society
17:20
like you know the gift we're given the
17:22
boys talked about the gift of black book
17:24
we're not incidental there was slavery
17:26
in every single colony the 13 colonies
17:28
all had slaves all of every last one
17:30
it's not a southern thing
17:32
right it's a british expansion thing
17:36
like some people got rid of them early
17:38
because you had the north and
17:40
south but there was slavery everywhere

17:42

we were not incidental to american

17:44

economic development

17:45

we were the capital under capitalism at

17:48

the time of the civil war there was more

17:51

uh money put in slave labor than in in

17:54

industry and in banks and then railroads

17:56

and

17:56

anything else going on in this country

17:59

two billion dollars

18:00

two billion dollars worth of slave labor

18:03

like

18:03

we we were the factories we were the

18:05

workers

18:06

right and we didn't get a penny for that

18:09

right imagine how much money you can

18:11

make if you get people to work for 250

18:13

years and don't pay them

18:15

you know and then you come in and walk

18:17

into a building they built and say look

18:19

what we did

18:21

look what we didn't do that thomas

18:23

jefferson didn't lay a brick

18:25
at monticello he said i think i have a
18:27
pretty good and the slaves built it
18:29
and everybody knows the difference
18:30
between the architect's drawing and what
18:32
the workers put up
18:34
right you can join anything one on the
18:35
sheet of paper that the confidence says
18:37
that's not gonna work the ceiling will
18:38
fall down the way you got it but we'll
18:40
fix it for you
18:41
black people built mine to shuttle black
18:43
people built the washington monument
18:45
black people with the capital
18:47
right with the white house right
18:51
we built the railroads right we're not
18:54
incidental we're foundational to
18:56
american society we're not on the
18:58
outside we're the indispensable based
19:00
american society
19:02
you know and if you want to just look at
19:03
the expansion of the united states
19:05
you just have to look to another

19:06
denigrated group of black people
19:08
your haitians this country would have
19:10
stopped at the mississippi river except
19:12
for tucson
19:13
lowered your andre first stop and
19:15
jacques desolate in the san domingo
19:16
revolution
19:17
right thomas jefferson gets credit for
19:20
getting the louisiana purchase
19:22
why is napoleon dumping the louisiana
19:24
purchase on them for this discount
19:26
because after they lose san diego he
19:28
doesn't care about anything in the
19:30
western hemisphere the money was made in
19:32
san domingo
19:33
right once they lost that napoleon said
19:37
bail out on the rest of that whatever it
19:38
is see if you get whatever you get for
19:40
it give it to him
19:41
right then nobody knew what it was
19:43
that's what he had to say in lewis and
19:44
clark i didn't figure out what it don't

19:46
even know what it was
19:47
but it was french when you cross the
19:48
mississippi river it's tucson lower
19:50
children should get credit for
19:52
everything from the mississippi river to
19:53
the pacific ocean
19:54
not thomas jefferson but who talks about
19:56
haiti who talks about tucson lower jail
19:59
black people do right when i grew up
20:02
when i was in elementary school the one
20:03
person i wanted to play during the negro
20:05
history month
20:06
week play was tucson because we got to
20:09
rehearse
20:10
the haitian revolution every february
20:13
and tucson or that big crown he had a
20:15
sword and that thing is really cool
20:16
the best i could get was to be desert
20:18
lane who stood next to tucson but you
20:20
know because other kids
20:21
parents probably hadn't adapted my
20:23
parents had

20:24

uh but i knew who he was white people

20:27

don't know who thompson overture is

20:28

they say we know about napoleon he beat

20:30

napoleon

20:33

we know about george washington no no

20:35

washington said why don't we go there

20:37

and try to you know stifle the haitian

20:39

revolution

20:39

tucson said come on i said well we'll

20:41

just kind of leave that alone for a

20:43

while

20:44

say come on they defeated every army in

20:47

europa every army

20:49

every army napoleon lost to both of his

20:51

troops in san domingo

20:53

dead then wellington beats what's left

20:56

and they say oh wellington defeated him

20:57

at the battle of waterloo

20:59

no no tucson beat him in san domingo but

21:02

they don't teach you that

21:03

that's what black studies does it puts

21:05

you at the center of

21:06
history you know in american history
21:10
and everything else grows from around it
21:12
interacts with that
21:13
you know now of course we're not african
21:15
africans because the slave trade ended
21:17
in 1800 so everybody the majority of the
21:19
slave population in 1860
21:22
was born in the united states right so
21:25
we don't speak
21:25
african languages as african languages
21:28
but we had a sensibility
21:30
right we had a set of values we brought
21:32
with us and you had this
21:34
strange notion that people say well
21:36
everybody lost everything they had they
21:38
got on the boat ride and they came all
21:39
the way across the ocean and wrote
21:41
passage and they got off the other side
21:42
and they
21:43
know anything about anything how many
21:45
people been on a boat ride they go from
21:47
here to london to somewhere do you

21:49
forget your language on the boat
21:51
do you forget your values on the boat do
21:53
you forget who you are on the boat
21:55
no you were just if you can't speak
21:58
french when you get out in france
22:00
you learn how to speak french like
22:03
you're not
22:04
lost you just have to adjust we adjusted
22:07
we said okay where are we we're
22:09
surrounded by people they don't
22:10
understand
22:11
us we adjust we learn their words
22:14
you know we take their symbols they try
22:16
to give us a certain version of
22:17
christianity and they said oh no no no
22:19
we're the hebrew children we got this
22:21
y'all talking smack over here we're not
22:23
just surrendering the season
22:24
what it is caesar's no no i ain't going
22:26
with that one
22:27
servant obey your master no no we're not
22:29
going there we're going under

22:30
we're the hebrew children we're the ones
22:33
in bondage
22:34
right that's why we call our leaders
22:36
moses
22:37
that's why we're saying go down moses
22:39
chill off burial let my people go
22:41
that's who we are that's how we got
22:43
those baby because we knew
22:45
that we were going to come out of that
22:46
we didn't know when but we knew we would
22:48
raise up leaders who
22:49
were called moses we don't care whether
22:52
they're male or female that's a western
22:54
thing harriet tubman was moses people
22:56
say well she's a woman so what
22:58
she's a leader leader is moses right
23:02
we're not tied into western forms of
23:03
patriarchy we have our own versions of
23:05
it
23:06
but it certainly does not exclude women
23:08
from leadership
23:09
so black men and women followed harriet

23:12
tubman
23:12
today when you said who should be on the
23:14
twenty dollar bill black people didn't
23:16
say frederick douglass they say how are
23:17
you tell me it wasn't even a contest
23:20
win the contest black men didn't say
23:22
well how come you didn't put a brother
23:24
on that you know hey
23:25
tubman she's number one everybody knows
23:27
that
23:28
she's the most popular figure in 19th
23:30
century america
23:31
right you know that's what people don't
23:33
know she said well what is about the
23:35
history of women in the country and
23:36
gender equality
23:37
harriet tubman if you don't know harriet
23:39
tubman or adobe wells
23:41
or mary mcleod bethune you don't know
23:44
the history of women in this country
23:46
you know you don't know wherever kyle
23:48
bethune ran a coyote black college in

23:50
the 1920s it took to the 1970s and 80s
23:53
for white people to head to co-ed
23:55
college
23:57
when i came to the pioneer valley in
23:58
1972 smith college had a male president
24:02
a male they didn't get a breakthrough to
24:05
get a female president of smith college
24:07
and except in my lifetime my academic
24:09
lifetime
24:10
right black people had schools run by
24:12
women a long time ago
24:14
lucy laney you know charlotte hawkins
24:16
brown you know
24:17
you don't hold we don't hold ourselves
24:19
back because we don't have enough people
24:21
and we need
24:21
all of the help we can get and we come
24:23
out of a culture that
24:25
has women in leadership that we look up
24:27
to and we hold on to that it's got
24:29
nothing to do with matriarchy it's got
24:31
nothing to do with some kind of

24:32
defamation of western society and how
24:34
come the women have more power
24:36
it has to do with how african societies
24:38
are organized which we remember
24:40
like who handles the culture who raises
24:43
the kids who sets the values who calls
24:45
the men
24:45
you know to fight that's what black
24:47
studies will teach you how to look at
24:49
the world in a different way
24:51
how to look at relationships in a
24:53
different way how to understand and when
24:55
you look around you
24:56
that they don't talk when they they talk
24:58
differently like
25:00
the words that you use might be words
25:02
that happen you may not even know
25:04
like a lot of young might when uh white
25:06
might call this self bubba
25:08
bubba is a african word it's a dollar
25:11
word
25:11
comes out of congo it's congo word comes

25:13

out of congo angola you know

25:15

sea islands color people you know

25:18

georgia south carolina okra it's african

25:20

word

25:21

you know tate is an african word you

25:24

know

25:25

guru is an african word you said you eat

25:27

peanuts you eat google down south they

25:28

call them google

25:30

it's an african word we speak african we

25:32

think african we act happy we just don't

25:34

know it we have to learn it

25:37

right we're to stay in the way we

25:38

interact with things you go into a black

25:40

church

25:41

you know north america you have a lot of

25:44

people from congo so we don't have a

25:45

hierarchy so we don't have a lot of

25:47

priests and stuff stacked up

25:49

people talk to god anytime they want to

25:51

because in africa the spirit is

25:53

everywhere

25:53

congo people in spirit is everywhere

25:55

it's in you it's not out there you don't

25:57

have to have somebody explain it to you

25:59

it's in you

26:00

so my grandmother could talk to jesus

26:02

while she's baking biscuits in the

26:03

kitchen

26:04

she don't have to be in church god talks

26:06

to her when she needs god to talk to her

26:08

and she listens when god talks to her

26:10

like she doesn't say i have to hold out

26:12

to sunday she says no no

26:14

you know and i learned that as a young

26:16

child when i'm sitting there you know

26:18

in the living room when i'm like four or

26:19

five years old and my grandmother starts

26:21

to cry

26:22

you know and i said what are you crying

26:23

about you see this is jesus talking to

26:25

me and i'm feeling good

26:27

right and i'm looking around i don't see

26:28

anybody you know

26:30

but that's not what it's all about you

26:32

know i said well that's effort

26:34

that's what we consider black studies

26:35

get you to see that

26:38

you know we take english and make it

26:40

into a language that

26:41

is a little bit different from the way

26:43

white people use it we take the original

26:45

english 16th century english if you want

26:47

to hear people talk

26:48

bible talk you know king james bible

26:51

talk go to a black

26:52

church black preachers still hold on

26:54

there they don't want the new final

26:55

bible to strange the words out they want

26:57

to hear the words that their ancestors

26:58

heard when they got off the stage

27:00

16th 17th century english king james

27:02

bible that's what they hear

27:04

that's why they like shakespeare that's

27:06

that's what they heard coming over on

27:07

the spaceships that's the language

27:10
right of the masters in the 15th and
27:12
16th century that way you can understand
27:15
why the leading uh shakespearean actors
27:17
in the history
27:18
of this country are black people there
27:21
are two people in shakespeare's hall of
27:23
fame stratfor and avon the first one is
27:25
ira aldrige in the 19th century african
27:27
american
27:28
right couldn't do shakespeare here had
27:30
to go to europe
27:32
he's the first american that got elected
27:35
into the shakespeare hall of fame
27:37
like who does othello like nobody ever
27:39
did otello
27:40
paul roberon right again 3 000
27:43
performances of otello in the 1940s
27:45
early 1940s
27:47
3000 nobody's ever come anywhere near
27:49
that
27:50
not in blackface not lost olivia olivia
27:54
roberon like who did the british get to

27:56
read shakespeare on the path on the
27:58
anniversary of shakespeare
28:00
george lambing from barbados why because
28:02
he
28:03
sounds like what shakespeare would have
28:04
sounded like
28:06
like that's our contribution that's what
28:08
black studies is all about
28:10
it's not about how we're out there is
28:12
how we're inside
28:13
we're inside the west i'm going to
28:15
chicago
28:17
you know i wasn't born after i'm going
28:18
to chicago
28:20
i i feel just walking up and down the
28:22
streets in chicago i hear the way people
28:24
talk walking down the streets and check
28:25
i go to a church
28:26
i go to a meeting right you see how
28:29
people organize themselves how they look
28:31
after each other how they make
28:32
adjustments for each other

28:33
how somebody has too many kids somebody
28:35
else takes them in
28:37
you know whether you have welfare or not
28:39
you know
28:40
there are no orphans in black
28:41
communities on this baby 25
28:44
of the slave families got broken up
28:46
there were no orphans when you went to
28:47
the next plantation people took you in
28:50
they said come on you're part of our
28:51
family now that's why black people can't
28:53
get their relatives straight they say
28:55
that's your cousin
28:56
well who is he late don't worry about
28:58
that's your cousin
29:00
you know this your uncle i didn't know
29:02
you had a brother don't worry about it
29:04
that's your uncle
29:05
that is somebody you took in that needed
29:06
to be taken in
29:08
because you didn't leave a young kid out
29:10
there by themselves with no mother

29:13
you know because these are the people
29:14
that would say sometimes i feel like a
29:16
motherless child but you know take them
29:17
in so you don't feel that way anymore
29:20
that's an african sensibility that
29:22
americans ought to learn how to
29:23
how to carry out you know that should be
29:26
the foundation of how you organize the
29:27
care of children
29:29
like if you look at the black family
29:31
kids are the priority the youngest are
29:33
the priority you feed the children first
29:35
everyone else comes later
29:36
you look at the way we organize schools
29:38
we talk about how we love
29:40
students and teachers but we pay
29:41
teachers crap
29:43
right we don't put money in the schools
29:46
you know kids stay home now people have
29:47
their kids at home for a month and say
29:49
take them back to school there's too
29:50
much trouble to look after them the

29:52

teacher looks after them every day

29:55

and then you want to argue about how

29:56

come they want more money they should

29:58

get a million dollars a year because

29:59

they're looking after your kids because

30:00

they're the most important thing in the

30:01

world

30:02

but we don't value young people we just

30:04

say you do black people value

30:05

young people you know we try to save

30:09

them if you have a dollar

30:10

you get 50 to the kids so they eat

30:12

person and you split up with stuff

30:14

but those are values that are here and

30:16

among us to make this country different

30:18

for what it is

30:19

you know that's where we are you know

30:22

that's what we consider

30:23

black studies teaches that you don't

30:24

have to agree with all of that you don't

30:26

have you can get into details about

30:28

things you can argue about the

30:29
multiplicity of blackness now because we
30:31
have african immigrants we got people
30:33
from brazil we got people from all over
30:34
the western hemisphere
30:36
and so black is not just a color like
30:38
it's a sensibility and a historic
30:40
experience
30:41
what we share is a degradation on the
30:43
part of the west that's what we all know
30:45
we share didn't matter where you come
30:46
from
30:47
right it doesn't matter what you say
30:48
well i wasn't a slave yet but you were
30:50
colonized
30:51
you're not speaking african language
30:53
when you walk up to me on the street you
30:54
say i'm from nigeria you're telling me
30:56
that in english
30:57
you're not speaking evil to me because i
30:59
can't speak evil
31:01
and if you're going into grunts you
31:02
can't speak evil either

31:04

you know like i got african soon to say

31:07

i'm a warlock can you speak while

31:08

oh no no my parents speak wall over well

31:10

you speak he got a hat on backwards he

31:12

got his timberlands on

31:14

you know he got his eddie power jack he

31:16

speak hip-hop

31:17

write the universal language right it

31:20

doesn't mean he's not an african i mean

31:21

he's an african-american in a

31:23

complicated kind of way

31:24

it doesn't matter whether you speak

31:26

spanish enough so what

31:28

the slaveholders spoke different

31:29

languages had nothing to do with us

31:32

you know you put kids on the playground

31:34

they can learn spanish in five minutes

31:36

so they don't learn

31:37

go to any playground in the city where

31:39

you got puerto ricans and blacks

31:40

together they talk to each other

31:43

they know who won the basketball game

31:45
right you know how much money somebody
31:47
owes them
31:47
in whatever language you want to argue
31:50
that's what black studies will teach you
31:52
you know that we are complicated people
31:55
but we are an american people and we
31:57
make
31:57
we have we define a lot of what america
31:59
is and the failure to look at that to
32:01
try to
32:02
to throw that away and ignore that and
32:04
say we're really
32:06
a white country we'll leave you with
32:08
people walking around with confederate
32:10
flags but they can't sing a song they
32:12
don't have no
32:12
no i can't dance to have no don't don't
32:15
know how to live
32:17
right you know how to get along without
32:18
anything you know to make something out
32:20
of nothing right which we had to learn
32:22
how to do in the stadium

32:23
and after gem code that's what black
32:25
stuff this to us and you come
32:27
in that and we wanted it in one
32:29
department because we don't separate
32:30
people into your economic life over here
32:32
your historical life over here your
32:34
literary life over here we want to teach
32:36
people as a human being
32:37
so we want all the disciplines in one
32:39
space you know so in our
32:41
you know when sonya got here we met
32:43
together back at 50 years ago
32:45
i can walk out of my office and i want
32:46
to thank music i got max roach next to
32:48
me i got archie shipped across the hall
32:50
five years later i got j
32:51
involved and said jimmy tell me about
32:53
you know how do you do this how you do
32:54
that
32:55
well i got down at moments and coming in
32:56
talking about that i want them right
32:58
there i don't want to cross campus

33:00

i want them right there so that the

33:01

black student can walk into that

33:03

experience

33:04

and know who they are and know that they

33:06

have somebody right

33:07

so you don't look at that sister and

33:09

think she's unusual

33:11

she's just the one we found

33:14

there's a lot like her we haven't found

33:16

yet because we think black people can't

33:18

do that

33:20

she shows you can do that again she's

33:22

his sister you know amanda gorman

33:24

she's trained in sociology she's a great

33:27

point

33:28

she did that on her own she didn't go to

33:31

the mfa program

33:34

she came out of her experience and put

33:37

that together in an

33:38

overwhelming beauty and power right

33:41

without having to write 25 different

33:43

passages in a class in english about

33:46
somebody just trying to tell you how to
33:47
make your stuff sound like that stuff
33:50
black studies let you do that it teaches
33:52
that it teaches she's not an exception
33:54
she's just one we found
33:56
they're more like her and we know that
33:58
you know
33:59
and albeit howard you know like tony he
34:01
she coates or she abby bozeman you know
34:03
or kamala harris
34:04
you know there'll be a more house like
34:06
you know martin luther king jr
34:08
you know that's where they're coming
34:10
from right or they'll come out of pits
34:12
like w
34:13
b du bois right co you come out of
34:15
fistful then he goes to harvard
34:17
right or they'll be like stacy abrams to
34:19
go to spelman and then she can take over
34:21
georgia
34:22
right she didn't go to emory like
34:26
she didn't go to georgia tech she was

34:28

spelling she's a spelman grad

34:30

but she knows how to run the state of

34:32

georgia knows how to run get two people

34:34

in the congress

34:36

knows how to run the president out of

34:38

office right you know that is spelman

34:40

you didn't learn the technique somewhere

34:42

else but it's that black experience that

34:44

grounds you

34:45

and you want everybody to participate in

34:47

that so it's open to anybody that comes

34:50

black schools have always been

34:51

integrated how it was integrated from

34:53

day one

34:54

black people open up the school is for

34:56

everybody

34:57

right there's no discrimination right

35:00

and so black studies is not just for

35:01

black people

35:02

but it's not to make us feel good it's

35:04

for to make everybody understand the

35:06

world in which you live and the place of

35:08
black people in it
35:09
and i'm gonna cut off now because
35:10
sonja's looking like she's warmed up
35:12
over there
35:13
and i'm gonna segue into my my part in
35:15
crime these many many years
35:17
who will carry on uh the next
35:21
time for you thank you very much
35:26
it is such an honor to be here but it's
35:30
a real honor to be here with professor
35:33
bracey
35:34
because each time i listen to him
35:37
this great historian this person i met
35:40
at a place called amherst and i still
35:42
see us
35:43
on a hill when we had come out of a
35:45
meeting
35:46
and we both looked at
35:49
each other and we said to each other how
35:52
can we make black studies
35:54
continue up here and be recognized and
35:56
we both said

35:57
we've got to get a graduate program it
35:59
cannot it can no longer be undergrad
36:01
and i remember standing on that hill
36:03
saying that's it and
36:05
to see your department uh brother john
36:09
is a joy and to know that no many of us
36:12
figured that out uh here in america to
36:15
have not only an
36:16
undergrad but also a graduate graduate
36:19
program
36:20
uh is to see so many people that we've
36:23
taught
36:24
graduated and go
36:27
into these many colleges and become
36:28
chairpersons of departments and
36:31
continue to uh perpetuate the ideas
36:34
simply that we as african americans you
36:37
know
36:37
brought to education something
36:40
that made education change in spite of
36:43
itself
36:44
it's an amazing thing but it did because

36:46
from black studies came
36:48
women's studies jewish studies uh
36:52
chicano studies puerto rican studies um
36:55
asian studies all that came from
36:57
something called black studies
36:59
because we decided to change uh this
37:02
educational system
37:04
um and they would they didn't take to it
37:07
happily at all but i am reminded uh
37:11
that when we began to teach black
37:13
studies it was the first one the san
37:14
francisco state
37:17
someone said you know if you need
37:19
someone to teach
37:21
the black literature you should contact
37:23
that sanchez woman
37:24
she's always talking about somebody
37:26
black who writes
37:28
um and that was true because um i had
37:31
graduated from hunter college
37:33
in january and i had just
37:36
turned 20 and my father said well you

37:39
need to get a job also sonia and i said
37:42
okay dad um
37:43
and so i started answering ads from the
37:46
new york times and
37:47
all these newspapers and i go and they
37:49
said well the
37:50
job is filled and so i used to come home
37:53
and i said you know dad this is going to
37:55
be hard well
37:57
eventually i was he got the sunday times
38:00
to me
38:01
and there was this ad that said they
38:03
needed
38:04
someone to write uh for
38:07
their affirm would i send
38:10
an example of my writing and a cv
38:14
and so i did all that and i got a
38:16
telegram
38:18
uh i think i sent it out on a monday and
38:20
i got a telegram on the saturday some of
38:22
you don't know what telegrams are
38:24
but it used to be like these little

38:25
yellow things that they would deliver on
38:28
saturdays
38:29
in the morning after they rang your bill
38:31
and you open it up
38:32
mine said report to work at 9 00 a.m
38:36
i went whoa i got that i said dad dad
38:40
that look at him look here
38:41
uh guess what look at here look at here
38:45
and he read the telegram he looked at me
38:47
he
38:48
read and tell him he looked at me and
38:50
said uh-huh
38:51
well uh you're probably gonna end up
38:53
teaching but i put on my blue suit the
38:55
next day in my blue
38:56
heels and i had this hat sitting ac do
39:00
see in my blue purse and my white gloves
39:02
and i showed up at 8 30.
39:03
i was not going to do cp time i showed
39:06
up at 8 30
39:07
and nobody was there yet all of a sudden
39:09
down the hallway

39:10
i heard these clicking of heels was this
39:12
young woman
39:13
and she said yes can i help you and i
39:16
took
39:17
out my telegram and handed it to her she
39:21
read the telegram
39:22
and she looked at me she read the
39:24
telegram
39:25
and she looked again at me and she read
39:28
the telegram for a third time and looked
39:30
at me and handed it back and said
39:32
well i'll unlock the door you come
39:34
inside have a seat
39:35
she sat down she disappeared she came
39:38
back
39:38
she took off the cover of a typewriter
39:40
someone you might not know what a
39:41
typewriter is
39:43
and she pulled some work out and started
39:44
to type and i'm sitting there
39:46
at a quarter to a head comes around the
39:50
corner and looks

39:51
you know and then about two minutes
39:53
later another head came around the
39:55
corner and looked
39:56
and all of a sudden a man appeared at
39:58
the door he said can i help you
40:00
and i took the telegram out of my purse
40:03
and stood up and handed it to him
40:05
all smiles this is a 20 year old smile
40:08
right on my face i've been 20 years old
40:11
for what three months right
40:12
i got a job right writing can you
40:15
imagine
40:15
and he looked at the telegram and he
40:17
looked at me he looked at the telegram
40:20
and he looked at me
40:21
he looked at the telegram and looked at
40:23
me and handed it back and said i'm sorry
40:25
the job was taken i said oh oh i'm from
40:29
new york
40:30
i said i got it i know you said the
40:32
telegram says
40:33
report to work at nine i got here at 8

40:36

30. i'm gonna go outside

40:38

when it gets to be 9 a.m i will re-enter

40:41

and everything will be okay he didn't

40:43

smile he said lady

40:44

i said the job is taken and i realized

40:47

what was happening and i said

40:49

oh i get it it's discrimination i'm

40:51

going to report you to the urban league

40:53

and he shrugged his shoulders and went

40:55

out the door

40:56

and i remember taking off my hat going

40:58

out the door

40:59

tears of my eyes taking off like gloves

41:02

whatever

41:02

got on the train any you know new york

41:05

city if you're going to stay on the west

41:07

side

41:08

you've got to stay on the number one

41:12

train otherwise you're going to end up

41:14

on the east side and i'm sitting there

41:16

and the door closes at 96th street

41:18

95th street and all of a sudden the

41:20
train begins to shake
41:22
mightily and i look up and we're on the
41:24
east side
41:25
and i realize i'm going to have to get
41:27
off at 135th street
41:28
which i do cross the street get about
41:32
maybe a quarter into the block and i see
41:34
a guy outside smoking cigarettes very
41:36
fast
41:37
and a sign says schauburg and i stopped
41:41
the man and said
41:42
uh sir what is the schomburg
41:45
he's a lady lady go inside sign in go up
41:48
the steps
41:49
and you will see so i signed this little
41:52
book
41:52
went inside and came into this vast room
41:56
with a very long table and nothing but
41:59
men
42:00
mostly africans from the continent
42:02
sitting there with stacks of books
42:04
and there was this glass door and i

42:06
passed by them looking at them
42:08
they never looked up and i knocked on
42:10
the glass door
42:12
and miss hudson miss jean hudson opened
42:15
the door she said yes dear
42:17
i told her my name i said could you tell
42:19
me pl
42:20
and she gave me her name my name is this
42:22
is gene hudson
42:23
i said glad to meet you can you possibly
42:25
tell me what is the schomburg
42:28
she said oh my dear the schomburg is a
42:31
library
42:32
that has books only by and about negroes
42:35
and i said with my fast fresh mouth i
42:38
said there must not be many books in
42:39
here huh
42:41
let me forget that every time i brought
42:45
my students from amherst
42:47
from philadelphia wherever i was new
42:50
jersey to the schomburg she would say to
42:52
them

42:52

i have a story to tell you about your

42:54

professor you know

42:56

and i would disappear to the back of the

42:58

room and all my students and i said oh

43:00

we got something on you now professor

43:02

sanchez

43:04

that is the reality of that place and so

43:06

she set me down she went over to the

43:08

all these men she asked them to move

43:11

over she pushed the chair there

43:13

and she said just wait for me and i'm

43:14

sitting there 10 minutes

43:16

15 minutes and finally at 20 minutes she

43:18

brought three books

43:19

up from slavery souls of black folk and

43:22

their god

43:23

and their eyes are watching god that was

43:25

on top

43:26

and i just took it from the top and i

43:29

started to read it and you know

43:30

how difficult it is to read black

43:33

english it is

43:33

when you teach it it is not dialect it

43:36

is black english we remember that okay

43:38

and uh i began and by the time my ears

43:41

and my tongue

43:42

became accustomed to it i was crying i

43:45

eased out and i knocked on the glass

43:47

door and she came i said but how could

43:50

i be a graduate of hunter college

43:53

right and never came across this book

43:55

says oh my dear

43:56

go sit down and read some more i'm going

43:59

to bring you

44:00

loads lots and lots of books and i went

44:03

and eased in

44:04

and continued to read and when i got to

44:06

about a third of the book

44:08

i started to cry i love the idea that

44:11

the english language has more

44:13

words for crying than just cry i was

44:15

sobbing actually

44:17

and i eased out and i knocked on the

44:19

door

44:31

and i said to her but no no no no no how

44:34

could i

44:34

call myself an educated young woman and

44:37

i don't

44:38

know these books and she said oh you

44:41

will know them

44:42

all during the summer if you come i will

44:45

give you these books and as i inch back

44:47

in this african scholar said

44:50

miss hudson tell this young woman either

44:53

she sits still

44:54

or she has to leave and i sit still

44:58

for the rest of that semester i told my

45:01

dad

45:02

every day i'm going out to look for a

45:03

job and i went to the schomburg

45:06

and she fed me book after book after

45:09

book

45:10

and the amazing thing is that when

45:13

i was really going to start this job

45:15

later on

45:16

i had to go in for some classes and

45:19

things

45:20

um she gave me the name i'm missing the

45:23

show

45:24

and she said he has something for you

45:26

and miss michaud had a bookstore at

45:28

125th street

45:30

and i went there and he had two bags and

45:33

not

45:33

shopping bags like we have now but two

45:36

bags like grocery bags and they were

45:37

full

45:38

of black books right you know

45:41

and i mean i had to take a cab homer he

45:44

said i better get you a cab

45:45

and i remember going in the house with

45:47

these books and i took them and threw

45:48

them

45:49

open them and just put them all over my

45:51

bed in my bedroom

45:53

and just sat there and just went through

45:55

each one you know

45:56

just relishing but then she also gave

45:59

him the name

46:01

uh mr richard moore who had a bookstore

46:04

about a block down the street

46:05

with caribbean books and i remember when

46:08

i walked into his bookstore

46:09

the next day i always say that bookstore

46:12

was so narrow

46:14

right that he had to go in sideways but

46:16

that's an exaggeration that

46:18

is you know a story like many of us tell

46:21

us black folks right and as i walked in

46:23

he was on one of those rollers and he

46:25

was up high

46:26

and he said yes and i jumped you know

46:29

and i am an ex-stutterer

46:30

so he said what do you want and i said

46:36

get it out he said speak up speak up

46:38

girl

46:40

girly and i said miss hudson

46:43

uh uh sent me oh you're the one

46:46

she told me about you right and he had

46:49

two bags of books

46:51
people right also and he said if you
46:54
want to hear
46:55
some important work come out we're
46:57
having a meeting
46:58
you know he would have these students
47:00
from the caribbean right
47:01
who would come in and give lectures and
47:04
and i would come
47:05
out that's how i began to go in and
47:06
listen to those lectures
47:08
um that is a reality so um
47:12
in new york core uh you know people will
47:14
say but mention a book and i said well
47:16
have you read the following
47:18
and they said oh girl you're always
47:19
talking about those black books i said
47:21
yeah but you should know them
47:23
because they're important for us and we
47:25
began something called black studies in
47:27
a place called
47:28
san francisco state you know in the mid
47:31
1960s

47:32
um i was the one chosen to teach black
47:34
literature and writing
47:36
creative writing because who else had
47:39
all those books
47:40
and when we got to a place called san
47:42
francisco what did we do
47:44
we had all the students um uh type
47:47
um um souls of black folk excerpts from
47:51
it right
47:52
all of kane right on that blue stuff
47:55
uh what is that stuff called you know it
47:58
wasn't it wasn't
47:59
xerox the stetner the scheduling
48:02
machines
48:03
yeah you know you know the little
48:05
remember a graph machine with that
48:06
no yeah our hands were forever blue
48:10
you know honestly they never got clean
48:12
but the students typed up
48:14
all of these you know experts from souls
48:16
of black folk
48:17
also too you know and all of cain a

48:20
little book you know and
48:21
all the sayings of mark is gone because
48:23
we got it from from richardson's
48:24
bookstore at a place called
48:26
um at a place called san francisco
48:29
because we're at san francisco state and
48:31
in my class
48:33
we were not just learning how to write
48:35
my dear brothers and sisters
48:37
i was also taking them to that bookstore
48:40
mr michelle's bookstore
48:41
and they had to learn how to put out a
48:45
paper you know they had to learn how to
48:47
put out you know
48:48
uh um um a journal whatever they did the
48:52
typing for mr micho
48:53
uh uh uh for brother richardson in san
48:56
francisco
48:57
uh uh they were allowed at some point
49:00
under my direction
49:01
to read some of the poems out loud and
49:03
decide which ones

49:05
also would be because they were not only
49:07
there to learn how to write but they
49:09
were also learning how to
49:11
what do you do with that writing you
49:12
know how do you encourage people
49:14
they also learn how to type you know
49:17
when we said we cannot use this right
49:19
now at this time but keep sending
49:21
that was the reality of black studies
49:23
you were not only in the classroom but
49:25
you were out of the classroom
49:27
when black history came my students went
49:29
into the high schools and taught those
49:30
students
49:31
how to what what this uh black history
49:34
was all about
49:35
so that was important and they would
49:37
come and invite them
49:38
to the campus on the wednesday it's one
49:41
of the ways that we gathered people
49:43
to come into what we were doing to learn
49:46
about black studies

49:47
we fed people every wednesday wednesday
49:49
at 12 o'clock
49:50
we made food whatever and students will
49:53
show up for food
49:54
but after they ate we asked them to sit
49:56
down and we would also then
49:58
have people read poetry read sections
50:01
whatever
50:02
and that's how we got people to be
50:04
involved
50:05
because what we said is that we not only
50:07
care about what's here
50:08
but we also care about what's here at
50:10
the same time and if we get those two
50:13
places we got you
50:14
you know and we know that you will then
50:16
begin to
50:17
to learn what we want you to learn my
50:20
dear brothers and my dear sisters when i
50:22
told
50:23
my father i was going to study francisco
50:26
to begin something called black studies

50:28
he said
50:28
oh my god why can't you just not settle
50:31
down
50:32
right move to long island someplace
50:34
right and stop this traveling
50:36
he said why don't you just teach what's
50:38
in you know just teach
50:40
that other that literature that you
50:42
learned just teach it and i said dad
50:44
if i do that then i can't teach
50:48
what i want to teach is i want people to
50:50
feel
50:51
when they walk into a classroom they
50:53
have a her street and a history
50:54
i want to teach that her student history
50:57
i want them to know that when i walked
50:59
into a classroom
51:00
the first time when people were sitting
51:03
sharing seats by the way people pull
51:05
up chairs in the doorway it was it was a
51:08
really a mob scene on many levels some
51:10
of them were not registered at

51:12

all i went around the room the

51:14

blackboard was all the way around the

51:16

room

51:16

and i wrote all the names on the board

51:19

that i knew

51:20

from writers political people whatever

51:23

only two names they recognize

51:24

mlk and malcolm and i said don't worry

51:28

at the end of the semester you would

51:30

know a lot of people

51:31

and they did and so that's the kind of a

51:34

history in history

51:36

that we had there at a place called san

51:38

francisco state

51:40

kay ball who is a writer with hemingway

51:42

um

51:43

a very amazing woman amazing writer you

51:46

know you can google her

51:48

an amazing white writer an amazing human

51:51

being

51:51

we were very close she was the

51:53

chairperson of the english department i

51:55
came out of the english department
51:57
into black studies in order to teach um
52:00
and the only thing we differed on
52:02
was one thing and that was um uh
52:05
the brother who came to to manage the um
52:09
that great organization the black
52:11
panther party um
52:12
he had just gotten out of jail he wrote
52:14
a book called um
52:16
um a solar sol on what is it was it
52:19
solar and ice
52:20
yes right right um
52:23
that was the only disagreement we had
52:25
you know uh
52:27
amongst everything else but there we
52:29
were
52:30
teaching students about themselves she
52:33
would write
52:34
an amazing chapter from her book
52:37
about teaching black students how to
52:40
love themselves
52:41
teaching black students to see

52:43
themselves as human beings whoa
52:46
teaching black students what it means to
52:49
walk in the university
52:50
teaching black students to write about
52:53
what they know
52:54
that was themselves you know it was they
52:56
that they wrote about whatever
52:58
you know teaching teaching teaching
53:00
teaching
53:01
teaching and creative writing you know
53:03
what it means
53:04
to walk up right as a human being and to
53:07
say i am human
53:08
sucker that's what i be whatever you
53:10
know and leave me alone
53:12
if you don't think that's the case so
53:14
one of the things i wanted to read was
53:16
from this
53:16
great book that i dear brother bracy
53:20
uh smedhurst and i did um because there
53:23
was no other book
53:24
no other reader on blackfire on on black

53:27
studies
53:28
or on black lit uh after the book that
53:32
larry neal and at that time leroy jones
53:34
uh amity baraka
53:36
put out called blackfire and we said
53:38
amongst ourselves
53:39
we need a book you know uh for people
53:42
because people were calling uh professor
53:44
bracey constantly about
53:46
come tell us about black studies tell us
53:48
this whatever
53:49
and we finally said we need a book you
53:51
know so they can buy this book the
53:53
students can read this book they can see
53:55
and the great thing about this book is
53:57
that we didn't take favorites
53:59
you know we said this is what people did
54:02
right or wrong
54:03
reading about it so of course many of us
54:05
just said well leave
54:06
out something that i said that maybe is
54:08
not correct today or it was really

54:11
really hard i said no put it in people
54:13
got to know
54:14
simply how angry we were we didn't go
54:17
around
54:17
starting riots we didn't go around
54:19
hurting people and beating people up
54:21
but our miles you know said you know you
54:24
said that about me
54:25
let me show you how to assassinate
54:27
somebody with my tongue
54:28
and that's what we did with our words
54:30
and our poetry
54:32
which was an amazing kind of thing so
54:34
let me read to you
54:35
if i may poetry of the bam
54:39
meditation critique and praise france
54:42
for gnome
54:43
said what is needed is to hold oneself
54:46
like a sliver
54:47
to the heart of the world to interrupt
54:50
if necessary the rhythm of the world
54:53
to upset if necessary the chain of

54:55

command ellipses

54:57

but to stand up to the world i do battle

55:00

for the creation of a human world

55:02

that is a world of reciprocal

55:05

we knew that this would not be a place

55:08

just for blacks

55:09

we knew the moment that it was put out

55:12

there students would go back into the

55:13

dorms and you know what i'm studying and

55:15

we knew

55:16

that black studies would be open up to

55:18

everyone that much renewed

55:20

but we had to stop with the base there

55:22

to get people to come

55:24

in jose marti wrote in the world

55:28

there must be a certain degree of honor

55:30

just as there must be a certain degree

55:32

of light

55:33

when there are many men women without

55:35

honor

55:36

there are always others who bear in

55:38

themselves the honor of many

55:40
men and women in the quote how to tell
55:43
you of peace
55:44
change hope of racial and sexual and
55:48
economic injustice
55:49
of an america rising up out of an
55:52
aristocracy of death
55:54
an aristocracy of slavery racism
55:57
and aristocracy of color and aristocracy
56:01
of corporate
56:02
greed and america that made langston
56:04
hughes right
56:06
we the people must redeem our land and
56:09
make
56:09
america america again how to tell you
56:13
about lives
56:14
running on hairpins of a country needing
56:17
parts from people to live step right up
56:19
i say
56:20
step right up a good cell on legs today
56:22
eyes today
56:23
hands today kidneys today hearts today
56:26
history herstory today

56:28
integrity today truth today families
56:31
today
56:32
how to tell you of a country that will
56:34
not recognize
56:35
the two most important revolutions that
56:38
were rooted in a cultural base
56:40
cuba and haiti these two countries
56:43
symbolize a regional process of struggle
56:46
and liberation of the mind which must be
56:49
an essential part
56:50
of our journey towards the fulfillment
56:53
of the western integrity
56:55
how to tell you a progress so we move
56:58
beyond a politician saying
57:00
cuba and haiti and everyone has the
57:02
automatic voice of washington
57:04
shouting communism continuing the
57:06
blockade
57:07
vote people aids poverty but never the
57:10
eloquent
57:11
and graceful poetic voice of my team
57:14
the spiritual father of the cuban

57:16
revolution who said
57:17
as he observed the conduct of the u.s
57:20
delegation in 1889
57:22
at the monetary congress of the american
57:25
republic and i quote
57:26
they believe in need in the barbarous
57:29
right
57:29
as the only right this will be ours
57:32
because we need
57:33
it almost 100 years late
57:36
after the invasion of granada by 6 000
57:39
u.s
57:40
soldiers the u.s secretary of state
57:43
george schultz arrived
57:44
and his first observation was complete
57:46
he said
57:48
this is a delicious piece
57:51
of real estate this is a delicious
57:54
piece of real estate uh-huh
58:00
how to tell you of walking climbing the
58:03
citadel in
58:04
haiti and hear the footsteps of a people

58:07
a country crying out for liberty
58:09
economic justice
58:11
equality and change how to really make
58:13
you understand that
58:14
it's the poets as prophets as teachers
58:17
as visionaries as
58:18
activists as writers who sing of peace
58:21
racial
58:22
and social and sexual and economic
58:24
justice
58:25
how to make you remember baraka in his
58:28
1965 poem black art declaring
58:30
we want poems that killed ellipses we
58:33
were in a black poem
58:34
of a black world or larry niels and
58:37
there
58:38
there is jail america is the world's
58:40
greatest jailer
58:41
and we are all in jails black spirits
58:44
contain
58:45
little magnificent birds of wonder
58:48
how to make you remember james bond a

58:50
man baraka called
58:52
god's black revolutionary mouth who said
58:55
in 1979
58:57
in a new york times article if black
58:59
english
59:00
isn't a language then tell me what is
59:03
baldwin said it goes without saying that
59:06
language is the most
59:07
novel and crucial key to identity it
59:10
reveals the private identity
59:13
and connects one with or divorces one
59:16
from the larger public or communal
59:18
identity
59:19
how to make you hear your hearts
59:21
pounding
59:22
sounding out what w.e.b du bois wrote
59:25
this is a beautiful world this is a
59:28
wonderful america
59:29
which surrounding father's dream until
59:32
their sons and daughters drowned it in
59:34
the blood of slavery
59:36
and devoured it in greed how to make you

59:38
remember the sister poets
59:40
singing of the workers with words that
59:42
had the scent of the earth
59:44
and the genius of the stars how to make
59:47
you store in your blood
59:48
the memory of black women's voices
59:50
jordan fields cortez
59:52
clifton evans fabio angelo lord
59:56
giovanni rogers sanchez linking
59:59
continents
60:00
making the country and the world
60:02
abandoned closed minds
60:03
spreading themselves rainbow-like across
60:06
seas
60:07
their voices stalk in the morning stars
60:10
as they helped a generation of young
60:12
people
60:12
began to question their silence their
60:15
poverty
60:16
their scarcity their greed they helped
60:18
us all
60:19
ask the most important question we can

60:22

ask ourselves

60:23

what does it mean to be human in the

60:26

20th

60:27

and 21st century what does it mean to be

60:29

human

60:32

how to make you continue to lift your

60:34

eyes off the ground

60:35

and to a higher ground of living

60:39

of being loving how to make you remember

60:41

the poets coming behind us in 1989

60:44

public enemy 1989 the number another

60:47

summer get down

60:48

sound of the funky drama music hitting

60:51

your heart cause i know you got sold

60:53

gotta give us what we want huh gotta

60:55

give us what we need hey

60:57

our freedom of speech is freedom or

60:59

death we got to fight

61:00

the power that be let me hear you say

61:03

fight

61:03

the power faith the power fight the

61:06

power

61:07
as james stewart the black critic wrote
61:09
man woman cannot create a forever
61:12
but she he can only create create
61:15
forever
61:16
but she he can only create if he she
61:18
creates as
61:19
change creation is is itself
61:23
self-perpetuation
61:24
change is being the question of art is
61:27
dialectical
61:28
art goals art is not fixed art cannot be
61:31
fixed
61:32
art is changed like music poetry and
61:35
writing
61:35
are when concerned they must move sway
61:38
not necessarily as physical properties
61:41
but by their nature but they must go
61:43
spiritually
61:44
as we people lovers and workers of
61:46
change must go out
61:48
into this world spiritually and if we do
62:05
it'll get better it'll get better you

62:08

know

62:08

and that's a piece that i wrote for this

62:10

book

62:12

which i thought was really important for

62:14

us to see

62:15

and and and have and you know and that

62:18

kind of motion and movement

62:20

um uh uh that's important uh

62:23

i don't know what time what time is it

62:25

anyone i didn't bring my clock with me

62:28

so it's outside off into my running

62:30

forward yes

62:31

it's 705 so you're hitting your mark say

62:34

that again

62:35

705 uh-huh you're hitting your mark

62:38

perfectly if if that if we can move into

62:41

the q a session now if like so do i do

62:44

the poem at the end

62:45

of the q a you in for the poem

62:49

okay and let me just say one thing okay

62:51

if i might

62:52

okay because i had another piece but let

62:54

me just um

62:55

maybe end um um

63:00

uh you know end it again right

63:03

let me just say uh sister bernice reagan

63:07

told me one day

63:08

about the great blues singer brother

63:10

montgomery who said

63:11

we all come here naked black folks know

63:14

it

63:14

but white folks don't know it because

63:17

they come here white

63:18

white folks don't come here naked their

63:21

skin is an additional

63:22

currency puts them far ahead he

63:25

continued

63:26

we all come here naked and must make

63:28

arrangements with someone else while

63:30

you're here

63:30

not just do for yourself that's what

63:33

these poets did

63:34

they made arrangements for someone else

63:37

while they were here this anthology will

63:40
help us reintroduce
63:42
our past blood to our present and future
63:45
blood
63:45
make our memory we enter our bloodstream
63:48
in order to erase any deaf prince
63:50
tony morrison said we died that may be
63:53
the meaning of life
63:54
but we do language that may be the
63:56
measure of our lives and how sister tony
63:59
and these poets do this thing called
64:01
language the measure of our lives
64:03
how they caress embrace untangle this
64:06
language
64:07
recapture our memory how they stand
64:09
words up
64:10
and let them menu at our blood how they
64:12
help us recover our civil words as they
64:15
open up the sorcery of language
64:17
take us out into the wings of laughter
64:19
and pain
64:20
intellect and beauty how they
64:22
commandeered words spinning under this

64:24
domestic side
64:26
and they become a river moving against
64:28
winter sails
64:29
repelling ice water ghosts kneeling on
64:32
raise up their knees at confession our
64:35
bodies are tattooed forever
64:37
with their quick silver rhythms we are
64:40
one
64:41
alive apart from the elasticity of the
64:45
dead
64:45
the elasticity of the dead starting
64:48
black studies
64:49
made us move away from the elasticity of
64:51
the dead
64:52
made us see the world differently
64:54
because you cannot teach black studies
64:56
without also as you study
64:58
what happened i come into my classroom
65:00
to chase my black lick
65:01
and someone says look what i found sonia
65:04
there's this poster it's an old poster
65:06
it says report to this particular place

65:09

it was supposed to for japanese

65:11

americans to report

65:12

to a place on a monday to be sent to

65:15

concentration camps

65:16

is that amazing that happened in our

65:19

time

65:20

and what did i do i turned to my two

65:22

japanese americans

65:23

uh students in the uh and the black um

65:25

lit class

65:26

and i said do you know anything about

65:28

this they got pissed at me

65:30

what concentration camps japanese

65:33

they completely almost left the class i

65:36

said it's all right i put it down

65:38

but at the end classes uh brother john

65:41

knows that

65:42

that we always hold hands right and each

65:44

one says something

65:45

and at the end i said i don't know if

65:47

this is correct or not

65:49

but i hope you take these two little

65:51
posters home with you
65:52
and ask your parents if they know
65:54
anything about this
65:55
and on tuesday when they return to class
65:58
they had tears in their eyes
66:00
and the tears was about they found out
66:02
that their parents had been
66:04
in concentration camps in a place so
66:06
black studies
66:07
was the beginning of real discussion
66:10
about what
66:11
was going on in a place called america
66:13
as far as it was as
66:15
race was concerned as far as literature
66:18
was concerned
66:19
as far as education was concerned as far
66:22
as
66:22
words were concerned and humanity was
66:25
concerned
66:26
we began the discussion about
66:28
universities
66:29
opening up for different people

66:32
and having them come together and work
66:35
together and read together and learn
66:36
together
66:37
and love together and begin to look at
66:40
each other and say hey you're okay you
66:43
might not
66:44
have the same hair i have but you're
66:45
okay you're kind of nice looking you're
66:47
kind of cute you know
66:49
huh you know you're not after all as
66:52
they say in those movies you say no
66:54
i'm like i'm like hey how you be here i
66:57
is and here we is now i hope that wasn't
67:01
too long
67:02
no it's perfect i'm i think everyone is
67:05
just grace can i say one thing to the
67:07
audience yes
67:09
professor bracy is i mean i love him
67:12
because he is the most brilliant man
67:15
that i know
67:16
you know anytime i'm writing something
67:18
and i i don't i can't

67:20

get it and i've been looking for it i

67:22

i've bought a professor i said

67:24

john can you tell me this he said oh

67:27

sonia that's

67:28

the following thank god for john bracey

67:30

right you know

67:31

and that amazing mind you know he has

67:34

that memory

67:35

you know this man that anything he reads

67:38

is right there

67:39

and he can recall it for you so it's an

67:41

honor uh brother bracey again to be

67:43

working with you

67:44

mm-hmm now that's mutual ritual

67:48

no no no so we have a couple questions

67:51

that have come in

67:52

during the duration of our program um

67:55

i'll start with the question this is for

67:57

dr bracy um

68:00

do western do other western hemisphere

68:03

countries such as brazil

68:05

embrace similar courses that you were

68:08

speaking of on history

68:11

if you know the answer what black

68:14

studies in this country did was to

68:16

inspire

68:17

black populations in the western

68:18

hemisphere to begin to study themselves

68:22

our department i'm we have a diasporic

68:24

certificate program we have

68:26

in uh our doctoral program four or five

68:28

kids from colombia who have gone back to

68:31

colombia which is the second largest

68:32

black population in the western

68:34

hemisphere

68:34

and are starting afro-colombian studies

68:37

and they're translating du bois and

68:39

they're translating it

68:40

uh and you know they called me up again

68:42

like sonny says once a week saying what

68:44

should we get out in colombia

68:46

uh now has black studies i wrote an

68:49

introduction to clr james black japanese

68:51

the cubans are translating walter rodney

68:53

the cubans are translating eric williams

68:55

no no there's a movement with the you

68:57

know the afro-descendant movement which

68:59

is probably going to be the most

69:00

powerful movement of black people in the

69:02

western hemisphere because of the

69:03

numbers

69:04

you know if black people in brazil

69:07

understand that black people

69:08

that's a huge country it's only got a

69:10

couple hundred million people

69:11

this is this is not chump changing and

69:13

if you're talking about columbia

69:15

afro-colombians who are aligned with

69:16

indigenous colombians

69:18

if they assert their rights as

69:20

afro-colombians

69:21

they have like a whole country you know

69:23

we're trying to get neighborhoods these

69:24

are my whole countries here

69:26

that's why the u.s wants to keep these

69:28

places divided that's where they got mad

69:29
at cheverus and he talked about the
69:31
unity of colombian peoples
69:33
in ohio since uh chucho over to the u.n
69:36
and to work in africa and so forth
69:37
that's why they got mad at che guevara
69:39
when he went to work in the congo you
69:41
know what is what does kirby have to do
69:42
with the congo
69:43
that's where the cuban slaves came from
69:45
angola you know
69:46
slaves came into cuba up to 1899 so at
69:49
the time of the cuban revolutions there
69:51
were people in cuba who were born in
69:53
africa
69:54
they weren't going to some alien country
69:55
they're going home they want to fight at
69:57
home
69:58
if we understand that the diasporic
70:00
nature of the african-american
70:01
experience
70:03
all these things will come up and
70:04
complicate black studies make black

70:06
studies richer and deeper
70:08
there's a million nigerian immigrants in
70:10
the united states a million
70:12
a million right they and you got to
70:15
fight for them time to tank cause
70:16
they're still arguing nigerian stuff so
70:18
you know we like cheddar with champions
70:20
my yoga friends don't like you know what
70:22
champion because of the office i got to
70:24
negotiate between europa over here evil
70:26
over here
70:27
you know the city lisa getting the whole
70:29
thing about i'm not mandating on water
70:31
well so okay so now we gotta deal with
70:32
travelers and one more time but that's
70:34
okay
70:35
hip-hop makes everybody the same if you
70:37
notice they all get up on the stage
70:39
together
70:40
you know they get on the stage together
70:42
there's a new stronger blackness coming
70:44
out of the diasporic focus

70:46
and they look to the african-american
70:48
population as the inspiration for that i
70:50
mean people
70:50
call me up from every country in latin
70:52
america to give them books to read
70:54
advice about things
70:55
how did they do what we did because if
70:58
they can do what they did in their
70:59
country like in colombia or brazil
71:01
that's a powerful intellectual force in
71:03
transforming the way we look at the
71:04
western hemisphere
71:06
you know the religions and and you know
71:08
there's more africa in you know say like
71:10
you know codonble and santeria and so
71:12
forth which is the african religions you
71:14
know
71:15
we don't study them that much there's
71:17
you know black studies is not just about
71:19
african americans in the nor in north
71:20
america
71:21
it's about people of african descent in

71:24
africa and outside of africa wherever
71:26
they might be
71:27
right we started where we were because
71:29
this is where we were we didn't have the
71:31
access and the resources to do beyond
71:33
that
71:33
but when our department opened up we had
71:35
african scholars we had doobby
71:37
faces we had uh jimmy richards we had
71:41
michael taylor who started the
71:42
department was a jamaican
71:44
we had axel lynch who was a trinidadian
71:46
we we went into no tribal thing that's
71:48
how we got over here on the slave ships
71:49
that travel thing
71:51
now if you if you are suffering under
71:53
racism
71:54
you're us you know i don't you mean i
71:56
think you us
71:57
and you say well i speak spanish that
71:59
means that the slave master would spoke
72:01
spell

72:02
why you want to hold on to that you know
72:04
ain't nothing black about you know you
72:05
said your slave holder was better than
72:07
my slave holding come on off that stuff
72:09
no no we have a unified world experience
72:13
every every country that you look at
72:15
where there people of color black
72:16
dark skinned people they happen to be at
72:18
the bottom this is not happenstance
72:21
right now someone may not realize that
72:23
at the bottom like our dominican
72:25
brothers and sisters still working on
72:26
that
72:27
but they are you know and when they come
72:30
to new york nobody knows that
72:31
they may not think that they black but
72:33
they can't get a camp in new york going
72:35
uptown no
72:35
fast and i can't you know you know white
72:38
racism makes black people black
72:40
you don't get to pick you know you don't
72:43
get to stand on the corner and say oh

72:44
i'm not black american i'm a warlock the
72:46
cab passes you right by
72:48
they don't know that no no racism
72:51
will unify us so i mean i don't even get
72:53
an argument with students about that
72:55
stuff no no racism will make you back
72:57
you know it'd be a different type of
72:59
blackness a deeper blackness but
73:01
we're not a narrow thing blackness is
73:03
not a narrow thing we
73:05
we're the people that i mean
73:06
civilization came out of africa
73:08
the first human beings just stood up and
73:10
walked around chrome magna
73:12
and they walked out of there 40 000
73:13
years ago and populated the whole world
73:16
by africans like we all got the dna is
73:19
just african dna and everybody there's
73:21
not a person on the planet that they go
73:23
all the way back to end up in africa
73:24
somewhere
73:25
like that's what we we're building on we

73:28

got we have a foundation that if we get

73:30

a hold of it right

73:31

we can move through the world that's why

73:33

you have to teach this to young people

73:35

because

73:35

you know if you can convince a kid that

73:37

your ancestors built their pyramids

73:39

they can do the algebra homework don't

73:41

tell me you can't do your algebra

73:42

homework and it says it built your

73:43

prayer mr christ said come on get back

73:45

to work

73:46

you know no excuses don't let people

73:49

tell you you don't have a brain

73:50

of course you had a brain they're

73:52

telling you you don't have one because

73:53

they don't want you to use the one that

73:54

you have

73:55

you know and part of black studies is

73:57

that for black people is

73:59

you learn what you did so you know you

74:01

can do things

74:02

you know that's that's and that's

74:05

everywhere in the up and down there's no

74:07

boundaries from you know the north pole

74:10

to the south pole if there's a person of

74:11

african descent they're part of us

74:13

there's no

74:14

i don't have any boundaries on that yeah

74:17

we have a question that's coming in and

74:20

there's a professor as well as a student

74:25

excuse me who's asking a similar sort of

74:27

question

74:28

and i'm just going to paraphrase here

74:30

but

74:31

how did you start these black studies

74:34

programs at your respective universities

74:37

um you know for a small to medium

74:40

sized call a college like

74:43

umaine i guess humane is more on the

74:45

medium side um

74:47

thinking about trying to start something

74:49

here

74:51

where do you see that beginning in

74:54

hiring

74:54

and diversifying syllabi um

74:58

uh i hope you don't do what we had to do

75:00

we had to take over a building in

75:02

northwestern to get black studies

75:03

i hope i hope you don't have to do that

75:05

and a san francisco state too they had

75:08

we we had to fight for the right to

75:10

educate white people

75:11

right we had we had to knock the doors

75:13

open and demand

75:15

that they make their university relevant

75:16

to the 20th century

75:18

they fought tooth and nail not to learn

75:21

anything

75:21

you know it's willful they were fighting

75:23

for the right to remain ignorant so we

75:25

had to get their attention

75:27

and in case of northwestern by holding a

75:28

building until they

75:30

agreed and we gave it back and then we

75:32

had black studies we had clr james in

75:34
the wrong minute
75:35
hopefully we're past that now we're two
75:37
generations past that
75:39
what what you have you have a situation
75:41
where you're not going to have a lot of
75:42
black people but that doesn't mean
75:44
you can't study black people if you have
75:47
courses in the middle east and courses
75:48
in russia you don't have a lot of
75:49
russians in me but you still can study
75:51
russian
75:52
black people are not an alien species
75:54
for human beings
75:55
right of course you can have people to
75:57
study black people and teach them
75:59
they may not know as much as somebody
76:01
that is a black person
76:03
and if you can't get a black person you
76:05
get a white person that has a
76:06
sensibility
76:07
that's honest and sincere and wants to
76:10
learn

76:11
you know you're not going to get
76:12
perfection because you know
76:14
and it's open to everybody black studies
76:16
is not just black people teaching about
76:18
black people i stand up in black studies
76:20
i deliberately wanted
76:21
and you did this in history i wanted all
76:23
the leading scholars in the country to
76:25
study black people
76:26
we were successful in that all the
76:28
leading white historians in this country
76:31
american history study black people what
76:33
are you talking about eric foner
76:35
or david blight or david rodriguez these
76:37
are all guys that came out of the left
76:38
foot in the 60s i said look
76:40
you study your piece of black people
76:41
eugene generation studied slavery no
76:44
you want the smartest minds devoted to
76:46
studying black people
76:48
right so you don't need black people if
76:49
you don't have them but that means you

76:51
can't teach about black
77:01
you peop that's what you do where you
77:03
are you start with the with the basics
77:05
how can you teach american literature
77:07
seriously
77:10
and i'd like to teach john neil hurston
77:12
on langston hughes
77:13
or paula stumble who is the greatest
77:17
american novelist of the 20th 20th
77:19
century
77:19
tony morrison you got another name you
77:21
want to throw up there again said come
77:23
on
77:23
come on keep looking find out who is the
77:25
leading american intellectual of the
77:27
20th century
77:28
wb dubois i will i got money go to the
77:31
library and go look at all the google
77:33
anything you want you find me
77:36
in american academic it equals w.b du
77:38
bois and productivity
77:40
insight impact right that you don't know

77:44

that

77:44

is your education problem not du bois's

77:46

father

77:47

he wrote 19 books 3 000 articles led to

77:50

95

77:52

right could write plays poetry

77:56

700 page book bracket reconstruction the

77:58

first sociological study which you can

78:00

still read you can't read white

78:02

sociology from 1890 because it's all

78:04

crap

78:04

all that racist food the boys got to

78:06

philadelphia negro he wasn't even 30

78:08

years old

78:09

if that's all he wrote he'd be one of

78:10

the leading scholars that's anybody can

78:13

do that you can go find these people

78:15

and you learn about them and you teach

78:17

them you start with that

78:18

you know you know whatever course you

78:20

have there's a black component to it

78:22

that's what i did before black studies

78:23

whatever class i took

78:25

i would say i want to write about black

78:27

people in relationship to this topic

78:29

the progressive movement what about

78:31

black people the

78:33

the populist movement what about black

78:35

people the american south what about

78:37

you can't name a part of american

78:39

society the west what about black people

78:42

you know alaska what about black people

78:44

there's there's no part of the

78:46

hemisphere

78:47

no part of the world that black people

78:49

are not theirs

78:50

so so whatever your specialty is stop

78:53

and look and say were there any black

78:55

people there and they will be there you

78:57

will find them and then you can expand

79:00

the knowledge base that way you get

79:01

enough of those people and you just find

79:03

each other

79:04

you know so not to call how many people

79:06
teach anything about black people
79:08
why don't we get together and get a
79:09
study group and try to work on that
79:12
that's easy to do you teach american
79:14
literature don't teach no black
79:21
not teaching people away are you
79:22
teaching english letters are you
79:24
teaching general or chevy
79:25
you're not teaching english citizens
79:26
you're teaching white people to write in
79:28
english
79:29
like you're not teaching you got a
79:31
chapter george lammy
79:33
come on you know and all those wonderful
79:36
african women writers right in the day
79:37
there's so many i can't even keep track
79:39
of them
79:40
you know some of the greatest writing in
79:42
the world these young advocates they're
79:44
nigerian
79:45
they're gonna they're all over
79:46
everywhere they're in canada they have

79:48
england they everything
79:49
these beautiful beautiful books you know
79:52
there's so many of them i got them
79:53
stacked up i can't get through all of
79:54
them
79:55
they they write you start the crowd
79:57
there's a system in ethiopia that writes
79:58
about ethiopia brings tears to your eyes
80:00
she writes with such beauty you know
80:02
about the genocides and so forth and and
80:04
the barbarism of the ethiopian civil
80:06
wars
80:08
and it just they it's it's it's you know
80:11
teacher
80:12
you know yeah you know it's not that
80:15
hard you have to you have to
80:16
duck around black people to to miss them
80:19
you bump into them
80:20
and have to back away and make like
80:22
you're not there
80:23
but if you're serious about american
80:25
culture we're we're we're right there

80:27

like i don't i don't see how you can

80:31

you know if you're thinking about this

80:33

democracy you've got to teach it i mean

80:35

that's the whole point of this

80:36

yeah right yeah yeah which is our

80:38

contribution we don't want to

80:39

yet believe in democracy anyway

80:43

i will i will plug that this fall

80:47

i and two other teachers developed a

80:50

course called black feminist thought and

80:51

expression

80:52

that was taught through the

80:54

communication

80:56

communication and journalism department

80:58

and so if you're a graduate student

81:00

or an eager undergrad please look out

81:04

for that

81:05

and get in while you can because there's

81:08

a lot of goodness a lot of a lot of

81:10

goodness so

81:12

i'm going to ask just two more questions

81:14

we got one for

81:16

dr sanchez which um

81:19

says how did black studies articulate

81:22

with

81:23

native studies at uh san francisco

81:26

university in the 1960s

81:30

this was a period of great civil rights

81:31

activism in both communities

81:34

right well you know the point is that

81:37

most of what we did was that we were

81:40

supporting each other um

81:42

uh i was there for two or three years

81:45

and i don't know if you know that we had

81:48

a major strike so all the things that

81:50

were happening just ceased

81:51

at some particular point uh but we

81:54

barely got

81:55

the black studies part off the ground

81:58

what was good about it

81:59

is that when we began to teach many of

82:02

the other people began to come into our

82:04

classrooms to learn

82:06

and to study and to take the writing

82:08

classes also too

82:09

as i said um

82:12

in one of my classes there uh when i was

82:16

teaching

82:17

uh uh you know a lit class

82:20

uh and someone came and said look here

82:22

uh professor sanchez

82:24

here's this poster here and we think

82:26

it's about

82:27

we think it's about um uh uh

82:31

uh um japanese people being put in

82:33

concentration camps and i held it up

82:36

uh for my students uh i had two japanese

82:39

american students in my class

82:40

and i said to them they got as i said

82:42

they got very angry

82:44

and later on as we left the classroom

82:47

i handed the poster to one of them uh

82:50

they came back in the following tuesday

82:52

with tears in their eyes and said

82:54

their parents told them an amazing story

82:56

about

82:57

they were put in concentration camps

83:00

it's a couple of interesting things that

83:01

i've learned

83:03

in some of the concentration camps um

83:05

one of the things that someone wrote me

83:08

is that they kept them alive was that

83:10

they learn how to write haku

83:12

i love the haku i always say the haku

83:15

is a living force but they began to

83:18

teach each other the haku

83:19

in order to stay alive but the other

83:22

thing that was equally as

83:23

important to me in terms of of of the

83:27

concentration camps

83:29

was simply that um

83:33

this these two students one of the

83:35

students uh began

83:36

to do work on her parents and the

83:39

japanese

83:40

american concentration and concentration

83:43

camps and i was in a place called

83:44

seattle

83:45

and i had done this huge program

83:48

with thousands of people and all of a

83:50

sudden i looked up when people had

83:51

surrounded me

83:53

and i saw this young japanese american

83:56

uh

83:56

i mean i'm saying girl but she was a

83:58

young woman but she was moving like a

83:59

little girl

84:00

jumping the steps coming down the steps

84:03

and she ran across the stage and it was

84:05

one of my students

84:06

from san francisco state and she said

84:08

did you see it

84:09

did you see it did you see the

84:11

documentary i did on

84:13

the japanese and concentration camps

84:16

that's what we're talking about that is

84:18

what

84:19

which not giving someone a book to read

84:21

about themselves

84:22

but also making them write on what

84:25
happened to their parents
84:26
they interviewed their parents in terms
84:28
of having been
84:30
in a concentration camp and we also
84:33
began to make people understand at some
84:35
point
84:35
that what happened uh to us i could not
84:38
teach them
84:39
uh black studies i could not teach the
84:41
history history
84:42
i could not teach a black rider who
84:45
lived in the west or whatever et cetera
84:48
without mentioning the fact
84:49
that the chinese were building railroads
84:51
you know you know
84:52
also you know in the west and sometimes
84:54
they bang that dynamite
84:56
and they exploded you know in amazing
84:59
amazing yellows
85:00
at some particular point that kind of
85:03
reality
85:04
happened so one of the things that we

85:06

did is that we had people who began to

85:08

set

85:09

up courses there at the university

85:12

all right that they were going to have a

85:14

course on

85:15

on on on um chicano studies

85:19

a course on uh japanese american studies

85:23

uh all of that came out of a place

85:25

called san francisco state

85:27

and it went in one year it began to go

85:29

all over the country

85:31

my dear sister my dear was that a

85:33

brother who asked me a sister

85:34

asked the question my dear sister

85:38

that's what happened at some particular

85:39

point and we would send

85:42

people out from the bsu to help them

85:45

begin

85:45

something you know i mean those bsu

85:48

students learned so very much you know

85:50

that they would go

85:50

out and begin to teach you know um uh

85:54
and we began to talk about this is that
85:56
you're gonna teach
85:57
not just in the classroom you're gonna
85:58
go into the high schools and also teach
86:00
this history in history that you're
86:02
learning
86:03
that is the reality so it's not by
86:05
chance then
86:06
that it spread began to spread all over
86:09
from san francisco state i went to a
86:11
place called pittsburgh we began at the
86:13
university of pittsburgh
86:14
the first black studies there uh and we
86:17
began to talk about that
86:19
and that great um playwright um
86:22
uh he lived he settled in seattle john
86:25
um
86:26
uh he did all the great plays on
86:28
broadway
86:29
come on um it's not it's not
86:33
what who went to seattle what it wasn't
86:35
august wilson he stayed

86:37

yesterday he was born in pittsburgh

86:40

right august wilson would come and ask

86:43

will you let me come along and read some

86:45

of my poetry

86:46

and we said sure because we invited

86:48

everybody and i remember

86:50

august wilson read his first poem and it

86:52

was this long

86:53

lengthy involved thing and i said to rob

86:56

petty who was a playwright

86:57

i said rob did you hear how he described

87:00

that person

87:01

he said yes i said he's a playwright i

87:03

mean this is i mean

87:04

this is what happened and rob says i

87:06

said take him under your wings

87:07

and teach him how to write plays and rob

87:11

penny

87:11

did that isn't that amazing so this huh

87:15

that's going to say hey go ahead you

87:17

finish you i'm okay

87:19

okay i'm going to say because the the

87:21

the question reminded me that that i

87:23

have to get my reading list in because i

87:25

teach a course on native americans

87:26

african americans

87:28

uh we taught we taught uh joyce vincent

87:31

and i joyce white dear vincent and i

87:33

taught the first course in this country

87:35

taught by a native american and

87:36

african-american

87:37

i didn't know that until we taught that

87:39

we've been for about 15 years

87:41

joyce has retired now

87:43

but we taught it because native students

87:45

came to us and said

87:47

how come black people were taking all

87:48

these native people and claiming they

87:50

were black

87:51

and not acknowledging their native

87:52

heritage and i'm saying

87:54

like whoa wait a minute like who are we

87:55

talking about here they say well

87:58

how about paul rosen how about t thomas

88:00

fortune how about

88:01

by tony i said okay okay time out time

88:04

okay

88:05

no no no you can you can have anybody

88:07

you want but you can't have all my

88:08

people

88:09

like friends look one quarter of the

88:12

african

88:12

minimum one-quarter african-american

88:14

population is mixed with natives like

88:16

sonja's family got native tony said well

88:18

you got choctaw

88:19

my family quite likely has charity you

88:21

know going into going into

88:22

uh from south carolina going down into

88:24

florida

88:25

right what i found out which because i

88:29

know

88:29

i had i had the pequod kids and and

88:32

what's the other group down there the

88:33

walking dead

88:35

right who whenever take the class would

88:37

question me

88:38

on why did i say everybody got sent out

88:41

to the reservations you know with the

88:42

trail of tears and the kid raised his

88:44

hand and said

88:45

we're still here we haven't gone

88:46

anywhere so i said come talk to me i

88:48

don't want to be talking something

88:49

that's wrong

88:50

so i've i've been a close advisor with

88:52

the native kids on my campus since a

88:54

sister named josephine white eagle came

88:56

years ago to set up natives

88:57

i i taught it for like 20 years i take

89:00

the kids to the pequot museum

89:02

you go to dc my favorite museum even

89:04

though i love my own people i like the

89:05

native american museum because i think

89:07

the food is a little bit better

89:08

and it back a whole lot better uh i'm

89:11

just going to interrupt you very quickly

89:13

that's my job um it looks like we are

89:15

going over so if you cannot

89:17

stay that's fine this will be recorded

89:20

and available

89:21

on youtube um but

89:24

yeah you too so you can stay great

89:28

if not you're free but we will keep

89:30

talking and just go over a little bit

89:32

um end with poem from dr sanchez

89:36

so you know if somebody wants some

89:38

syllable i've got syllabi to go back

89:40

about i've got about

89:41

five six seven i think i've got to get

89:43

one into because i'm teaching

89:45

next week and i'm still messing with the

89:46

books no no that

89:48

you can't understand the the

89:51

african-american

89:52

population in the eastern half of the

89:55

united states without understanding the

89:56

relationship to native americans is

89:58

virtually impossible uh it's where you

90:00

ran away to

90:01

uh it's it's it's the people that that

90:04

you could merge within

90:06

and hide yourself and be native you know

90:09

uh and so and who would not let you be

90:11

given back as a runaway because they

90:13

would claim they own you

90:14

and white people respected that so a lot

90:16

of those can you talk about

90:18

indian slavery or black people no a lot

90:20

of times you'll get like

90:21

the creeks were not that great but the

90:23

cherokee and so forth they would say

90:25

that because white people

90:26

understood that they would say you can't

90:27

have them he used to run away in his

90:29

mind now and they say

90:30

okay we respect five and five private

90:32

property

90:34

you're living in a native community you

90:35

got your own space

90:37

you're living with them but every time

90:39

white people show up looking for they

90:40
say no no he's ours
90:42
right people don't understand that so
90:44
they write books about how native
90:46
americans enslaved black people well a
90:48
few of them did but that was not the
90:49
norm the norm was how do you hide people
90:51
among yourself but some of those
90:53
are nothing but that you know the
90:55
seminoles are this amazing amalgamation
90:57
of of african-americans and natives
90:59
you can't you can't possibly separate
91:01
them out there's no way you can do that
91:03
you'd have to
91:03
split people down in the middle and have
91:05
half their head over here have to head
91:06
over there
91:07
to get it pulled out the snake
91:09
leadership in mississippi is choctaw
91:12
right if you're talking about macarthur
91:14
cotton if you talk about
91:16
vernon dahmer you know you talk about
91:18
all those people that that

91:19
that leads they can lead the civil
91:21
rights movement are choctaws
91:23
right but they identify as
91:25
african-american but their ancestor is
91:27
choctaws
91:28
the the name of the football team at
91:31
alcorn university is the braves
91:33
not because they appropriated that
91:34
because they they have a huge number of
91:36
apple indians that went to alcorn
91:38
so they named their team to face right
91:41
the emblem for the tougaloo college you
91:44
know the two little official
91:45
mascot is the bulldog the students wear
91:47
the eagle because of
91:49
their native americans they say you wear
91:50
the bulldog bulldog don't mean nothing
91:52
else
91:53
eagle does so if you buy a hat in in the
91:56
in the shop when you go down to tougaloo
91:58
you get hats with eagles on them
92:00
and they say what does that have to do

92:02
with tougaloo if you don't know we're
92:03
not going to tell you
92:05
no we're so close to say nothing of the
92:07
wampanoags and the peak parts i mean is
92:10
the first the first power i went to i
92:12
kept saying why all these black people
92:14
here
92:15
and the guests that i landed you said
92:17
we're pequots
92:19
well how come you look like black people
92:20
and say well explain it to you i mean
92:22
they do when you go to peak rock museum
92:24
you think they had a lot of black people
92:25
i thought well they had a lot of color
92:26
people down here
92:27
they picked watch their pequots the
92:30
tribal council of his brothers
92:32
had someone backwards say billionaires
92:34
because they run their casinos but they
92:35
rolled up
92:37
in a pickup truck hit timberlands on
92:40
jackets you know but they run

92:44

you know being out but then they they're

92:45

mixed they're mixed

92:47

you know and that's that's the reality

92:50

of that

92:50

you know that i don't know how you pull

92:52

people out because if you mix you don't

92:53

get

92:54

shipped out to the west so a lot of

92:56

native americans pass african-american

92:58

in the south so they wouldn't get

92:59

shipped off to a reservation

93:01

you know every every black college has

93:03

native american organizations howard's

93:04

had one since the 1860s

93:07

tuskegee put out a magazine called the

93:08

southern workman half the articles on

93:10

native americans

93:13

tuskegee and hampton they didn't they

93:14

made all over the place everywhere they

93:16

know

93:16

they all like i don't know how you can

93:18

separate us out

93:20
we just have to acknowledge that deal
93:22
with that
93:23
you know uh ron welburn the leading
93:25
black on sport
93:27
he's a native american he now writes as
93:29
a native american he's in black fire he
93:31
writes about jazz
93:32
but he teaches at umass he now writes as
93:36
a native american because he was kind of
93:39
passing for black during the black power
93:41
period and he said this is not really me
93:42
i really am more of this
93:44
and so now he's he was the head of our
93:46
native american studies program
93:48
that's that's their foundation those are
93:51
the people that share the grievances
93:52
that we have
93:53
they stole our labor they stole the
93:55
whole continent from native americans
93:56
like the whole thing
93:57
that's the only thing they had more
93:59
value than slave labor

94:00
was the land that they did they stole
94:03
the whole kind of
94:04
the whole thing like everything they
94:06
ain't buying nothing from the nose
94:08
nothing just
94:09
stole the whole thing right that's
94:11
something black people talk about five
94:13
states we ought to be negotiated with
94:14
native americans not with white people
94:16
you know if you say you want five states
94:18
in mississippi you gotta negotiate with
94:19
native americans
94:20
because white people don't own it they
94:22
stole it
94:23
you don't deal with that then you can't
94:25
dip you can't deal with that
94:27
complex reality you know so
94:30
if one of us get in touch with me i can
94:31
send you syllabi and read and listen
94:33
people to talk to it's a very very
94:35
important very very important subject
94:38
it's important in latin america too

94:40
because of the
94:41
you know distinctive indigenous
94:42
populations you know the mayans the told
94:44
texts and so forth
94:45
you know i mean it's very very important
94:47
well make sure that your contact
94:49
information is
94:50
yeah yeah description of the video or
94:52
something someone can get in contact
94:54
with you
94:55
yeah yeah yeah i'm going to pick up the
94:58
department you'll find me
94:59
yeah in kind of in closing we want
95:02
to listen to dr sanchez recite
95:06
an incredibly moving poem of hers um
95:09
and then we will be adjourning
95:12
our webinar so thank you for sticking
95:15
around
95:16
on youtube or in the zoom for as long as
95:18
you have
95:19
um so dr sanchez whenever you're ready
95:23
sure um uh bernice reagan um

95:27
called me one day and said uh
95:30
uh sister sonia uh we're gonna record um
95:33
a version of i'm gonna stay on the
95:35
battlefield and
95:36
um we'd like for you to uh put some
95:40
lyrics to it i said sure
95:42
no good deal good deal but i went away
95:45
to do um i think i was away for four
95:49
weeks to do a four weeks
95:50
um in in florida a workshop it's either
95:53
four weeks and every night um
95:56
they they had done the music and i would
95:58
listen to the music
95:59
i go to sleep with it but i came back
96:01
home and i was awakened one morning
96:04
uh and it was bernice and she said um
96:07
um i we hear you're coming down to the
96:10
smithsonian to do a reading and i said
96:12
oh yes i am
96:13
and she said well would you bring the
96:15
the
96:16
um the lyrics the words that you wrote

96:19

for

96:20

for the music and i said uh-huh right

96:23

and so i got on the train

96:24

i got there i did my talk i did my

96:27

reading

96:28

i saw the person from bernice's office

96:30

sitting in the audience right

96:32

i waved to her i went out the side door

96:34

got on the train and went back home and

96:36

i said i blew it

96:38

completely right i blown the opportunity

96:41

to record with sweet honey in the rock

96:43

and in the morning and about 7 30 in the

96:45

morning i heard bernice said

96:47

dear sonia i said yes this is bernice

96:51

she said

96:52

um when do you think she's an artist so

96:55

she knew

96:56

when do you think you can get the lyrics

96:58

to us i said give me two days

97:00

right and i did and this is what i wrote

97:06

i'm going to stay on the battlefield i'm

97:08

going to stay on the battlefield i'm

97:10

going to stay on the battlefield till i

97:12

die

97:13

i'm going to stay on the battlefield i'm

97:15

going to stay on the battlefield

97:17

i'm going to stay on the battlefield

97:19

till i die i had come

97:21

into the city carrying life in my eyes

97:23

amid rumors of death

97:25

calling out to everyone who would listen

97:27

it is time to move us all into another

97:29

century

97:30

time for freedom and racial and sexual

97:33

justice

97:34

time for women and children and men time

97:36

for hands

97:37

unbound i had come into the city wearing

97:39

peaceful breasts

97:41

and the spaces between us smiled i had

97:43

come into the city carrying life in my

97:45

eyes

97:46

i had to come into the city carrying

97:48
life in my eyes
97:49
and they followed us in their cars with
97:51
their computers
97:53
and their tongues crawled with
97:54
caterpillars and they bumped us
97:56
off the road turned over our cars and
97:59
they bombed our buildings
98:01
killed our babies and they shot our
98:03
doctors maintaining
98:04
our bodies and their courts changed into
98:07
confessionals
98:08
but we kept on organizing we kept on
98:10
teaching
98:11
believing loving doing what was holy
98:14
moving to a higher ground even though
98:16
our hands were full of slaughtered teeth
98:18
but we held out our eyes delirious with
98:20
grace but we held out our eyes delirious
98:23
with grace i'm gonna
98:24
treat everybody right i'm gonna treat
98:27
everybody right
98:28
i'm gonna treat everybody right till i

98:30
die i'm gonna treat everybody right
98:32
i'm gonna treat everybody right i'm
98:34
gonna treat everybody right till i die
98:36
come
98:37
i say come you sitting still in domestic
98:40
bacteria
98:41
come i say come you standing still and
98:44
double breasted mornings
98:45
come i say come and return to the fight
98:48
this fight for the earth this fight for
98:51
our children
98:52
this fight for our life we need your
98:54
hurricane voices we need your
98:56
sacred hands i say come sister brother
98:59
to the battlefield
99:00
coming to the rain forest coming to the
99:02
hood coming to the burial
99:04
coming to the schools coming to the
99:06
abortion clinics come into the cities
99:09
come into the voting booths come into
99:11
the prisons come and caress
99:12
our spines i say come wrap your feet

99:15
around justice i say come
99:17
wrap your tongues around truth i say
99:19
come wrap your hands with jesus and
99:22
prayer you
99:22
brown ones you black ones you gay ones
99:26
you
99:26
white ones you lesbian ones you muslim
99:29
ones you
99:30
jewish ones you lgbtq ones come
99:33
come come come come to this battlefield
99:36
called life
99:37
called life call life go on the
99:40
battlefield i'm gonna
99:41
say on the battlefield i'm gonna stay on
99:44
the battlefield till i die
99:46
i'm gonna stay on the battlefield i'm
99:48
gonna stay on the battlefield
99:50
i'm gonna stay on the battlefield till
99:52
tillman.com
99:54
come come come come come to this
99:56
battlefield go live life
99:58
life life life life life life

100:07
thank life thank you thank you
100:10
thank you everyone for joining us um
100:13
i want to give a special thanks
100:15
obviously to dr sanchez dr bracy
100:18
thank you for gracing us with your
100:20
presence tonight
100:22
i want to thank all of our sponsors who
100:24
made this event possible
100:26
and a dear thank you to the alumni
100:28
association
100:29
for graciously hosting us today
100:32
um i hope that everyone remains safe and
100:36
healthy
100:38
and take care thank you so much thank
100:41
you
100:41
yes thank you for doing this
100:44
yes to you thank you thank you very much
100:47
what an honor to be here bye bye
100:52
stay safe yeah right right
100:55
mask up wash your hands that's right
100:58
grab a glass on put a double mask on
101:01
right

101:01

yeah mask

101:05

yes

English (auto-generated)

The University of Maine in Orono is the flagship campus of the University of Maine System, where efforts toward racial equity are ongoing, as is the commitment to facing a complicated and not always just institutional history. The University recognizes that it is located on Marsh Island in the homeland of the Penobscot nation, where issues of water and its territorial rights, and encroachment upon sacred sites, are ongoing. Penobscot homeland is connected to the other Wabanaki Tribal Nations — the Passamaquoddy, Maliseet, and Micmac — through kinship, alliances, and diplomacy. The university also recognizes that the Penobscot Nation and the other Wabanaki Tribal Nations are distinct, sovereign, legal and political entities with their own powers of self-governance and self-determination.