

While Heading into the Future

challenging having a BSM and its financial-backing," said Jacqueline Lucas, who served as chairwoman during her junior year, 1976-77. "In my administration, we always had to justify the need for money."

And then there was what has been termed by past leaders as the "David Duke Affair." Duke, who was a former Grand Dragon of the Knights of the Ku Klux Klan, was paid with student fees by the University to speak at Memorial Hall.

"I'll never forget that night," said Assistant Dean of General College Harold Woodward, who was one of about 250 protesters in the audience that evening. "It was the night that UNC played State."

Woodward said demonstrators lined both the walls in Memorial Hall and each time Duke approached the podium to speak, students "jeered" him down. While jeering, demonstrators began singing, "Power to the People/Black Power to the People/Who Shall survive in American?/Very few niggers and no crackers at all."

While many of the articles, including those written in the *Daily Tar Heel*, said that the BSM, by their action, denied Duke his First Amendment right to speak, Wallace disagreed.

"It was about a terrorist organization that had killed black people and raped women, and lynched our men and terrorized our community...and this organization was going to come to the campus and expect the black folk to take it," he said.

Allen Johnson III, former Ink editor and BSM chairman, said the invitation to Duke was just one of several examples of the growing insensitivity on the part of students and University officials toward blacks on campus.

"One year, we burnt the Yackety Yack in the Pit because there was not one black person in it," said Carson, who said he also remembered a dog on campus specifically trained to only bark

at black people.

Woodward, who attended the University from 1974-78 as an undergraduate, said to the outsider, it was a pretty liberal place to be. But there were a few incidents, he said.

"People were still being called nigger," said Woodward, who

only improved a little. The BSM was still being challenged by various groups looking for an excuse to deny any kind of University funding to the organization.

After various members of the campus atheist organization saw BSM choir members praying

"If the University of North Carolina at Chapel Hill is to move into the 21st century claiming to be a haven for diversity, then the administrators must understand that in order to achieve diversity, there needs to be an appreciation for people of all cultures," Thomas said.



The BSM was modeled after Bobby Seale's Black Panther Party.

was a member of the BSM Central Committee and an Opeyo! dancer his senior year. Opeyo! is a BSM dance group.

There was also a growing feeling of apathy on the part of students. Many thought they could do without the BSM.

"I remember a black student approaching me and asking, why do we call it the BSM and why are we separatist?" Johnson said. "The next semester he came running asking where could he sign."

To Johnson, students such as these were common. They thought they could do without the organization and assimilate, easily.

"You needed that support system," he said.

By the late 1980s, things had

and testifying before rehearsals, they challenged the University's giving of funds to a religious organization.

The BSM leader at the time was Wendelin Jo Watson.

"I had to go and defend the fact that the BSM choir was a cultural sub-group, not a religious group," said Watson, who began using the term president during her administration.

As the BSM begins working on another 25 years, the organization will continue to play a vital role in the University community and especially in the black community, Thomas said.

"I want students to understand the contributions the BSM has made and the importance of the organization on campus," Thomas said.

For the next 25 years, Johnson offers the Black Student Movement and black students the following advice: "Pass along the flame, the flame of hope. It may not always be right, but do something."

JO WATSON and the BSM GOSPEL CHOIR

When Wendelin Jo Watson told members of the Black Student Movement's Gospel Choir to stop praying and testifying during choir rehearsals, the president of the choir sought to impeach her.

When Jacqueline Lucas, was preparing to participate in a University Day protest in 1976 to try and save Upendo Lounge, she received several threats and telephone calls saying that the National Guard would be called

in.

Neither women, however, gave in. They continued fighting for what they thought was right.

Watson and Lucas are two of the nine women who have led the Black Student Movement during some its most crucial years. They provided the organization and black students at the University with both their time and leadership skills.

"It's unselfish leadership," Vice-Chancellor Wallace said of the BSM's past leaders.

Lucas, who dealt with the issue of Upendo Lounge during her administration, also had to pick up the pieces from another administration.

When former BSM Chairman Lester Diggs resigned in the Spring of 1976, there was a lot of clean-up work to do. Diggs resigned amid allegations of spending BSM money without the knowledge of the central committee.

"The focus was getting away from the cause," said Lucas, referring to what had taken place during and after Diggs' resignation.

Although it was a disappointing phase for Lucas, she was able to do what needed to be done and to begin focusing on a more serious issue, keeping Upendo Lounge. During this time, the University was asking for the lounge in order to use the space to expand Chase Dining Hall.

"We had to go to bat to get it, and we had to go to bat to keep it," Lucas said.

A couple of years following Lucas' term, the BSM was hit with yet another in-house crisis. This time it was the organization's largest sub-group, the BSM Gospel Choir, which needed to be kept in line.

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