

## Historical news flash

## 200,000 marchers gather for demonstration

**Editor's Note:** This story was printed Aug. 29, 1963 in the New York Times. Almost 18 years later, Martin Luther King's "I Have A Dream" speech is still pertinent to blacks today.

Washington Aug. 28, 1963 — More than 200,000 Americans, most of them black but many of them white, demonstrated here today for a full and speedy program of civil rights and equal job opportunities.

It was the greatest assembly for a redress of grievances that the capital had ever seen.

One hundred years and 240 days after Abraham Lincoln told the emancipated slaves to "abstain from violence and labor faithfully for reasonable wages," this vast throng proclaimed in march and song and through the speeches of their leaders that they were still waiting for the freedom and jobs.

There was no violence to disrupt the demonstration. At times there was an air of hootenanny about it as groups of children clapped hands and swung into the familiar freedom songs.

But if the crowd was good natured, the underlying tone was one of "dead serious-

ness." The emphasis was on "freedom" and "now". At the same time leaders emphasized, paradoxically but realistically, that the struggle was just beginning.

On Capitol Hill, opinion was divided on the impact of the demonstration in stimulating Congressional action on civil rights legislation. But at the White House, President John F. Kennedy declared that cause of the 200,000 blacks had been advanced.

"The nation can properly be proud of the demonstration that has occurred here today," President Kennedy said.

The main target of the demonstration was Congress where committees are now considering the Administration's civil rights bill.

Of the 10 leaders of the march on Washington, only the Rev. Martin Luther King Jr., president of the Southern Christian Leadership Conference, echoed his dreams for all black people.

As he arose, a great roar came from the crowd. When he started to speak, a hush fell. "Even though we face difficulties of today and tomorrow, I still have a dream," he said.

"It is a dream chiefly rooted in the American dream," he said. "I have a dream that

one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to selfevident that all men are created equal.'

"I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave-owners will be able to sit together at the table of brotherhood." The crowd roared.

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character." The crowd roared.

"I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed and all flesh shall see it together."

As Dr. King concluded with a quotation from a black hymn — "Free at last, free at last, thank God almighty, free at last!" — the crowd recognizing he was finishing, roared once again waving their signs and pennants.



AP Photo

Dr. Martin Luther King Jr.

## BSM has fulfilling history in the community

BEVERLY SHEPARD  
Special to the Ink

The late 1960s. A time for Afros, tee-shirts, mini-skirts and jeans. A time for soul brother, Black Power and "right-on". Yet, for a small group of black students at the predominantly white UNC-Chapel Hill, the late '60s was a time for change.

When the Black Student Movement was founded on the Carolina campus in November 1967, many regarded it as a racial, revolutionary organization. And indeed, the organization was often at the center of some conflict, protest or demonstration.

Thirteen years later, the BSM continues to serve as a center of cultural and social identification for the black student, but its overall approach has changed. Some of the radicalism is gone.

"In the '60s, (the BSM) was different type of organization. It was much more volatile, much more boisterous, in a sense, more militant," said Mark Canady, 1981-82; BSM chairperson.

Canady, a sophomore business administration major from Lansing, Mich., said, "the times necessitated" protest because the movement was just breaking ground. However, times have changed as has the need for radicalism.

"We don't always protest as much as we used to," Canady said. "I have been criticized for that, but I believe in protesting when it is necessary."

Allen Johnson, BSM chairperson in 1978-79, said the organization's less radical role has somewhat become a more passive one.

"(The BSM) served as an advocate, a means for students to voice their emotions," Johnson said. "Right now, (the BSM) is afraid of making others mad, so we don't do a lot of criticizing or bringing up provocative issues."

Yet provocative issues was what the BSM was all about in the early '60s. The Rev. Cureton Johnson, BSM chairperson in 1970-71, said: "To me (the BSM) was revolutionary. If violence was necessary, we'd use it,

but it was a constraining type of violence with no plans to kill anybody or rip anybody off."

Johnson of Raleigh said that the BSM also served in alleviating the "cultural shock" that blacks experienced after having to contend with a predominantly white university.

Once at Carolina, the minority students were "lost in a sea of whiteness," which created problems inside and outside the classroom, Johnson said.

Whether black students were speaking of cultural shock or protest, the degree of action and the cause for dissatisfaction were both interpreted as "revolutionary" by the white student body and administration.

In 1967, the Black Student Movement's objectives were a full-credit black studies course, student legislative funding, official recognition by the University and the recruitment of more black students and black faculty. Within a year, the group encountered its first conflict with the administration as a result of its placing "demands" on the university.

The BSM presented 23 demands to Chancellor J. Carlyle Sitterson on Dec. 12, 1968. In addition to its objectives, the BSM demanded admission of black students based on their high school averages rather than their SAT scores — which the group charged were based on "middle-class white standards" — and financial aid to black students, preferably in the form of grants and scholarships rather than loans.

Blacks numbered about 100 of Carolina's 15,000 student population in 1968. It was these 100 who spoke out when Sitterson received the "demands" and concluded that they were outside his jurisdiction as chancellor.

In a statement to the Chapel Hill Weekly on Jan. 26, 1969, Sitterson said, "the University intends to be responsive to the needs of all the people, including all races, colors and creeds. . . the University cannot provide unique treatment for any single race. The University must be guided by reason and knowledge."

Hawkins later addressed an audience of

about 150 students in Gerrard Hall. A rally took place at noon Friday in Memorial Hall. The "revolutionary" image of the BSM was fostered and punctuated within a two-day span.

But, once the BSM earned its activist labels, its activism increased. The BSM became involved in the affairs of black non-students on the campus. In 1969, and again in 1970, black cafeteria workers went on strike. The Lenoir Hall dining room closed on March 4, 1969 only to be re-opened on March 6 under the supervision of riot-equipped state troopers.

"We thought it was ridiculous that . . . our brothers and sisters were slaving and working for sub-minimum wages," Cureton Johnson said. "The protest was a focal point for dissatisfaction. At the time, it was the mood of the '60s — King had been killed, the Panthers were being exterminated by the Police. All ingredients came together."

"As a protest during the 1969 strike, a group of about 20 students raided the cafeteria, turning over tables, breaking cases and destroying food, Johnson said. About 30 students took possession of Manning Hall and established it as "headquarters."

"I remember standing face-to-face with 12 highway patrolmen," Johnson said. The minister, who described himself as an introvert in high school, said "I was doing things and others were doing things I had never dreamed of doing. I was turned off by the 'system' — from the government down to the UNC system — which was unresponsive."

Later that year, the BSM once more reacted to the "unresponsiveness" of the government. It protested the acquittal of three white motorcycle gang members from Durham for the murder of a black Chapel Hillian in front of the Carolina Student Union building in 1970.

On Nov. 25, Mayor Howard Lee and Carrboro Alderman R.D. Smith led about 65 blacks in a memorial march down Franklin Street. On campus, Nov. 21 was declared James Cates Memorial Day. Black-white tensions continue to rise.

Yet, the BSM as not all protest and demonstrations. For example, the organization reacted to the assassination of Martin Luther King Jr. on April 6, 1968. Students and faculty boycotted classes on the day of the funeral, April 9. Chancellor Sitterson announced half-day recesses and many downtown businesses closed for the day.

In 1968, a newspaper grew out of the organization. Only three issues were printed that year. But Cureton Johnson, the paper's first editor, said he originated the name, Black Ink, because most papers were printed in black ink. This paper, Johnson added was solely for the expression of black ideals.

Conflicts arose between the BSM and Central Governing Committee in 1973-74 and again in 1976 when the CGC threatened to freeze the BSM budget because of alleged treasury law violations. Arguments that followed among the CGC members concerning the disputes resulted in the resignation of several CGC members.

In January 1975, tensions mounted around what became known as the "David Duke Affair." Duke, national information director and Grand Dragon in Louisiana for the Knights of the Ku Klux Klan, was scheduled to speak at Memorial Hall.

"I was a part of the demonstration," Allen Johnson said. "He was being paid to come and recruit for the Klan and black students didn't feel their fees should go for something like that. Every time he attempted to speak, we shouted him down."

In recent years, the BSM has been involved in the UNC-HEW desegregation dispute in the 1979-80 tenure case for Dr. Sonja Stone, a professor in the African Afro-American Studies Curriculum. The BSM has also advocated the creation of an Office of Minority Affairs and rallied behind Dean Hayden B. Renwick, who charged the University with unfair admission procedures for black applicants.

"The Black Ink also reflected the evolving ideas of black students. For example, over the years, the newspaper's logos became less radical. The logo which read the "Voice

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