

AFRICANA HERITAGE

The New York Public Library • Volume 3, No. 2, 2003 • Where Every Month Is Black History Month



Maya Angelou addresses youth at the Junior Scholars Youth Summit in May. Junior Scholar Salisha Romain listens in.



Junior Scholars Convene From Violence to Peace

Hundreds Attend All-Day Youth Summit

On Saturday, May 17, hundreds of participants convened for The New York Life/Schomburg Center Junior Scholars Youth Summit. Entitled *From Violence to Peace*, the all-day event for young people provided children ages eleven to seventeen with the opportunity to speak out on issues that concern them. The goal of the summit was to examine violence in our culture and to explore our collective roles in promoting peace. Participants looked at discrimination and violence in their communities, discussed community activism, considered relationships with counterparts around the country and the world, viewed documentaries and student-made films on local issues, and presented spoken word, art, music,

and performance pieces. The summit developed from the Schomburg Center's Junior Scholars Program, which engages scholars in discussions with religious leaders, politicians, artists, and business leaders on domestic and international concerns such as the economy, politics, race, education, the arts, and other issues. Recognizing the topical nature of *From Violence to Peace*, the scholars chose this issue of community, national, and international importance as the theme for the program's closing day.

More than fifteen New York youth organizations participated in the summit, including T.R.U.C.E., Art Start, UrbanWord NYC, Make the Road by Walking, The Stay Strong Foundation, Shine, Tolerance.org, Global Kids, The Brotherhood/Sister Sol, The Active Element Foundation, and The Point.

The conference's morning plenary in-

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Ralph Johnson Bunche: Nobel Laureate

A CENTENNIAL RETROSPECTIVE

In August, the Schomburg Center will recognize Ralph Johnson Bunche with an exhibition and public program series, as 2003 marks the centenary year of the achievements, intellect, and vision of this remarkable scholar and statesman. Drawn from the Schomburg Center's Ralph Bunche Papers, the exhibition will be on view through October and will include photographs, documents, and artifacts from Bunche's extraordinary life. In recognition of this important event, Africana Heritage pays tribute to Bunche in these pages with a brief biography, a bibliography, and an overview of the Manuscripts, Archives and Rare Books Division's Ralph J. Bunche Papers.



Ralph Bunche, ca. 1951. Ralph Bunche Collection, Photographs and Prints Division.

Born in 1903 to a working class family in Detroit, Michigan, Bunche lost both his parents in his early teens. Raised by Nana Johnson, his maternal grandmother, in Los Angeles, California, Bunche showed his intellectual abilities early, earning recognition for his achievements as a young scholar in Los Angeles. He graduated from Jefferson High

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Pull-out Program Calendar Inside

Because of enduring budget cuts, the monthly program calendar will be printed quarterly and incorporated into the newsletter (see pull-out calendar between pages six and seven).

As we come to the end of fiscal and program year 2003, I am painfully aware of the fact that the Center is about to enter its worst fiscal year (2004) in my nineteen-year tenure here. The New York City and State budget cuts that started in 2002 continue to escalate. We anticipate more cuts in 2004. Endowment funds that we raised over the last four years to replace these cuts are frozen because of the decline in the market. In New York State, you cannot make draws on endowments that have fallen below their original market value. Most of ours have. These factors have placed increased demands on the limited funds the Center has to support programs and services.

As a consequence, the Center will have to cut some of the programs and services it offers in 2004. Some of the programs we have subsidized over the years will either be eliminated or we will have to increase ticket prices. While the quality of programs and services offered will not suffer in any dramatic way, the *quantity* of programs will be reduced. We will be

The good news is that we have a lot of wonderful things in the pipeline that are self-funded and will be offered during the coming year. Our Schomburg Center/New York Life Junior Scholars Program enters its third year this fall. A report on the Junior Scholars Youth Summit, which closed out the 2002-2003 program year, is included in this issue of *Africana Heritage*. This year will mark the centennial of the birth of Nobel laureate, scholar, and diplomat, Ralph Bunche. The Center is the repository of the Ralph Bunche Collection and will open a centennial exhibition commemorating his life on August 7, 2003. After more than a decade of research and study at Howard University's W. Montague Cobb Laboratory, the 400-plus human remains that were discovered in New York City's seventeenth- to eighteenth-century African Burial Ground are being returned to New York City for reinterment on the African Burial Ground site. The Schomburg Center has been contracted by the General Services Administration of the U.S. Government to organize and present a five-day series of tribute programs. In response to the wonderful reception we received last year, the Center will again present *Nativity: A Life Story* at the United Palace Theatre. Tickets will go on sale in July and the production will run from Thursday through Saturday of the first two weeks in December.

A new book from the Schomburg Center, *Standing in the Need of Prayer*, will be published by The Free

Press in October. A collection of photographs and prayer texts from the Center's collections, the book features a foreword by Mrs. Coretta Scott King and an introduction by Howard Dodson. A Web site version of the *Lest We Forget: The Triumph Over Slavery* exhibition will be released later this year, as will the first installment of *The African-American Migration Experience*. Finally, Jessye Norman will present a benefit concert for the Center in March 2004, and a major exhibition, *Malcolm X: The Man, The Icon*, will open in May 2004. The exhibition will feature items from the recently acquired Malcolm X Archive.

I hope you will plan to participate in all of these major events. I hope you will continue to use the Center for your research and information needs. I hope we can continue to count on your financial and moral support as we continue to preserve, protect, and defend the history, heritage, and legends of African peoples around the globe.

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— Howard Dodson, Schomburg Chief

obliged to restructure some of our signature programs in order to make them self-supporting. And we will be obliged to restructure some services in order to make them more cost-effective.

The most dramatic example of the latter is that we will be publishing a quarterly calendar of events rather than the monthly ones you have grown accustomed to receiving. This quarterly calendar of events will be incorporated into *Africana Heritage*, the Center's quarterly newsletter, beginning with this edition. This measure will significantly reduce the cost of providing you these two major member benefits. You will not notice a change in quality, however. Members will continue to receive discounts on ticketed events and in the gift shop. Finally, you have likely noticed that the Center is closed on Mondays and has reduced hours in some Special Collection Divisions during the week. This started earlier this year and will continue for the foreseeable future.



Rites of Ancestral Return

Commemorating the Colonial African Heritage

The African Burial Ground

More than a decade ago in New York City, archeologists excavated one of the most significant finds in American history: the largest known intact colonial African cemetery in America, the African Burial Ground. Stretching more than five city blocks, from Broadway beyond Lafayette Street to the east and from Chambers beyond Duane Street to the north, the cemetery was discovered in 1991 during the construction of a federal office building at 290 Broadway. The remains of approximately 20,000 enslaved Africans were buried in the Lower Manhattan cemetery, which opened in the late 1600s and closed in 1795, and at that time represented the outskirts of the city proper. The remains of more than 400 men, women, and children were discovered carefully shrouded, buried mostly in hexagonal coffins, with coins and other artifacts. Half of those discovered were under the age of twelve, and some 1.5 million artifacts—clothing, food, and other materials—were found at the burial ground and construction site. The discovery was a staggering one for anthropologists, historians, and the community. More than evidence of the often concealed or overlooked contributions of African Americans to New York City history, the remains are a poignant reminder of the inviolability of the family, community, and cultural ties among enslaved Africans living under the most oppressive of circumstances.

The burial ground, virtually disregarded before 1991, was for nearly 200 years concealed below city buildings, parking lots, and streets. Today it reflects a rich African history and culture in this city, a history that dates back more than 350 years. This fall, after some ten years of study, the ancestral remains from the bur-



The African Burial Ground was located outside the city limits, just north of a wall that was built along Chambers Street in 1746. Laws prohibited more than twelve people from attending a slave funeral, and burials could not be performed at night, the customary time for some African burial rituals. Artist: Charles Lilly.

ial ground will be returned to a permanent resting-place adjacent to 290 Broadway.

The commemorative ceremony, organized by the Schomburg Center and the U.S. General Services Administration, will begin September 30 in Washington, D.C., and end in Lower Manhattan. The event will take place over five days, in five states and the District of Columbia, ending with an arrival ceremony, vigil, tribute, and reinterment ceremony at the African Burial Ground. The commemorative events will climax on October 4. For information about accommodations for commemorative events, call (212) 491-2229.

Rites of Ancestral Return September 30 – October 4, 2003

Preview Schedule

The African Burial Ground represents the important role and major contribution that enslaved African men, women, and children made to the economy, development, and culture of America, both in the South and North. Common in the slave experience of early America was the use of slave labor to supply daily labor needs but also to build the burgeoning colonies along the Atlantic coast and inland. Rites of Ancestral Return commemorative ceremony will both document

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The African Burial Ground represents the important role and major contribution that enslaved African men, women, and children made to the economy, development, and culture of America.

BURIAL, continued from page 3

and celebrate the contribution of African Americans as the ancestral remains are returned. For nearly 400 years, enslaved Africans shaped the growth and development of much of North America, South America, and the Caribbean. To honor their return to the African Burial Ground, each participating city will commemorate the lives, culture, and invaluable role of Africans as colony builders in the northeastern United States, from Washington, D.C., to New York City.

**Tuesday, September 30
Washington, D.C.**

***Evening Departure Ceremony,
Howard University***

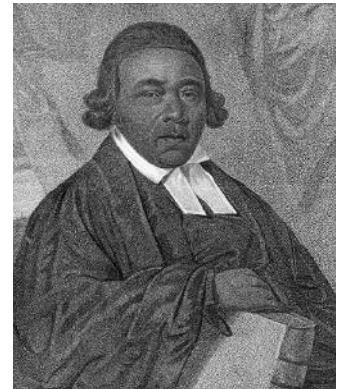
In 1792, plantation owners in Virginia and Maryland rented slaves to the region's major work project—establishing a federal district on the Potomac River. Slave laborers and newly arrived European immigrants began clearing swamp and forest, which became the nation's capitol. Working as canal diggers, ax men, and log haulers, the workers cut roads that followed a plan drawn by Benjamin Banneker, a free African-American engineer. Slaves were involved in all aspects of the district's construction. They were stonecutters, masons, brick makers, painters, and carpenters.

Enslaved workers could be bought, sold, or rented at markets throughout the city. Old City Hall, located at 451 Indiana

Wall Street Slave Market. Established in 1711, slaves were sold at the corner of Wall Street and the East River.



Absalom Jones (1746–1818). Born a slave in Delaware in 1762, Jones's mother, five brothers, and sister were sold, and Jones was taken to Philadelphia where he worked in a store and learned to write. In 1784, he purchased his own freedom and worked as a teacher and minister. In 1787, he joined Richard Allen in forming the Free African Society. The founding pastor of the African Church of Philadelphia (renamed in 1794 the Saint Thomas African Episcopal Church) in 1808, he informally established January 1 (the date on which the U.S. slave trade ended) as a day of thanksgiving and celebration, creating an alternate holiday to the Fourth of July for African Americans.



Avenue N.W., served as a slave market before 1830. During its first fifty years, the district became a center for abolitionist activities and for the development of businesses, institutions, and schools, led by free blacks. Slavery continued in the capitol until 1862, when slaves were freed six months before the Emancipation Proclamation.

**Wednesday, October 1
Baltimore, Maryland**

Noon Commemorative Ceremony

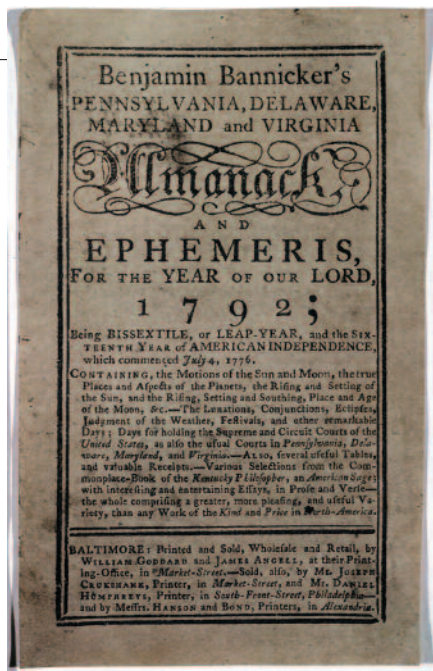
In the seventeenth century slave labor helped to clear the Chesapeake Bay region and much of Maryland for European colonization and agriculture. By the eighteenth century the slave population had grown primarily with the development of tobacco plantations. In the 1800s Baltimore had several trading operations that sent slaves to the insatiable "southern market." Born slaves in Maryland, Harriet Tubman and

Frederick Douglass were two of America's most famous fugitive slaves. Both became important leaders in the Underground Railroad. In Maryland, like other Union border states (including Delaware, Kentucky, and Missouri), slavery was protected by the Constitution throughout the Civil War.

**Wednesday, October 1
Wilmington, Delaware**

Evening Commemorative Ceremony

Slave labor helped build the Delaware colony in the seventeenth century. In 1655, New Amsterdam (later New York) Governor Peter Stuyvesant sent slaves to serve as the colony's labor force. In the nineteenth century, Delaware had, proportionately, the largest free black population in the United States. In 1850, free blacks in the state outnumbered enslaved blacks more than five to one. However, Delaware remained a slave state through the Civil War.



Benjamin Bannicker's Almanack for 1792. Broad-side for the first edition of the almanac published by Benjamin Banneker (1731–1806), the self-taught mathematician and astronomer born in Baltimore County, Maryland, the son of freed slaves. Manuscripts, Archives and Rare Books Division.



Richard Allen (1760–1831). At twenty years old, Allen purchased his freedom from a Delaware slave owner. Co-founder of the Free African Society of Philadelphia, Reverend Allen was founder and first bishop of the African Methodist Episcopal Church.

Thursday, October 2
Philadelphia, Pennsylvania
Noon Commemorative Ceremony

Slavery thrived in Philadelphia and throughout colonial Pennsylvania but was abolished in the state after the Revolution-



Libation ceremony for the ancestors being removed from the African Burial Ground, 1992.

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ary War. Pennsylvania clergymen Richard Allen and Absalom Jones were founders of black churches and activists in the anti-slavery movement, and sail maker James Forten became one of America's most successful black entrepreneurs and a leading abolitionist.

Thursday, October 2 • Newark, New Jersey
Evening Commemorative Ceremony

Slave ships docked regularly in Newark, Perth Amboy, and Camden in the eighteenth century, supplying enslaved Africans for New Jersey's many farms. As in other urban areas along the Atlantic coast, the slave population of New Jersey also served as labor battalions, clearing the land and building roads for new colonial settlements. Reverend Thomas Oliver, an African-American minister, was a leading "station master" on the Underground Railroad in New Jersey.

Friday, October 3 • New York, New York
Morning Arrival Ceremony, foot of Wall Street (New York's colonial slave market)

1 p.m. Viewing and Commemorative Vigil (until 10 a.m. on October 4), 290 Broadway and adjacent African Burial Ground

Saturday, October 4 • New York, New York
11 a.m. Tribute and Reinterment Ceremony, Foley Square Plaza

Founded in 1625, the early city, located on the southern tip of Manhattan Island, relied heavily on slave labor to build the new colony. Serving as the colonies' first municipal work force, the enslaved workers cleared shorelines for shipping and building roads and for transporting people and goods and cleared land for homes and farms. By the 1630s, the colony's African work force lived and worked "uptown"—clearing the Harlem (Harlem) forest in northern Manhattan.

By the 1700s New York City had become the northern hub of slave trading activity. In 1711 a slave market opened on an East River pier at Wall Street in Lower Manhattan. Slave auctions and sales were held weekly at the Wall Street market and at many other venues in the city. Though New York City had a slave population of about 15 to 20 percent during the colonial era, most slaves shipped to New York were re-directed to southern and Caribbean ports. Archeologists estimate that 20,000 enslaved African men, women, and children were buried at the African Burial Ground, which once covered more than five acres or about five city blocks in Lower Manhattan.

**AROUND THE
SCHOMBURG CENTER**



Marie Brooks's Pan Caribbean Dance Theatre students perform at a Community Works reception and performance in honor of Women's History Month.



New York Public Library President Paul LeClerc, New York City Council members Helen Foster, Charles Barron, and Gifford Miller, and Schomburg Center Chief Howard Dodson at a City Council meeting at the Schomburg Center.



New York City Council Speaker Gifford Miller tours *The Malcolm X Collection: A Preview* at the Schomburg Center.



Young people gather around a *Harlem Is...* exhibition panel. The exhibition, at the Schomburg Center through August, celebrates Harlem's rich and diverse cultural legacy.



Carmen de Lavallade performs at New York Dance Divas in March. Dancers Virginia Johnson, Dr. Glory Van Scott, Carmen de Lavallade, and Jawole Willa Jo Zollar take questions from the audience.



RENTAL SERVICES AVAILABLE

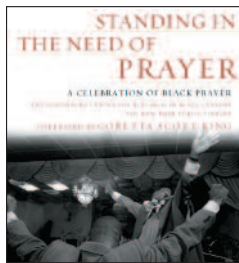
In addition to our collections, the Schomburg Center has an active rental service. The beautiful facilities are professionally equipped and can accommodate a wide range of special events sponsored by organizations and institutions, from concerts, music, theater, and receptions to educational seminars and conferences at competitive market based rental rates. Call (212) 491-2257 for rates and information.

**Standing in the Need of Prayer
A Celebration of Black Prayer**

Coming in November 2003 from the Schomburg Center and Free Press

Foreword by Coretta Scott King
The Free Press, \$27.50, 224 pp.

From the darkest days on slave ships to the most defiant moments of the Civil Rights Movement, prayer, more than any aspect of religion, has embodied the most intense expression of traditional African and African-American spirituality. In this one-of-a-kind volume, striking photographs and inspiring prayers drawn primarily from the unparalleled collections of the Schomburg Center span the broad spectrum of religious traditions during the nineteenth and twentieth centuries. Reflecting themes relevant to the black experience—including struggle, triumph, worship, family, and community—*Standing in the Need of Prayer* features examples from diverse religious traditions, including Islam, Christianity, Yoruba, and Vodou. The book also includes prayers from some of history's most powerful voices, among them W.E.B. Du Bois, James Baldwin, and Martin Luther King, Jr.



Jubilee: The Emergence of African-American Culture

Howard Dodson, Amiri Baraka, John Hope Franklin, Gail Buckley, Henry Louis Gates, Jr., Annette Gordon-Reed, and Gayraud S. Wilmore
National Geographic, \$35, 224 pp.

This illustrated history documents the courageous and innovative ways that enslaved Africans developed their own unique culture in the midst of slavery and examines how that culture developed and flourished through the years after emancipation to the turn of the century.



EXHIBITION

Harlem Is...

Through August 2003

Community Works, in association with the New Heritage Theatre Group and the Schomburg Center, presents a multimedia, intergenerational, living history program that celebrates thirty Harlemites (ages fifty to 100) whose contributions in the fields of art, music, education, politics, community service, and sports define Harlem's rich and diverse cultural legacy. *Harlem Is...* honors such trailblazers as opera singer Betty Allen, historian Dr. Yosef ben-Jachannan, Afro-Latin jazz musician Joe Cuba, author Rosa Guy, and many more. Community Works will present performances, symposiums, group tours, workshops, and tours of the community.



COMING

December 2 – 13, 2003 (ten shows)!
Nativity: A Life Story

“...a great addition to the holiday season in New York. Spread the word.”

—*The New York Times*

Don't miss the biggest *Nativity* ever! Due to the extraordinary demand for last year's *Nativity*, the Schomburg Center, the United Palace Theatre, and James Stovall are planning two weekends and ten performances of *Nativity* 2003. The holiday favorite will feature Stephanie Mills, Freddie Jackson, Lillias White, Keith David, Ebony Jo-Ann, Bettye F. Forbes and The Ebony Ecumenical Ensemble, The Broadway Inspirational Voices, and many more. Tickets on sale July 1. For ticket charge call (212) 491-2004.



The Harlem Book Fair

July 13 – 19, 2003

Come to the fifth annual Harlem Book Fair and Arts Festival, a “celebration of books for a nationwide community of book lovers.” Featuring writers, booksellers, storytellers, musicians, and poets in a weeklong series of educational activities, panel discussions, literary salons, and author brunches. For information about the Harlem Book Fair, call (212) 348-1681 or visit www.qbr.com.

Schomburg Center programs and exhibitions are supported in part by the City of New York, the State of New York, the Office of the Borough President of Manhattan, the New York State Black, Puerto Rican and Hispanic Legislative Caucus, the Rockefeller Foundation Endowment for the Performing Arts, The Coca-Cola Foundation, New York Life Foundation, Annie E. and Sarah L. Delaney Charitable Trusts, J.P. Morgan Chase & Co., and the Edler Hawkins Foundation.

The Schomburg Center is a member of the Harlem Strategic Cultural Collaborative (HSCC).

Yes, it's true...

Unless you leave your IRA or pension plan to a spouse, it can be taxed heavily in your estate. If your estate is over \$1 million, these funds can be subject to both estate and income tax, which may total over 80 percent. This leaves your family or other heirs a mere 20 percent of a lifetime of savings.

If you are not leaving your IRA or pension plan to a spouse, it may make sense to name the Schomburg Center as beneficiary of your plan. You can avoid completely income and estate taxes on these funds, thus enabling you to leave more of your other assets to your heirs. And you can make a meaningful gift to the Schomburg Center as part of your legacy. For more information, please contact Randy V. Beranek, Manager of Planned Giving, (212) 930-0568. Email: plannedgifts@nypl.org.

cluded an opening performance by the Junior Scholars Music Group and a presentation by the Junior Scholars Video Group. A surprise visit by Maya Angelou gave the day an inspired beginning. Participants also listened to remarks by Carlyle G. Leach, Director of the Junior Scholars Program; Peter Bushyeager, Director of The New York Life Foundation; and Howard Dodson, Chief of the Schomburg Center. Morning workshops included "Fighting the Good Fight: Defeating Discrimination," "Peacebuilding in Our Own Backyards," and "Going Global—Youth Activism Worldwide." Afternoon workshops, which included the powerful "Use Your Voice! UrbanWord NYC Spoken Word Workshop," focused on personal power, black-on-black discrimination, and social change. The afternoon workshop on social change included a dynamic spoken word presentation entitled "Undesirable Elements," a production that confronts stereotypes and merges history, culture, and memory. The performance was followed by excerpts from *Amandla: A Revolution in Four-Part Harmony*, a documentary on black South African freedom music and its role in the struggle against apartheid. After the screening, Schomburg Center Director Howard Dodson led youth in a discussion of the film.

The events continued late into the afternoon and included performances and presentations by Active Element Foundation's Digital Storytelling Project; the Junior Scholars Theater Group; and Make the Road by Walking's Youth Power Project. The day culminated in a rousing collaborative finale performance by the Junior Scholars Music, Dance, and Spoken Word teams. Special thanks go to Carlyle G. Leach and Deirdre Hollman, Director and Associate Director of the Junior Scholars Program, for their hard work. They are already planning a second summit in 2004. Stay tuned for details. It is not to be missed!

A Growing Program Completes Year Two

This year, some 150 young people became New York Life/Schomburg Center Junior Scholars, participants in an eight-month program from October through May dedicated to exposing young people ages eleven to seventeen to the history and culture of Africa and the African diaspora. In its second year, the program and its young scholars have welcomed a cadre of policy makers, artists, educators, intellectuals, legends, musicians, and entrepreneurs. From Maya Angelou and Dr.



Musician David Pleasant performs with The Junior Scholars Music Team.



Kwanzaa founder and scholar Dr. Maulana Karenga and wife give a moving presentation to the scholars.

Maulana Karenga to Russell Simmons, Ruby Dee, and Terrie Williams, the program brings the wealth of black knowledge and achievement to its young people for twenty-six weeks. Study and exploration begin every Saturday morning at the Schomburg Center and go as far as a scholar's imagination takes him or her. This year Africana Heritage is pleased to publish excerpts of scholars' thoughts on the war with Iraq and to reprint their perspectives on the Junior Scholars Program's second year. We are especially pleased to present some of the scholars' poetry, elicited after a series of discussions about race that took place during the program. Discussions began with a comprehensive look at Jim Crow utilizing The New York Life exhibition Rising Above Jim Crow: The Paintings of Johnnie Lee Gray and ended with the contemporary film "Two Towns of Jasper," a documentary about the brutal murder of James Byrd by three white men. The scholars' work can be seen in its entirety in the second issue of The Schomburg Review, a publication conceived and executed by the Junior Scholars Communications Special Projects Team. It is also available at www.juniorscholars.org.



Junior Scholars Program Director Carlyle G. Leach.

Scholars on the Junior Scholars Program

Kweku Saunderson

On Saturdays, there was nothing for me to do. I would lie around, watch TV, talk on the phone, and not learn. These were my Saturdays until I joined the Junior Scholars Program at the Schomburg Center, where I learn about famous and important African Americans who want improvement for African Americans.

Besides meeting new people, we met Dr. Charles Finch III, who talked about Kemit and about how Africans developed science and math. We met Howard Dodson, who talked about war. We met Haki R. Madhubuti. We met Dr. Maulana Karenga, who created Kwanzaa.

The Junior Scholars Program helps me because without it I wouldn't know about any of these important black nationalists and scholars. The program extends my knowledge for future learning. If these important men ever come up in school, I will have inside input.

The Junior Scholars Program puts confidence in your race, and you also meet strong young scholars. I knew about Martin

Luther King, Jr., and Malcolm X, but what about Clifford L. Alexander, Jr., and A. Philip Randolph?

Though sometimes I don't feel like attending the program in the morning, afterward I have no complaints. Even though I might not be in the program next year, I am still going to miss it and the people, as well as the knowledge.

Tiana Moultrie

The Junior Scholars Program means growth—growth in my mental, intellectual, and psychological health. In this way, the Junior Scholars Program has helped me to connect with my inner self. By being given the opportunity to meet famous African Americans, I can set high goals that others have paved the way for. And so I have learned how to learn at the Junior Scholars Program.

Siddeeah Walker

The Junior Scholars Program gives me something that I don't get in school. I learn about black history and people who have paved the way for black people. This is an extracurricular advantage that I have so when I am in school and we are working on Black History, I will already know a lot more.

Junior Scholars pose with living legend Percy Sutton after their interview with him.



Scholars on “Two Towns of Jasper”

A documentary on the murder of James Byrd

Questions

Hayward Leach

A man. Two men. One man.
One night. One year. A story
untold
Till now
The one town ripped apart
The grief. Or is it?
The sorrow. Or is it?
View from the inside
View from the deeper
A cry for justice from a mother's lips
A scream from an unknown
visitor
Amazing
Byrd's bravery;
Amazing
To hold back eternal grief
My view:
Speechless
Words reach my lips, yet pour
into my mind to debate

Speechless
Amazed
Confused
Which way are people going?
Speechless
Amazed
Confused
Which side?
Angry? Sad
Which side
Will you choose

For the killing of a father?

The Black Trail Turned Red
Giovanni Milligan and Derek Bratcher

James Byrd
You never heard
But sounds alive
4 his life he strived
He was tossed and turned
On the street his skin burned
This story you will learn

3 white men picked him up
They chained him to a truck
By a pipe his head was struck
Off came his head
The black trail turned red
That meant he was dead
The plan was not really thought
So they got caught
2 white men got death
1 white man was left
He got life in jail
With no bail

Jasper

Lavada McDaniels

A Black man driven 3 miles
away.
Breathed his last breath on that
hollow day.
Families and friends have lost
their loved one.
The war between white and
black has just begun.
Now the people are feeling sorry
and wrong.
And the town does not want to

go on.

We can see the unfriendly side
of Casper,
In a little town called Jasper.

The Beast

Salisha Romain

A wound flared open
Yielding to a blow of old power
And new strength.
Eyes once shut to the beast
Opened up and cried.
Tears that stained the ebony
skin,
Draining hate into vibrant
blood beneath.
Ears afar were in denials
Our past, our nightmare
The epitome of Jasper
Walked into our lives and
claimed it.
Some cry and some don't
Feigning bravery
Yet all await for the inevitable
next blow.

Scholars on War

Marvin Blugh

There is a complex relationship
between African Americans and
war. There are opportunities
that result from joining the military,
and you can gain an education
and see the world.

Tiana Moultrie

African Americans, even with
their contributions to war, were
considered lesser people. The
African-American community
has been heavily involved in all
American wars, and its contributions
are overlooked. This is especially
evident in the case of brilliant
soldiers such as Crispus Attucks
who had to fight so their heroism
could be recognized. It is atrocious
that we as a people are still looked
down upon. I question when and
if our American society will ever
change its biased views about
African-American people.

School in 1921 and went on to attend the University of California at Los Angeles and the Harvard Graduate School, where his doctoral dissertation, "French Administration in Togoland and Dahomey," received the prestigious Toppan Prize for the year's best dissertation in the field of political science. Bunche continued his scholarship with post-doctoral work in anthropology and colonial policy at Northwestern University, the London School of Economics, and the University of Capetown, South Africa. He was a member of Phi Beta Kappa.

Bunche began his career at Howard University, where he met and married Ruth Harris, a public school teacher. He joined the staff of Howard University as a lecturer and later as the chairman of the Department of Political Science. At Howard University, Bunche dedicated himself to scholarship and activism. His achievements during this time include organizing a series of conferences on the problems of African-American communities in the United States, protesting discrimination by Washington, D.C., department stores and theaters, and organizing his students for protest demonstrations in the city. After a trip in the early 1930s to West and North Africa on a Rosenwald Fellowship to survey French colonial administration, Bunche published "A World View of Peace" in 1936.



Ralph Bunche with lion cub. Photograph by Dag Hammarskjöld. Ralph Bunche Collection, Photographs and Prints Division.

The same year, he began field and research work in Africa and Europe on a two-year Social Science Research Council Fellowship.

In 1939, on leave from Howard University, Bunche joined a staff of scholars and collaborators at the Carnegie Corporation on a project that came to be known as the "Carnegie-Myrdal Study," under the direction of well-known Swedish sociologist Gunnar Myrdal. The study, a comprehensive survey of the social, political, and economic status of blacks in the United States, and titled "The Negro in America,"

In August the Center will celebrate the achievements, intellect, and vision of a remarkable scholar and statesman.

included fieldwork and extensive research memoranda. Bunche coordinated administrative aspects of the project, conducted several field trips south, and authored four sizable research memoranda: "A Brief and Tentative Analysis of Negro Leadership"; "Conceptions and Ideologies of the Negro Problem"; "The Political Status of the Negro"; and "The Programs, Ideologies, Tactics and Achievements of Negro Betterment and Interracial Organizations." Myrdal quoted these works extensively in his *American Dilemma*.

After assignments at the State Department during World War II, Bunche became a member of the U.S. delegation at the founding of the United Nations in 1945. At the United Nations, Bunche served as Acting Chief of the Division of Dependent Area Affairs, Commissioner of the Anglo-American Caribbean Commission, and, in 1946, as Director of the Divi-



Ralph Bunche with the Nobel Prize, awarded to him in 1950. (AP Photo)

The words used by statesmen in our day no longer have a common meaning. Perhaps they never had. Freedom, democracy, human rights, international morality, peace itself, mean different things to different men. Words, in a constant flow of propaganda—itsself an instrument of war—are employed to confuse, mislead, and debase the common man. Democracy is prostituted to dignify enslavement; freedom and equality are held good for some men but withheld from others.... Truth and

morality are subverted by propaganda, on the cynical assumption that truth is whatever propaganda can induce people to believe. Truth and morality, therefore, become gravely weakened as defenses against injustice and war. With what great insight did Voltaire, hating war enormously, declare: "War is the greatest of all crimes; and yet there is no aggressor who does not color his crime with the pretext of justice."

—Ralph Bunche
Nobel Lecture, December 11, 1950

sion of Trusteeship. In 1948, Bunche joined the Permanent Secretariat of the United Nations and was awarded the title of Principal Director of the Trusteeship Council.

In 1950, Bunche won the Nobel Peace Prize and became the first black man to receive the distinction. The prize is awarded annually to an individual who "shall have done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding of peace congresses." He received the award for his mediation of the Armistice Agreement between Israel and the Arab states in 1948.

Bunche continued to serve the United Nations in the years after his Nobel Peace Prize. From 1955 to 1967, he was Undersecretary for Special Political Affairs, and in 1968 he became Undersecretary-General. He held difficult special assignments during these years in the Congo, Cyprus, Kashmir, and Yemen. Bunche, who called himself a "professional optimist," died in 1971. He had dedicated his life to improving the lives of peoples around the world in service of the United Nations.



Ralph Bunche as a child. Ralph Bunche Collection, Photographs and Prints Division.

From the Collections

The Ralph J. Bunche Papers, 1922 – 1988, Manuscripts, Archives and Rare Books Division

The Ralph Bunche Papers document Bunche's personal life and professional career, from his enrollment at the University of California to his retirement in 1971. The papers have been divided into the following series: *Family Papers*, comprising personal and biographical materials on Ralph and Ruth Bunche; *Correspondence*, both family and general; *Addresses, Articles, and Essays*; the *Howard University* files, comprising administrative and academic materials; the *South Africa Research Trip* in 1937; writings and research materials for the *Carnegie-Myrdal Study*; working papers, mimeographed reports, and printed matter relating to the United Nations' *Trusteeship Council*; *Awards, Memberships, and Tributes*; *Scrapbooks*; and *Printed Matter and Clippings*.

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