local resources and action:

Don't Shoot PDX

Don't Shoot PDX is a social justice nonprofit that promotes art, education & civic participation to create social change.

Oregon Black Pioneers

Oregon Black Pioneers is Oregon's only historical society dedicated to preserving and presenting the experiences of African Americans statewide.

Albina Vision Trust

The Albina Vision Trust (AVT) was created to steward the vision for the future of lower Albina. As a nonprofit, AVT is positioned to link private interests and public priorities with community values.

Portland NAACP Chapter

The local chapter of the National Association for the Advancement of Colored People with a mission to ensure the political, educational, social, and economic equality of rights of all persons and to eliminate racial hatred and racial discrimination.

Imagine Black

Imagine Black "helps Portland's Black community in Oregon imagine the alternatives we deserve, builds our political participation, and supports leadership to achieve those alternatives."

Gentrification is WEIRD!

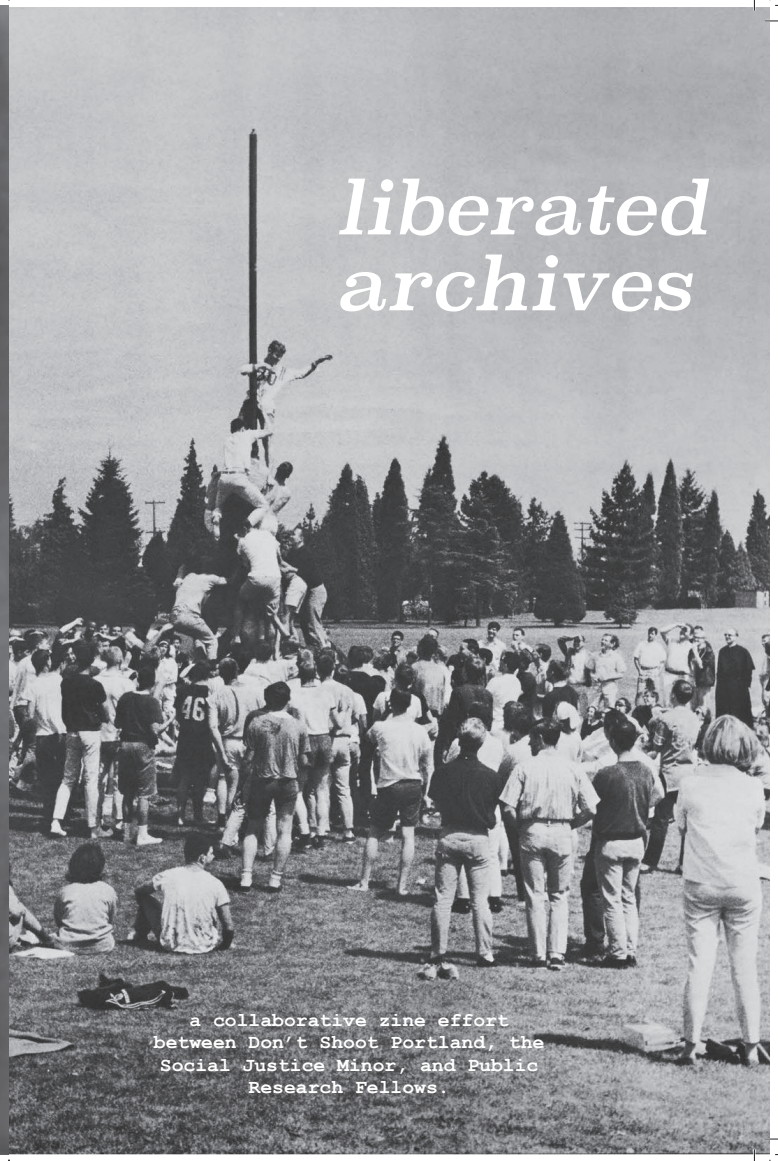
Researching, elevating, and creating Black space in Oregon.

Vanport Mosaic

Vanport Mosaic is a memory-activism platform that amplifies, honors, presents and preserves the silenced histories around us in order to understand our present and write a new chapter where we all belong.

Front cover image is from the 1967 issue of the UP yearbook "The Log," and depicts a greased pole climbing contest during an event called "Campus Day."

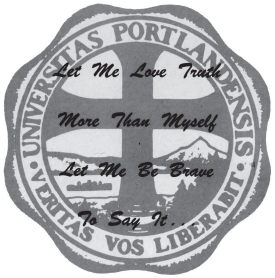
liberated archives



a collaborative zine effort between Don't Shoot Portland, the Social Justice Minor, and Public Research Fellows.

A NOTE ON MICHELLE CASWELL'S "URGENT ARCHIVES"

To frame our work, we are inspired by a 2021 text by scholar Michelle Caswell titled "Urgent Archives." Caswell calls on archivists to imagine "liberatory memory work" (Caswell, 93) when working in archival spaces, meaning to work with archives not as spaces fixed in the past but, rather, as tools to understand the present, to illuminate what is remembered, and to inch us closer towards a liberatory future. In the text, Caswell highlights various forms of action which she believes helps to re-frame our understanding of archival spaces, helping us move closer to a form of archival work which is liberatory, material, and ever-present.



Content Warning:
There is sensitive information in this zine, as we quote findings within UP's archives. This includes information regarding systemic exclusion of marginalized groups on campus, voices of denial of the impacts of racism, and dated language to describe racialized experiences. We highlight resistance and creative attempts to intervene in racial and economic injustice, but understand this material is highly charged. Please proceed with care and caution.

It seems as though there was an endless amount of research and work that we could not fit into this zine, and yet so much that we could not find to begin with.

What we take away from this project is an understanding of the University of Portland's past and present, the ignoring of local and national history, the harm experienced here, and the omission. Yet we also take with us the collective strength and resilience of so many students and employees who came before us and who are here today.

It is a reflection of Portland's story: a history full of omission, harm, and violence, yet also carrying a legacy of strong community, of togetherness, of action.

We would like to extend gratitude to Taishona Carpenter and Teressa Raiford of Don't Shoot PDX for their support, encouragement, and guidance, the Clark Library staff for their archival work, José Velazco for design and printing guidance, Patricia McDonald for design help.

Finally, thank you to those UP students and Portland community members who dared to write and speak out when so few did. The legacy of work, action, and resistance continues.

IN CONCLUSION

DON'T SHOOT PDX

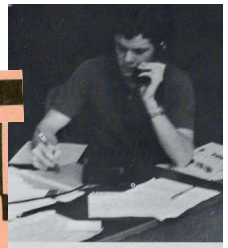
Don't Shoot Portland is an arts and education organization that promotes civic engagement and social justice.

This zine is in service to Don't Shoot Portland's *Liberated Archives and Memory Work for Black Lives* series, highlighting themes of systemic oppression, displacement, and collective resistance in Portland, with an emphasis on the lived experiences of minoritized communities.

DSP has facilitated the creation of multiple exhibitions and projects centering themes of systemic racism in Portland, movements of action and justice, and preservation of history.

You can find more examples of DSP's *Liberated Archives and Memory Work for Black Lives* work and more information about the organization at dontshootpdx.org.

COMMENT



Mike Patterson

Former Beacon staff writer and Log yearbook editor.

side. What makes black people so special that they can demand an autonomous history course? The answer I have been receiving is that black people have been persecuted; therefore, not receiving the needed attention in history courses. Well, to that effect, how much do we study the history of the Irish, Jews, South Americans, Eskimoes, Polynesians, Chinese, Japanese, Pakistanians, Indians or any other sect, nation or race. I'm not saying that black people haven't been persecuted and I'm not saying that more can't be said in American history classes about the black man.

What I am saying is that other people have been persecuted and left out of our history classes too.

What I am doing is asking for straight reasons. If there are enough people who are interested in doing an in depth study about a particular country, race, or sect, then fine enough. And I would think that people trying to achieve personal dignity would come out and say what's on their mind instead of making up excuses and putting people on the defensive.

So the question still remains "What can we do?" I am not qualified to give a straight answer to that question, so I won't pretend to know. But, I do suggest that we try to follow the examples set by our national idols. I also suggest that people interested write a comment or a letter to the editor because this is a free press and indeed, it is the students' paper.

By MIKE PATTERSON
Staff Writer

BLACK STUDIES ON CAMPUS

This critique mirrors present-day critiques of Black history courses taught at any level of education, that by offering the class it is neglecting the history of other communities. Patterson asks, "What makes black people so special that they can demand an autonomous history course?" This article highlights a deeply true aspect of our campus' past, and engages with some possible answers as to why we have never had a Black Studies Program, when schools like Portland State University established theirs in 1970.

This 1969 Beacon opinion piece was published in the issue following Patterson's article on page 3.

By HOWARD R. JERRY
A Concerned Black Student

In last weeks BEACON the article written concerning the justification of a Black studies program prompted me as black student to write this article.

The report of the President's Advisory Commission on Civil Disorder stated that education in a democratic society must equip students to develop their potential and to participate fully in American Life. Not withstanding many deficiencies in education for the community at large, the schools have attempted to discharge the responsibility to the community. But for many minorities, and particularly for black students, the schools have failed to recognize their educational experience that could overcome the effects of discrimination and deprivation.

Moreover, by their historically systematic exclusion of non-white Americans from their intellectual and cultural concern, American educational institutions have not and still do not adequately prepare the student populace as a whole to cope with the crisis in race relations that threatens the existence of that society. The concept of Black or Afro-American seeks to remedy the near total indifference of educational systems to the needs of the black community, and, indeed, to the needs of the total society if it would rid itself of the ignorance and fear that breed racial conflict.

That the total society has the educational need here suggested is also validated by the Kerner Commission Report that the core cause of the urban crisis in America is white racism - individual and institutional. The token revision of racist text books and the hiring of a few "Negro Ph.D's" to teach a few "Negro history courses" may help to copy with the problem of individual raciams, but it does not --it can not -- speak to the issue of institutional racism.

In not meeting the educational needs of its non-white community, educational institutions across the nation operate as white racist institutions. This is not to deny that many members of said institutions' administration, faculty, and student body have been

LEGACY EMANUEL HOSPITAL

In the early 1970s, over 300 Black families were displaced in the Northeast Portland Albina neighborhood due to the construction of the Legacy Emanuel hospital. In our research, there is no mention of this displacement in the archives. The University of Portland has a longstanding relationship with the hospital and is in close proximity to it geographically. This is an important story with significant history of resistance and collective action from those affected by the displacement and the community around them — yet not UP.



Aerial image of Legacy Emanuel, 1974 (Image: City of Portland Archives).



Emanuel Hospital Displaced Persons Association

Mrs. Elnora Booker
Louis Browning
Pastor, Mac Caldwell
Mr. & Mrs. George Carlson
Mike Dubos
Lois Dunning
Chester Edwards
Herbert M & Helen Fields
Bob Fuller
Tom Gaspar
Mr. & Mrs. Cephas Glover
Beatrice Harris
Isaac D. Payne
Lucille A. Rose
Mathew Scott
Janet Smith
Robert Smith
Mr. & Mrs. Samuel Stokes
Mrs. E.E. Turner
Mrs. Willcox
Mrs. Leon Warren
Cheater Young

259 N. Cook
217 N. Fargo
217 N. Gantenbein
124 N. Commercial
1326 N. Morris
127 N. Commercial
2803 N. Monroe
207 N. Monroe
477 N. Monroe
111 NE Monroe
123 N. Morris
2707 N. Commercial
243 N. Fargo
243 N. Bothwick
148 N. Monroe
144 N. Monroe
147 N. Fargo
127 N. Morris
124 NW Knott
2111 N. Graham
516 N. Fargo
203 N. Cook
110 N. Cook
1214 N. Gantenbein

287-0642
282-7931
282-7931
288-2731

287-7199
287-4919

287-2001
287-3303
287-7199
282-7931
288-3535
281-8471
281-4440
284-8400
287-7199
286-1196
287-5046
287-7241
287-8499
287-4091
283-1684

Assigned Staff

59 NE Stanton
105 NE Morris

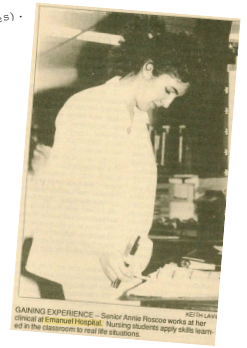
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287-3439
287-4000 (

Orie Trotter
Bob Watson

This document shows a list of names and addresses of those involved with the Emanuel Displaced Persons Association, an organziation currently in its second iteration seeking justice and reparation for the loss of housing, generational wealth, and community as a result of the Legacy Emanuel construction (Image: City of Portland Archives).

1971

This is a better representation of the relationship that UP has had with Legacy Emanuel, whose nursing students continue to work in clinicals at the hospital, and have since not long after the displacement of hundreds of families.



GAINING EXPERIENCE — Senior Annie Roscoe works at her clinical at Emanuel Hospital. Nursing students apply skills learned in the classroom to real life situations.

The Beacon December 10, 1987 11

Nursing students practice skills at clinicals

What is Solidarity?

Solidarity holds that any group, but especially any dominant group, must not impose saviorism or assimilationist goals onto another culture or community. Unlike charity, which assumes that just because a group experiences injustice, we know what they need, solidarity encourages continuous learning and active listening. Therefore, solidarity is essentially the commitment to fighting the injustice that another group (or groups) face by listening to what they need and following their lead. Once we acknowledge their needs, solidarity requires us to use the privilege we have to either advocate on their behalf, or provide those needs in collaboration with the community.



UPCAP

Campus Day Is Set Tomorrow

Tomorrow, Saturday, April 25, UPCAP will hold its annual Campus Day. For this event approximately 400 children who have been a part of UPCAP's programs during the past year and/or live in Columbia Villa, a federal low-rent housing project about one mile north of the University, will be brought to our campus for a day of fun and recreation. A variety of activities have been planned including swimming, sports events, races, a treasure hunt, and a picnic lunch. The children will be on campus from 11 a.m. to 3 p.m. UPCAP invites everyone to join in the activities and enjoy the kids.



COLUMBIA VILLA (Image: Housing Authority of Portland)

Constructed between 1942 and 1943, Columbia Villa was built to house defense workers. There were initially 400 units built in what would eventually become a complex of over 18,000 units developed during World War II. Due to a need for housing for shipyard workers during and after the war, this housing development remained and continued to grow.

Although never explicitly stated in the sources cited here about the residents of Columbia Villa, it is true that many workers who came to Portland and its surrounding areas to work in the shipyards were BIPOC, and specifically Black. Here, we see an example of the University targeting a community, largely made up of minoritized people, whom they feel could use their "charity" and whom they are labeling as "underpriveleged."

(Historic American Buildings Survey, Library of Congress.)

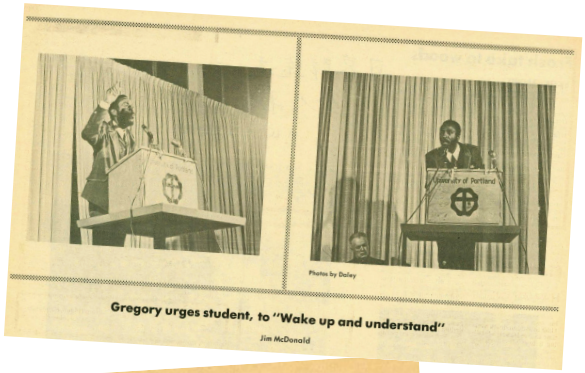
engaged in activities directed toward righting racial wrongs, or that for several years a few blacks have been members of its student body. But the fact remains that in its overwhelming character many colleges including Portland University operate as a white racist institution - an institution that has taught and still teaches its black students about life and work in a white middle class society that is virtually closed to them; an institution that forces black culture to study and learn the politics, art, economics, and total culture of white people, as if black people, their community and problems do not exist, an institution that allows its white students to remain ignorant of the truth about black people and, thereby, perpetuates individual white racism as a cancer in the American society.

Today's black students are saying that if education's primary purpose is to make students more productive members of the society, then the college must mean this for the entire society, including the black community This means that in some way the concept of education must change so that the information received by the students becomes more relevant to a larger number. We believe that the istallation of a Black Studies Program is a good first step toward this goal.

The validity of the foregoing reasons for the establishment of Black Studies goes beyond demonstrating the need to enhance the image of black people a program in Black Studies is intended to be an intellectually stimulating academic experience. On the practical level -- apart from the probable character changing results -- such a program would, for majors culminate in the Bachelor's degree. With its varying emphasis within the major, such a program would have prepared its students to be wholly effective as they work in and with the Afro-American community and in any other community. Students of this program, ideally, would be able in their fields to lessen racial ignorance and prejudice among white people, and work responsibly to build a sense of community among and between black and white people.

To sum it up, I hope this article clarifies to the white population of Portland University the necessity of a black studies program in all institutions of higher learning.

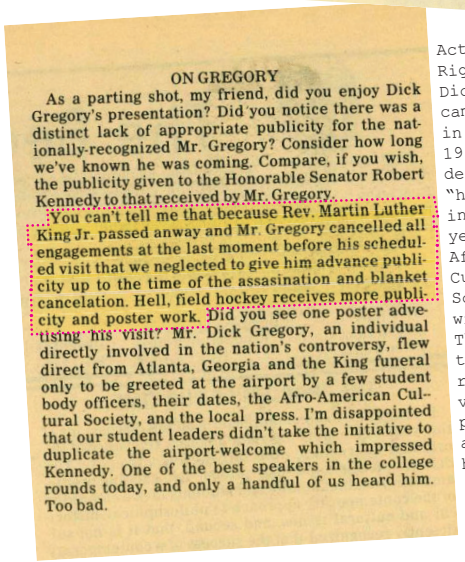
Page 3



Gregory urges student, to "Wake up and understand"

Jim McDonald

Photos by Daley



ON GREGORY

As a parting shot, my friend, did you enjoy Dick Gregory's presentation? Did you notice there was a distinct lack of appropriate publicity for the nationally-recognized Mr. Gregory? Consider how long we've known he was coming. Compare, if you wish, the publicity given to the Honorable Senator Robert Kennedy to that received by Mr. Gregory.

You can't tell me that because Rev. Martin Luther King Jr. passed anway and Mr. Gregory cancelled all engagements at the last moment before his scheduled visit that we neglected to give him advance publicity up to the time of the assasination and blanket cancelation. Hell, field hockey receives more publicity and poster work. Did you see one poster advertising his visit? Mr. Dick Gregory, an individual directly involved in the nation's controversy, flew direct from Atlanta, Georgia and the King funeral only to be greeted at the airport by a few student body officers, their dates, the Afro-American Cultural Society, and the local press. I'm disappointed that our student leaders didn't take the initiative to duplicate the airport-welcome which impressed Kennedy. One of the best speakers in the college rounds today, and only a handful of us heard him. Too bad.

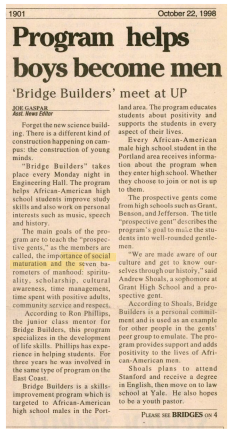
Actor and Civil Rights Activist Dick Gregory came to campus in April of 1968. While described as a "huge success" in the 1968 yearbook, the Afro-American Cultural Society (AACS) wrote in The Beacon that Gregory recieved very little publicity or attention for his visit.

Moving forward by about thirty years, we find something called the Bridge Builders program.
The program is described in a 1998 issue of The Beacon as a "skills-improvement program which is targeted to African-American high school males in the Portland area."
The students in the program were labled "prospective gents," which "describes the program's goal to make the students into well-rounded gentlemen" (The Beacon, 1998).

This program was believed to be transformative rite of passage for Black teenage boys within the community, stressing diversity and multicultural awareness.

Though this program was viewed as emphasizing community, cultural awareness, and developing positive influences, we see within this program an undercurrent of negative themes. This framing of shaping young teenage **boys** (placing emphasis on their gender) into "gentlemen" by the standards of a predominantly white institution evokes questions of premature adultification of Black boys, assimilation, and community policing.

We hope to hold both a charitible and a critical reading of this program together in this section, knowing that there are likely people who were involved in this program who felt engaged with and supported by UP. But we cannot ignore the problems with the framing of the university's goals here, to shape these young Black community members into "gentlemen" with the aid of (mostly white) staff and students from outside of their immediate community.



1901 October 22, 1998

Program helps boys become men

'Bridge Builders' meet at UP

JOE GASPAR
Asst. News Editor

Forget the new science building. There is a different kind of construction happening on campus: the construction of young minds.

"Bridge Builders" takes place every Monday night in Engineering Hall. The program helps African-American high school students improve study skills and also work on personal interests such as music, speech and history.

The main goals of the program are to teach the "prospective gents," as the members are called, the importance of social maturation and the seven barometers of manhood: spirituality, scholarship, cultural awareness, time management, time spent with positive adults, community service and respect.

According to Ron Phillips, the junior class mentor for Bridge Builders, this program specializes in the development of life skills. Phillips has experience in helping students. For three years he was involved in the same type of program on the East Coast.

Bridge Builders is a skills-improvement program which is targeted to African-American high school males in the Portland area. The program educates students about positivity and supports the students in every aspect of their lives.

Every African-American male high school student in the Portland area receives information about the program when they enter high school. Whether they choose to join or not is up to them.

The prospective gents come from high schools such as Grant, Benson, and Jefferson. The title "prospective gent" describes the program's goal to make the students into well-rounded gentlemen.

"We are made aware of our culture and get to know ourselves through our history," said Andrew Shoals, a sophomore at Grant High School and a prospective gent.

According to Shoals, Bridge Builders is a personal commitment and is used as an example for other people in the gents' peer group to emulate. The program provides support and adds positivity to the lives of African-American men.

Shoals plans to attend Stanford and receive a degree in English, then move on to law school at Yale. He also hopes to be a youth pastor.

PLEASE SEE BRIDGES ON 4

INTO THE RECENT PAST

a note on the bridge builders program

SOLIDARITY NOT CHARITY

a critique of University of Portland's historical commitment to charity rather than solidarity with the surrounding Portland area.

UPCAP launched by Fr. Kelly

University of Portland Community Action Program was launched Thursday, October 28, 1965, at the Pilot House club room.

This program, initiated by Rev. James Kelly, CSC, enables UP students to take an active part in civic affairs. Mrs. Ruth Drurey of the Housing Authority of Portland, Oregon, is aiding this program in the capacity of consultant.

UPCAP IS DESIGNED to provide opportunities for expansion of cultural experiences which are often neglected in low income groups. Volunteers for this program will concentrate their efforts on Columbia Villa, low income housing project, located eight blocks north of the University. The total population of Columbia Villa is 1,509, 873 of which are minors. To benefit these minors, a daily program of activities has been planned including: Boys' Club, Girl Scouts and Brownies, arts and crafts classes, swimming classes and sports program.

PARTICIPATION BY THE STUDENTS not only benefits those people in Columbia Villa but also shows and aids in the national effort in the War on Poverty. "We can't expect the national government and a limited number of community projects to do the job," Fr. Kelly commented. "We have a responsibility to help the poor within eight blocks of the University. If we genuinely accept what we are taught at the University, we can't remain unconcerned."

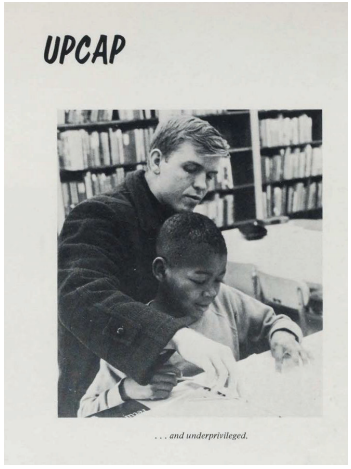
Sue Randles, last year's worker, cited the need for male students to participate in this program. She spoke of the crying need boys from these families have for 'role models.' Full support from Los Pecadores and other students has been obtained.

UPCAP was first launched in 1965.

Why have programs like UPCAP not been able to meet its goals, which are otherwise admirable? This may be because of the university's approach to social and community action, which had been shaped by charity rather than solidarity.

University of Portland Community Action Program -- a goal achieved, but only through patience and time. Tutoring, sports and pre-school program helps establish a personal relationship between those who have so much and those who have so little. And, possibly for the first time, the neglected have someone who is taking an interest in them, and it is this which most often proves to be the needed stimulus.

Prior to and since the 1960s, with the launch of UPCAP, the university's misguided attempt at solidarity by "providing opportunities for expansion of cultural experiences which are often neglected in lower income groups," the University of Portland has shown that they are capable of recognizing the need for social and community change in the surrounding Portland area. However, how this recognition manifests into action is where the university's efforts, which have always been few and far between, fall short.



The Log, 1968.

CAMPUS VISITS, LOCAL EVENTS, AND OMISSION

Martin Luther King To Speak in City

"We are in for a season of suffering."

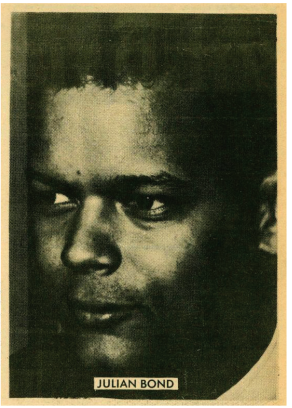
These are the words of Martin Luther King, Negro champion of integration in Georgia. Slated to appear in Portland for the first time, he is sponsored by Portland State College and the Urban League of Portland.

A qualified authority on the imposing racial program in the South, he is the president of the Southern Christian Leadership Conference and Co-Pastor of the Ebenezer Baptist Church in Atlanta. His more commonly known qualifications include his leadership in the Montgomery Bus Boycott, the Lunch Counter Sit-Ins and the Freedom Riders.

Anyone at all familiar with the problem of integration will agree that "Eliminating the Barriers to Equal Opportunity", which is the theme of his talk, indeed involves suffering and sacrifice.

Tickets are available at the Urban League of Portland, 519 S. W. 3rd Avenue. Adult's are $1.50, and Student's $1.00.—Dawn Armstrong.

Dr. Martin Luther King Jr.'s visit to Portland in 1961 was advertised in The Beacon. However, his death (which occured six years later) was not announced in the publication, minus a couple of whispers here and there. Notice how the article "On Gregory" mentions Dick Gregory flying straight from Dr. King's funeral to the UP event.



In 1969 SNCC co-founder Julian Bond spoke at UP. In his UP talk, he is quoted in The Beacon as having said "The root of minority problems is that this country was founded by white men, and has remained, in the eys of white men, a country for white men."

SNCC Founder Speaks Today

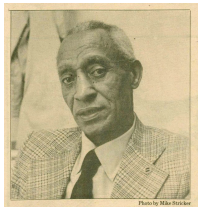


Photo by Mike Stricker

VERN CHATMAN & PROJECT 21

In 1969, Urban League Director of Education Vernon Chatman decided to do something about the declining graduation rates among student athletes. What Chatman did was create a program on campus called the Project-21-Family Away From Home Project, which reached into local Portland high schools (described in a 1980 issue of The Beacon as being for "inner-city youth") to encourage young Black students to apply for college, provided SAT prep courses and career counseling, hosted job fairs on UP's campus, and more. On the other side of this program was an initiative which provided students with a "host family mentoring-to-success-program" (University Museum) which gave students the opportunity to connect with families in the Portland area. In a 1978 article for The Beacon, the article describes Chatman's vision with the project like this: "He endeavors 'to prove to students that what we tell them is a real possibility'" (The Beacon, 1978). Although there is certainly good evidence for its ability to support Black athletes on campus, most coverage of the program fails to mention what we see as a somewhat narrow scope of the program's vision: that it really mostly catered to those with athletic potential at UP, and always emphasizing young men.

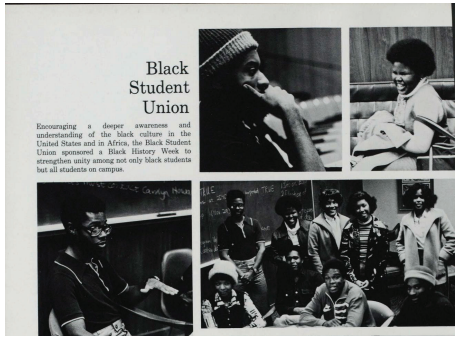
Without Chatman's work, which was in many ways a deeply foundational movement of action and uplifting, there are many ways it can be re-assessed using archival context. It is deeply important to acknowledge that Chatman himself was Black and seeking to be a voice of support for Black middle and high schoolers, as well as UP students, in Portland. This is uncommon for UP efforts of outreach into Black communities (see page 19).



Black Athletes Find New Homes

The Beacon, 1979.

THE AFRO-AMERICAN CULTURAL SOCIETY & BLACK STUDENT UNION



Black Student Union

Encouraging a deeper awareness and understanding of the black culture in the United States and in Africa, the Black Student Union sponsored a Black History Week to strengthen unity among not only black students but all students on campus.

BSU Yearbook Image,1978.

Brief History

Discrimination At UP

This has to be done. It is necessary that you understand the racism on this campus. There was a time when I believed in the people at the University of Portland. Given enough time and the proper moral issue I felt that you would take a stand and stop the inhuman treatment, and the mindless racism in the name of Higher Education and the University image.

When I was a sophomore, I knew a black student named Vaughn Jackson. Vaughn played basketball, and he was good. I mean he was realy good. Some said that he was better than Paul Gloden (who was the great white wonder of the team at that time). Vaughn was a good student who had a 3.00 GPA, and only one problem - he was what some people on this campus would consider a trouble maker. Vaughn and Don Lawson (also a trouble maker) and Joe Nunn (also a trouble maker) wanted to set up a black organization on campus and they struggled for six weeks with the ICC to get a charter. It seems that ICC was concerned that there would be discrimination against white students in this organization - so the Afro-American Cultural Society was formed, with full and equal opportunity to all UP members.

Note: ICC stands for "Inter-club Council"

Left: Written by Joe D. Nunn, 1970.

One of the key themes within the AACS and BSU from when the clubs were founded and into the present has been the idea of fostering Black resistance on campus as well as creating a safe space for students of color. So often, organizing for racial justice, falls on students. Student organizing does have a powerful legacy at UP, but the struggle for racial and economic justice is one the administration should also shoulder the burden of.

Prejudice or ignorance?

By LINDA WARE 1969
Secretary Black Student Union

Friday, February 21, black students at the University of Portland made their point quite clear that white history is different from black history and that there is a definite need for a Black Studies program. We tried to impress upon the white segment of this campus the fact that we have people who are important to our history, that the white man is not the only one who enjoys the fruits of history. February 21, black people across the country commemorated the ideas of one of the great leaders of the black population, namely, Malcolm X. How many of you white people know who Malcolm X was or what he did for the black man? I suppose your ignorance of the man should excuse the fact that you paid no attention to the four requests made by Jerry Stephens, president of the Black Student Union, for quiet. I also imagine your ignorance should excuse the fact that you did not heed his request to share in a moment of silence or to at least let black students honor his memory by allowing them that moment.

If your behavior in the Commons Friday is due solely to your ignorance, then your only salvation is to institute a good Black Studies program and to do it quickly. If the underlying reason for your rudeness was due to something other than ignorance, namely, that ugly word known as prejudice, then I suggest that you openly declare war upon the black students and either put us back in our places or step aside so that we can strive for the freedom and independence which is rightfully ours.

A.A.C.S. Reports

1968 By JOE D. NUNN, A.A.C.S.

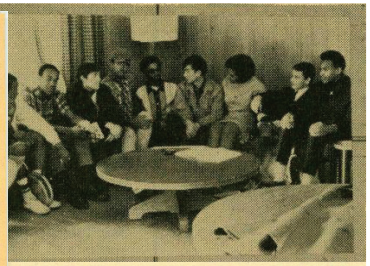
When America becomes non-violent, niggers will become non-violent. It is so agonizing to hear society scream "non-violence." America was not very non-violent with the Indians; she pushed them to spots on the map called reservations and when she found oil on the Indians land, she unjustly took the land and broke the treaties. So I do not want to hear one word about non-violence; go tell it to the Indians.

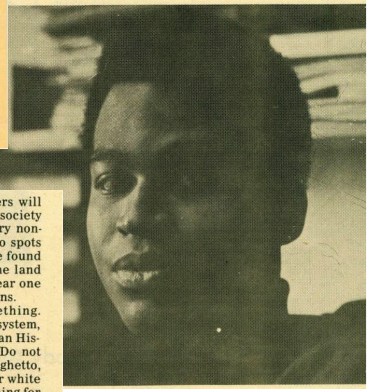
If you are worried, good, now do something. Change our covert white racist educational system, so it will include "Negro History" and "African History." Also have these courses in colleges. Do not send scared, rookie white teachers to the ghetto, give us qualified people. Put pressure on your white brothers to employ fairly, and begin job training for black folks not "qualified."

Recruit more blacks for colleges, and I don't mean athletes (Let's Start Here At U.P.); do not be silent when someone enumerates stereotypes, take black folks to your heart and home (I said "folks" because I mean more than one.) and a
even if you hate us. Be natural
own thing, and I do not mean c
saying "Say Baby." For one thi
ced "bay-bee" but "bay-buh."
soulful with me, man; soul is
Soul cannot be learned, just be
inhibited, and aware, that is sou

Be natural baby, and you w
gether, and this country too.

And the best place to start is a
parents can change things rapi
if they refuse your efforts, just
tion "DO YOU LIKE FIRE?"





Above: Don Lawson, founder of the Afro-American Cultural Society and part of the athlete boycott featured on page 14.

Interviewer:

"We understand that you are instigating a club called the Afro-American Cultural Society. What are the goals of that organization?"

Lawson:

"This organization was designed, primarily to increase communication between white and black students on this campus, it is hoped that this organization will be useful in accomplishing this end. The membership is open to anyone regardless of race, color creek or religion, of course, a person must be eligible under the rules of the ICC."

A Portland couple was honored by the University recently for opening their home the last six years to minority students from out of state under a program sponsored by the University and the Urban League of Portland.

At a luncheon here, Wilson and Carmen Walker, 4239 NE Wisteria Drive, received a plaque for their participation in the 8 year-old program that gives the students a link to the Portland community through a family.

This is a photo of a couple, Wilson and Carmen Walker, involved in Chatman's "Family-Away-From-Home Project," which aimed to connect Black students from out of the city with local Black families.
The address they are listed as living at is now worth nearly $1 million.

University honors 'foster' family



Wilson and Carmen Walker photo by Rick Moss

Has black movement brought segregation?

The Black American Movement has ironically brought more segregation to our society than integration. The main objectives of this movement were to introduce the heritage and culture of Black Americans to the American society and to improve the relationship between Black and White Americans. It seems however that in the last few years, these objectives have been corrupted by the more powerful force called "Black Power."

Black Power can be defined several ways. The Black man wants to live like the white man but on a separate-but-equal basis. He is tired of living by the white man's laws, tired of having little or nothing by comparison with the white man. He is tired also of being treated as a second-class citizen and is out for revenge. He is not going to be patient and non-violent another five-hundred years. Either he will live as the white man's equal or he will destroy what the white man has.

The Black American Movement rejects the introduction of Black heritage and culture to the American society and is trying instead ot win identity through the use of black power. With Black Militant Leaders like Stokely Carmichael and Rap Brown, this movement threatens society. They preach hate and hostility and the Blacks are well aware that our society cannot remain stable by these means. But the Black man is tired and impatient and will do almost anything to win his equality. Mr. Carmichael and Mr. Brown have gained cooperation of many Black supporters. They have convinced the Black man that the only way to obtain his freedom is through violence. Rather than loving the white man as a brother, he must hate him for what he has done to the Black man. Such preaching has affected many Black people throughout the world. Now they must choose: patient and non-violent, or impatient and violent.

The Black man feels that uniting with the white man is a waste of time and that there is a more effective approach. He no longer wants integration or better understanding between the races. He will rely rather on segregation because it enables him to be Black and run his own way of life. He no longer wants help from the white man and labels him "the beast."

What can be expected from the Black American Movement in the future? There is no sure answer to this question. All Americans must hope and pray for a more promising future, both for the Black and well as White Americans. I am a strong believer in non-violence. I look forward to the day when I can believe those encouraging words spoken by Martin Luther King Jr. at the Lincoln Memorial: "Free at last! Free at last! Thank God Almighty, I'm free at last!"

Above: An anonymous opinion piece written in 1968.

Many of the opinion pieces found expressing more volatile, racist opinions were left anonymous. Here are some examples.

THE ANONYMITY OF RACIST OP EDS

BATTLE OR BLUFF

Many of the world's colleges and universities are being turned into battlefields where the students fight the campus and city officials. What causes this type of action on the part of students? Is there a potential for riots on this campus?

Students seem to have different goals on each different campus, but the technique for obtaining these goals is usually the same. When the student decides to use force to obtain his goal it could be a sign that the officials who should be listening, are not. But it could also be a sign that the students are not quite as mature as they think they are.

"Is there enough communication between administrator and student?" would seem to be a common question. In the case of the black student revolt, there are two groups of protest. The first being the students that want to have a separate part of the university set aside for them. They want complete control of all courses and instructors and they want "Black Culture" to be the core of curriculum.

The other group wants to have "Black History" incorporated into the present curriculum and they want good instructors who will be able to present the subjects properly.

Which is best? No one can really say. But it appears that the first group is asking for more rights than white students have. And it does seem funny, after all the trouble this country has had with school integration, that the black students are asking for segregated learning.

What about the whole question of student voice? We, as students, do have the potential to get things done and it can be done without violence. But still there are the students who must "take over" the business offices of the University and who seem to feel that by causing a great deal of destruction they may be solving their campus problems. This observer can see no substantial gains that will ever outweigh the losses they have suffered.

Above: An anonymous opinion piece written in 1969.

Below: Anonymous opinion piece written in 1969.

Attention future teachers: campus rebels unwelcome

Attention campus riot leaders! If you hope to become a teacher when you leave the university battleground, you have a problem. School administrators don't want you. They don't want you even more than they don't want black militants, unwed mothers and bohemian artists.

The school officials make that clear in responses to a survey reported in the February issue of School Management magazine.

They were presented with applicant profiles of four practicing members of the "do your own thing" generation. They objected to all of them, but the campus rebel held a clear first place on their "Not Wanted" list.

Reasons: "I have enough trouble without sponsoring a student riot." "The quicker this lunatic fringe is cleared out of teaching, the better for all." "His affiliation with SDS (Students for a Democratic Society) couple with his belief in its philosophy eliminates the possibility of his employment."

All four applicants were rejected by more than 75 per cent of the administrators. The bohemian artist followed the riot leader on the verboten list, followed by the unwed mother and black militant.

"The conconformity threshold of most schoolmen," the editors observed, "is not very high at all."

School Management magazine is published by The Management Publishing Group, Inc., a subsidiary of Crowell Collier and Macmillan, Inc.



FOOTBALL

Our Dusky Athletes

Among other things, we have three illustrious Negro athletes on this campus who have, or are in the process of making, quite a name for themselves in Pilot athletic circles. In football there is John "Chico" Freeman; in basketball, tall and lanky Jack Winters; and now in track the third member of the trio is making his bid for recognition. This lad is Bob Herndon who has been pacing the thinclads of George Philbrook in the cinder meets this season. Highlight of Bob's activities to date came two weeks ago in the triangular meet with Vamport and Oregon College of Education. After winning the 100 and 220 yard dashes, which are his specialty, Bob took a notion to enter the broad jump competition. On his first jump in the contest and his first in competition this season, Herndon soared and clawed his way through the air for a first-place-winning distance of 21 feet and eight inches.



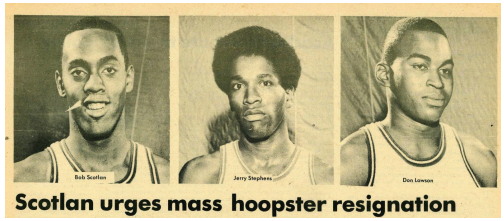
TRACK

This is an excerpt from a 1949 issue of The Beacon. All images are from the 1949 UP yearbook "The Log."



BASKETBALL

The 1949 yearbook records only nine Black students in attendance at UP that year, all of them men.



Scotlan urges mass hoopster resignation

In 1968, a UP student named Bob Scotlan was dismissed from the UP basketball team for "missing practice and refusing disciplinary action by coach Bill Turner." As a response to his dismissal, his fellow teammates Don Lawson and Jerry Stephens quit the team in what The Beacon called "what was apparently a protest" (The Beacon, 1968). Although the article spins the coach as having given all three team members ample opportunity to be "reinstated" to the team, the three students make it clear in the piece that they feel as though they were treated unfairly and that Scotlan's dismissal came due to "injustices levied against Scotlan'' (The Beacon, 1969).

WHY DID THEY QUIT?

Letters To The Editor

(Continued from page 2)

team. I know that through the grapevine you have heard many answers to this question, but let me tell you white conservatives a little about the grapevine. When you want to know what gig (party) is going on this weekend, the grapevine is a fine reliable source of information. There are many reliable sources to which you could go, and it would be to your benefit to find out! Why not ask your friendly athletic director? I don't know how many of you listened to the NBC news Monday night, but Coach Bill Turner was asked did he notice Jerry, Don, and Scottie's participation at the game. His reply was that he didn't notice. Do you think that they would have participated at all if they wanted the team to lose? The coach was then asked how much time did he give Scottie to talk to him about returning to the team? This is a little information for those of you who are too lazy to find out anything else. Bob Scotlan was informed by Turner that he could return to the team; but later, with no explanation, he told him that he could not return. That's what YOU call team work.

Cynthia Brown



1968 piece written by Cynthia Brown, pictured right.

Some of you remember Don Lawson (the trouble maker) Jerry Stevens, and Bob Scotlan. You remember in the Beacon version that Scotlan went to San Francisco to see about an athletic scholarship, and that he missed practice Monday. The general rumor was that Lawson (the trouble maker) had convinced the others to resign over supposed discrimination. There was no supposed discrimination. It was real. Nothing concrete of course. Subtle things - things that white people are unable to understand. Ways that white people reveal themselves and their true feelings about minorities. Maybe something Coach Turner said or his attitude in talking to Scotty, when he came back from S.F. But it was enough.

STUDENT ATHLETES

Above: An anonymous Student Op Ed from The Beacon, 1970.

March 19, 1965

Strife In Struggle

To the Editor:

On Sunday, Feb. 21, the strong vibrant voice of Malcolm X was stilled, and the white power structure breathed a sigh of relief.

A few days later, Feb. 26, Jimmy Lee Jackson died in a Selma, Ala., hospital, and the white power structure was unconcerned. It was a trite matter — another Negro had been killed in the South.

Both men died for a cause, yet the white society concerned itself only with Malcolm X's death.

Why? Because Malcolm had frightened you. He spoke of retaliation against the vicious attacks of the KKK and the White Citizens Council. Malcolm dealt unmercifully with the SILENT "blue eyed devils" who have so little concern for the death of a black man.

Jimmy Jackson, 24, was using the non-violent protest to make you aware of the dilemma facing this country. You refused to hear him. Jimmy died violently — shot and beaten by an Alabama state trooper; and was then refused treatment in Marion county's "lily white" hospital. And still you are silent.

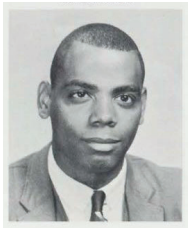
Malcolm's legacy has been to restore the black man's self esteem and to warn you. His words will not be forgotten by the black men in this country. He spoke for the black man as Dr. Martin Luther King cannot. The time for concern is now while Dr. King's philosophy still guides the movement.

The dilemma facing America's Negro population has serious economic, political, and sociological aspects which can no longer be ignored.

You do not have a KKK or a White Citizens Council that uses violence to ensure a society of the closed mind. The black man does not ask all of you for commitment only for CONCERN.

Malcolm X is dead but there will be another, more militant, who will not deal so gently with you.

Mercy Wright



Robert Cochran



Mercyann Wright

February 19, 1965

More On Apathy

To the Editor:

There is a question that has been kicked around here for years and that is the question of apathy. Are we as university students going to isolate ourselves from all activities?

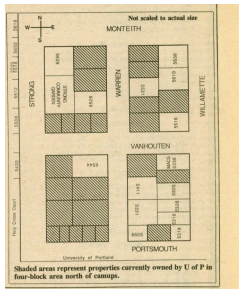
Are activities dead on campus, is apathy to be continued? Students it's up to you.

Pilots for Freedom
Mercy Wright, president
Robert Cochran, vice president

BLACK STUDENT VOICES IN THE MID 1960s

1987

In this Beacon article titled "U of P buying properties for further expansion," the author interviews multiple UP staff that agree that expansion is ideal for the future of UP. With the history of gentrification and displacement of many in Portland, we urge the university to engage with its role in displacing people living in the North Portland area.



U of P buying property for possible expansion

Not scaled to actual size

MONTEITH

STROHS

WARREN

WILAMETTE

VANHOUTEN

PORTSMOUTH

Shaded areas represent properties currently owned by U of P in four-block area north of campus.

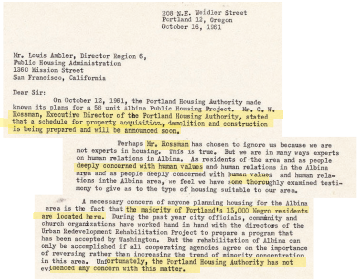


1973

Albina residents and Portland's Black Panther Party chapter protest outside Emanuel Hospital after the Portland Development Commission started tearing down houses and buildings to make room for the Emanuel Hospital expansion (Image: The Oregon History Project).

1961

In the early 1960's the Housing Authority of Portland (HAP) proposed a new housing project in the center of Albina called the Daisy Williams Housing project.



108 N.E. Weidler Street
Portland 12, Oregon
October 16, 1961

Mr. Louis Ambler, Director Region 6,
Public Housing Administration
1360 Mission Street
San Francisco, California

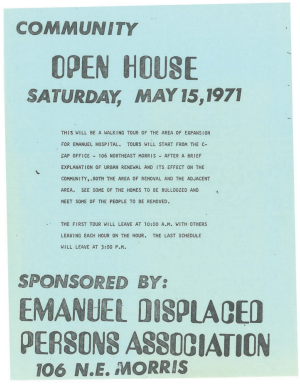
Dear Sir:

On October 13, 1961, the Portland Housing Authority made known its plans for a 50 unit Albina White Housing Project. Mr. C. W. Rossman, Executive Director of the Portland Housing Authority, stated that a schedule for property acquisition, demolition and construction is being prepared and will be announced soon.

Perhaps Mr. Rossman has chosen to ignore us because we are not experts in housing. This is true. But we are in many ways experts on human relations in Albina. As residents of the area and as people deeply concerned with human values and human relations in the Albina area and as people deeply concerned with human values and human relations inthe Albina area, we feel we have gone thoroughly examined testimony to give as to the type of housing suitable to our area.

A necessary concern of anyone planning housing for the Albina area is the fact that the majority of Portland's 15,000 Negro residents are located here. During the past year city officials, community and church organizations have worked hand in hand with the directors of the Urban Redevelopment Rehabilitation Project to prepare a program that has been accepted by Washington. But the rehabilitation of Albina can only be accomplished if all cooperating agencies agree on the importance of reversing rather than increasing the trend of minority concentration in this area. Unfortunately, the Portland Housing Authority has not evidenced any concern with this matter.

Above is a letter in protest of the Daisy Williams project, signed by leaders of the Urban League of Portland, Portland Branch of the National Association for the Advancement of Colored People (NAACP), and Albina Neighborhood Community Council (Images: The Oregon History Project).



COMMUNITY

OPEN HOUSE

SATURDAY, MAY 15,1971

THIS WILL BE A WALKING TOUR OF THE AREA OF EXPANSION FOR EMANUEL HOSPITAL. TOURS WILL START FROM THE C-CAP OFFICE - 106 NORTHEAST MORRIS - AFTER A BRIEF EXPLANATION OF URBAN RENEWAL AND ITS EFFECT ON THE COMMUNITY..BOTH THE AREA OF REMOVAL AND THE ADJACENT AREA. SEE SOME OF THE HOMES TO BE BULLDOZED AND MEET SOME OF THE PEOPLE TO BE REMOVED.

THE FIRST TOUR WILL LEAVE AT 10:00 A.M. WITH OTHERS LEAVING EACH HOUR ON THE HOUR. THE LAST SCHEDULE WILL LEAVE AT 3:00 P.M.

SPONSORED BY:

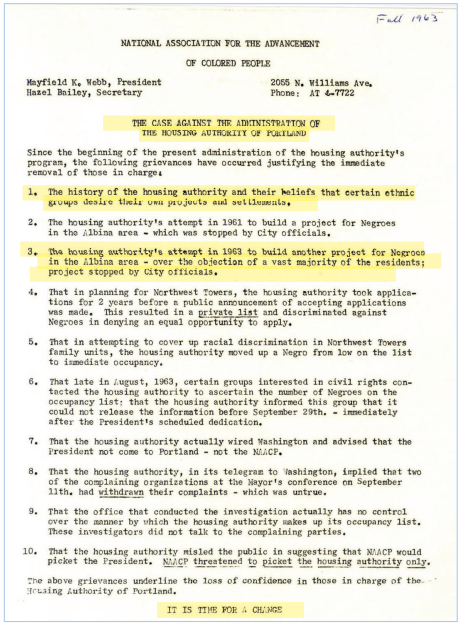
EMANUEL DISPLACED PERSONS ASSOCIATION

106 N.E. MORRIS

1971

In 1971, the Emanuel Displaced Persons Association invited residents and community members to tour the Emanuel Hospital expansion with the opportunity to give residents an outlet for their grievances (Image: City of Portland Archives).

1963



Fall 1963

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

Mayfield K. Webb, President
Hazel Bailey, Secretary

2065 N. Williams Ave.
Phone: AT 6-7722

THE CASE AGAINST THE ADMINISTRATION OF THE HOUSING AUTHORITY OF PORTLAND

Since the beginning of the present administration of the housing authority's program, the following grievances have occurred justifying the immediate removal of those in charge.

1. The history of the housing authority and their beliefs that certain ethnic groups desire their own projects and settlements.
2. The housing authority's attempt in 1961 to build a project for Negroes in the Albina area - which was stopped by City officials.
3. The housing authority's attempt in 1963 to build another project for Negroes in the Albina area - over the objection of a vast majority of the residents; project stopped by City officials.
4. That in planning for Northwest Towers, the housing authority took applications for 2 years before a public announcement of accepting applications was made. This resulted in a private list and discriminated against Negroes in denying an equal opportunity to apply.
5. That in attempting to cover up racial discrimination in Northwest Towers family units, the housing authority moved up a Negro from low on the list to immediate occupancy.
6. That late in August, 1963, certain groups interested in civil rights contacted the housing authority to ascertain the number of Negroes on the occupancy list: that the housing authority informed this group that it could not release the information before September 29th. - immediately after the President's scheduled dedication.
7. That the housing authority actually wired Washington and advised that the President not come to Portland - not the NAACP.
8. That the housing authority, in its telegram to Washington, implied that two of the complaining organizations at the Mayor's conference on September 11th. had withdrawn their complaints - which was untrue.
9. That the office that conducted the investigation actually has no control over the manner by which the housing authority makes up its occupancy list. These investigators did not talk to the complaining parties.
10. That the housing authority misled the public in suggesting that NAACP would picket the President. NAACP threatened to picket the housing authority only.

The above grievances underline the loss of confidence in those in charge of the Housing Authority of Portland.

IT IS TIME FOR A CHANGE

Members of the National Association for the Advancement of Colored People (NAACP) distributed this flyer during a protest outside of Portland's City Hall (Image: Oregon Historical Society).

1965

NAACP defined

To the Editor:

The National Association for the Advancement of Colored People, a volunteer organization working for the improvement of the Negroes' status in the community, has been at work in Portland for many years.

The NAACP believes that intergration is a necessity. With this in mind, their prime target has been the schools. They feel that by integrating the schools (particularly at the primary level), the children will be far more open minded and will be able to work together, thereby gaining the value of understanding and respect for each other.

In the local area there are three schools where integration is desperately needed. Of the three schools, Eliot, which is over 95 per cent Negro, is the prime one.

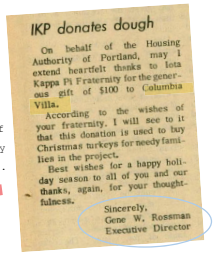
In Portland the NAACP faces three main problems in the areas of housing, education, and employment. The NAACP is working toward the goal of integration for the Negro and individual respect. To attain these goals the NAACP uses legal means — protest marches, legislation, and non-violent demonstrations.

NAACP needs your support in working for a better city in which all people can have equal opportunity in jobs, housing, and education. In this civil right's struggle we need your support "for together we shall overcome".

Robert Cochran
NAACP, Portland

UP Student Robert Cochran (featured on p. 11), NAACP, The Beacon.

1966



IKP donates dough

On behalf of the Housing Authority of Portland, may I extend heartfelt thanks to Iota Kappa Pi Fraternity for the generous gift of $100 to Columbia Villa.

According to the wishes of your fraternity, I will see to it that this donation is used to buy Christmas turkeys for needy families in the project.

Best wishes for a happy holiday season to all of you and our thanks, again, for your thoughtfulness.

Sincerely,
Gene W. Rossman
Executive Director

Thank you message from Gene Rossman, the executive director of the Housing Authority of Portland. The Iota Kappa Pi fraternity donated $100 to the Columbia Villa housing project.

DISPLACEMENT IN PORTLAND & UP