

#Blacklivesmatter- *noun* \ˈblak\ˈlɪvz\ˈmɑ-tər\ An international protest movement against the alleged disposability and unmournability of Black bodies and calling for transformation towards true justice.

“Without the past, you have no future” -Ms. Marian Cheek Jackson

Over the last three months, our staff has deeply reflected upon how we can support the #blacklivesmatter movement and the ongoing nonviolent work across the country calling for a transformation in our justice system. We have been grieving the long lists of lost lives and broken families, including the tragic deaths of Michael Brown, Eric Garner, Rekia Boyd, Aiyana Stanley-Jones, Tamir Rice, and many others, and the failure of our system to do anything about them. We have listened as lifetime neighbors have shared their feelings that it has always been this way, echoing author Michelle Alexander’s statement that “The world is not watching because an unarmed black man was killed by the police. That’s not news. What made this police killing different was that the people in Ferguson – particularly the young people – rose up and said We Will Not Take It Any More. Our Lives Matter. Black Lives Matter.”

We have heard African American mothers in our community tell of their constant fears for the safety of their sons and daughters, and their knowledge that no matter how successful their children are, they will grow up in a society in which the very people meant to protect them are mired in a system bent brutally against its most vulnerable community members. We have in our neighborhood, even among our younger staff, black men who can share countless stories of profiling by the police and by people in every other institution in our society. Again and again, we must lament.

But in the midst of this, we also feel tremendous hope. As a staff that engages the wisdom of youth voices and the power of history education, we are proud that young people are taking a courageous stand, that people across the world are demanding change through nonviolent protest and direct action. We are proud that so many in our community are willing to share their stories and the lessons they learned by standing up for the freedom to sit down. Again, as Alexander says, “True justice will be rendered not when when a single “guilty” verdict is rendered in one man’s case, but when the system as a whole has been found guilty and we, as a nation, have committed ourselves to repairing, as best we can, the immeasurable harm that has been done.”

This restoration starts in our community. We dedicate this issue of the Northside News to the #blacklivesmatter movement. Join the dialogue however you feel moved: anywhere, from the kitchen table to the frontlines. Share the lessons of our historical struggles and victories and your visions for our future. Help our community reshape its justice system. Be a part of building Dr. Martin Luther King’s “Beloved Community.”

By Hudson Vaughn, Manju Rajendran, George Barrett, Brentton Harrison, Yvonne Cleveland, and Della Pollock on behalf of the Marian C. Jackson Center for Saving and Making History staff

Then: UNC Students and Northside community members protest segregation on Franklin St. and in front of Woollen Gymnasium in the 1960’s

Now: Herald Sun photography of protestors blocking Fayetteville Rd at South Point Mall in Durham in early December 2014



Voices of the Community:

We want to hear your voices, as many community members as possible! Please send your thoughts to contact@jacksoncenter.info for possible publication in the February Black History Month edition of the Northside News (or just drop by with your responses at the Jackson Center, 512 W. Rosemary St.)

1. Based on your knowledge of the past and observations of the present, what is your reaction to what is happening in our country around law enforcement? What resonates with you about the Black Lives Matter movement?
2. What work do we need to do towards building solutions?

“I am not surprised about the actions of the police. I am also not surprised that the judicial system is opposed to operating correctly for non-white citizens. However, this must change. There is no reason that any Black person has to live in fear of individuals who are supposed to serve and protect them.”... “There must be a change in humanity and no level of legislation can change that.”

-responses from two UNC student community members

“This was our life. We lived through it. A wonderful thing to have social media . However you have to have leaders. We were told what to do and how to do it!” response from longtime neighborhood leader

Taking A Step In My Shoes

What is it like to be a black male in today's world? I feel at various times complex, cautious, observant, but mostly, never safe. Seeing the recent injustice and disregard for black male bodies has been a catalyst to the fear that occupies so much of my consciousness. Every time I walk past a police car, I have a split second panic: "What if I am next? What if I am the next Trayvon Martin, Michael Brown, or Eric Garner? They were in no different a situation; just minding their own business and trying to carry on with their lives". This internal dialogue and struggle for the insurance of safety not only frightens me, it makes me livid. Why must black men be so cautious of our every action? Why must I be subjugated to a primitive archetype such as a minstrel even though my resume may say otherwise? How is it that I am the perceived performer of violence while actually the receiver of so much threat and violence?

All my life I have been acknowledged as the "one of us" who hit the privilege lotto and would "make it out". I have been told to "act this way", "talk this way", "dress this way", so that those in power (especially the law enforcement) know I am "different from the rest". Society instructs individuals such as myself to be different from the majority of individuals who resemble myself because they will inevitably end up in jail. This constructed paranoia serves to distance black men. However I stand in solidarity with all black males who have been followed, profiled, or harassed by those in power. If you can imagine living life knowing that no matter how much you achieve, one swift swoop of the "keeper of the peace" can strip you of everything you have worked for... then you have seen a glimpse of my truth. OUR TRUTH. **By George Barrett**

#blacklivesmatter noun \ˈblak ˈlɪvz mə-tər\

1. an international protest movement against the alleged disposability and unmournability of Black bodies and calling for transformation towards true justice
2. an ideological and political intervention in a world where Black lives are systematically and intentionally targeted for demise, echoing reverberations of freedom movements that came before, with new melodies
3. a social media meme with the power to change the story and heal what is broken

#blacklivesmatter interjection

1. used to express sentiment affirming Black contributions to society, humanity, and resilience in the face of deadly oppression
2. used to declare the unifying principle that when Black people get free, everybody gets free: Black lives, which are seen as without value within white supremacy, are inextricably interwoven with your liberation and mine
3. used as requiem for the countless lives of precious loved ones we have lost

Origin of #blacklivesmatter

Modern English, marked by "#" hashtag, hinting at its roots among younger generations and the widespread use of "#blacklivesmatter" across social media networks

First known use:

2013, by Black women organizers Alicia Garza, Opal Tometi, and Patrisse Cullors, generated in response to George Zimmerman's acquittal in the murder of teen Trayvon Martin. Propelled into widespread usage after the murder of teen Mike Brown in Ferguson, Missouri. Learn more: <http://thefeministwire.com/2014/10/blacklivesmatter-2/>

Used in a sentence:

"Demonstrators, youth and elder alike, gathered in a park in Northside neighborhood and carrying their #blacklivesmatter banner high marched down Rosemary Street towards Town Hall, chanting and singing freedom songs." **-By Manju Rajendran, with Alicia Garza**

Community Board

Birthdays in January: *If we missed a birthday, please call us so we can make sure to remember.*

- Vimala Rajendran— January 6
- Hudson Vaughn— January 7
- Lillian Alston— January 14
- Dennis Farrington— January 21
- George Barrett— January 23
- Ms. Marian Cheek Jackson— February 12

Moral Monday Exhibit— Sunday Feb 1 from 2-4pm the Jackson Center and Vimala's Curryblossom Café will premier a joint exhibit of the Moral Monday Movement by photographer Phil Fonville.

Historic Thousands on Jones Street (HKonJ) 9th annual march. Saturday February 14: Preassembly at 9am, march at 10am from Raleigh Memorial Auditorium. Call 919-682-4700/naacpnc.org

Save the Date: Come see the **Struggle Continues** Exhibit on Saturday, February 21 at Hargraves Community Center.

Submit your community posts to the Jackson Center: 1-2 sentences recognizing individuals or significant events in the life of our community. Posts for the February issue are due on January 31.

We're Making Art

Brenton Harrison is a staff member here at the Jackson Center and a Northside Community member since 2001. The televised destruction of black people and lack of policy makers taking this seriously has inspired his work. He wants Northside to prosper, send love to the black readers, and the history of this neighborhood to be cherished. We will return next month with our "Ask Keith" column.



I Can't breathe,
I can't breathe
the Jury don't believe,
she can't feed,
He won't read,
Our minds not freed,
we can't breathe
The young won't take heed,
we don't breathe
All we do is dream, and often we demean ourselves

I can only imagine my first free breaths in this world,
free from oppressive scales of justice,
that are out of balance with piles of black bodies weighing on this country's conscience and only to lift up gold bricks and subjugating politics.

free of criticisms of our fighting, Some Civil Right vets say we wanna be post racial, but post racial injustice contradicts the justice you so fearlessly fought for, putting your bodies on the line first to show that we are here, look at our parallel winds fighting with our hearts on our shirts don't mind a little bit of dirt, just know your criticism hurts

we want to be free, free to breathe in love, breathe without hate

#blacklivesmatter is the volcanic eruption of a Love lava lashing layers of black just over wounds of the severely oppressed, Riots and Die-Ins are rumbles to make aware that we are here and we have the #right to life as a

law above all else in this world, but this country's laws were never meant to protect lives of the Melanin Nation even at the start of this AbomiNation we have only been 60% citizen 60% human, so 40% of you does not matter.

The Cell Block experiment that blockades black bodies brains bearing bullets but not books, plowed pages pass puts peoples predetermined prejudice pillars.

I see NBA and NFL the modern day minstrel shows with reversed affirmative action

Oh but I say to you today rise like magma under pressure, sulfuric acid to dissolve the walls of white supremacy and isolationism, come together and sang, make the systems bleed red and green stains, meld for the reasons of why we must rise again, cause after all even the earth has to ease its pain, erupting Breaths that leave the world a little different, let liberty fall like rain and reign in an era of healing peace. so that we all just can Breathe.