Black faces and their emotions

Margaret Anderson

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BLACK FACES AND THEIR EMOTIONS

by

Margaret J. Anderson

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July, 1971

Mr. Fred Moyer, advisor
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Four newspaper photos: "in the eyes and minds of black children!"

B. Writing
Newspaper photos: "in the eyes and minds of black children."

C. Investigation
Magazine photographs: black and white girl running, racists.

D. Exposition
* Original paintings - plates 1 - 6
Photographs (original, and from newspapers, etc.)
Stencil drawings - plates 5 - 17
drawings (pencil, ink, marker.)

* All faces in paintings appear in photos in these pages.
NIGGER - a chant for children
by Frank Horne

Little Black boy
Chased down the street
"Nigger, nigger never die
Black face an' shiny eye,
Nigger...Nigger...Nigger..."

LITTLE BROWN BABY
by Paul Laurence Dunbar

Little brown baby wif sparklin' eyes,
Come to yo pappy an' set on his knee.
What you been doin', suh--makin' san' pies?
Look at dat bib--you's ez du'ty ez me.

CHILDREN OF THE SUN
by Fenton Johnson

We are the star-dust folk, Striving Folks!
Sorrow songs have lulled to rest;
Seething passions wrought through wrongs
Led us where the moon rays dip
In the night of dull despair,
Show us where the star gleams shine,
And the mystic symbols glow--
Liberty! Fraternity!

ON SEEING TWO BROWN BOYS IN A CATHOLIC CHURCH
by Frank Horne

It is fitting that you be here,
Little brown boys
With Christ-like eyes
And curling hair
You, too, will suffer under Pontius Pilate
And feel the rugged cut of rough hewn cross
Upon your surging shoulder
They will spit in your face and laugh....
They will nail you twixt thieves
And gamble for your little garments.

PO' BOY BLUES
by Langston Hughes

I was a good boy,
Never done no wrong.
Yes, I was a good boy,
Never done no wrong,
But this world is weary
An' de road is hard an' long.
Project Proposal
To Margaret Anderson, Art and Design 5th Yr. Date June 30, 1970

Subject Approval of Project Proposal

The Graduate Committee has approved your project proposal for the M.S.T. degree, "Black Faces and Their Emotions" and has named Professor Frederick Meyer as your advisor.

Although this is not a Thesis, I should like to suggest that you follow the guidelines set forth in the HANDBOOK OF GRADUATE STUDY. Should you need a copy of this publication one can be obtained from Mr. Neil Hoffman.

Your project sounds extremely interesting and I hope you do a good job with it; I will certainly be interested in the result.

Sincerely,

H.J. Brennan, Dean
College of Fine and Applied Arts

HJB:1
cc: Grad.File
Mr. Meyer

P.S. Please see me at your earliest convenience.
I. Purpose of the Project:

The purpose of this project is to study the joys and fears of black children and to explore these emotions as they have been shaped and influenced by the majority in this society. These children's joys and fears of yesterday, today and tomorrow will be illustrated through painting and design. The basic question is the following: Is there any difference in the expressions of these emotions in black faces than in any others? Are there any particular characteristics that typify and otherwise express these emotions in black faces?

II. Scope of the Project:

The range of this project consists of readings of black novelists, poets, and essayists. Visual references will consist of photographs, sketches and news clippings of black children in expressive moods. The areas of research will include: definition of terms and interviews with black children and black parents. The writer's work experience includes work in public school systems with migrant children and as assistant to a school psychologist, as well as work experience in recreation and group work with various social agencies. The writer's personal experience as a black child might sometimes interfere but hopefully could be the main filtering channel for interpretation of mood.

I expect the project will include three or more oil paintings plus drawings and written material. I feel very strongly that there can be a fruitful interconnection between the proposed project and the course I will be taking in the Foundation of Guidance Education 460.

III. Procedures:

In formulating the projected steps, a number of drawings will be produced illustrating the facial expressions of black children--their joy and their fear. Several compositions will be designed which will consist of each of these emotions.

The canvases and use of color will be constructed in a manner to emphasize and define the emotional reaction as seen through the eyes of the black child.

IV. Alternative Proposals:

The purpose of this project is to explore the visual form of design and execute paintings concentrated on linear space and shapes.

The second alternative proposal is to explore the visual form of design and execute paintings concentrating on figures.
Title: Black Faces and Their Emotions

Project Proposal for the Master of Science in Teaching

College of Fine and Applied Arts
Rochester Institute of Technology

Submitted by: Margaret J. Anderson  Date: 6/29/70
Advisor:

Approved by Graduate Committee: Date: 6/29/70
Chairman:
Introduction
INTRODUCTION

Nothing has changed emotionally since the black men landed on the shores of America. Their lives are still filled with fear of murder and destruction. These feelings have been so deeply rooted and so developed that they have been passed down from generation to generation. These fears are manifested in the adult mind and transmitted unto the child at an early age without deliberation or consciousness.

In every race of people, except the blacks in America, there is a leader, a head of the house whose duty is to provide and protect his family, and who is protected by the society to perform these duties. However, not in this society, no matter how well educated, clean (blacks are considered dirty and filthy), or hard working, blacks are not permitted to lead their own lives or become masters of their future.

As a child grows and becomes aware of his environment and people, his fears become stronger as he witnesses the dehumanization of his parents by their oppressors. The child's fears, particularly during elementary school years, turn to bitter anger, causing him to strike out at his peers, his parents, and his oppressors. As Frantz Fanon states in *Black Skin, White Masks*:
"A normal child that has grown up in a normal family will be a normal man. There is no disproportion between the life of the family and the life of the nation. When one examines a closed society—that is, a society that has been protected from the flood of civilization—one encounters the same structures as those just described. Father Tilles Lame du Pryzmee d' Afrique, for instance, convinces us that although with every word one is aware of the need to christianize the savage Negro soul, in both, the characteristics of the family are projected onto the social environment. It is true that the children of pick-pockets or burglars, accustomed to a certain system of clan law, would be surprised to find that the rest of the world behaved differently, but a new kind of training—except in instances of perversion or arrested development—should be able to direct them into a moralization, a socialization of outlook. A normal Negro child, having grown up with a normal family, will become abnormal on the slightest contact with the white world."

Also, as Charles Odier states: "Les Deux sourcis consciente de la vie morale (Neuchatse, La Baconniere, 1943) The earliest values which Charles Odier describes are different in the white man and in the black man. The drive toward socialization does not stem from the same motivations, in cold actuality, we change worlds."2.

The joy that is expressed by a little black child is usually an over-reaction of escapism from fear. No matter how joyful one appears, that child knows the fears of being a different color and what happens to him because of his blackness.*

2. Ibid., p. 151

*Charles Darwin 1872 Principle of Antithesis states certain conditions of mind lead to certain habitual actions, which are of service. When a directly opposite state of mind is induced, there is a strong and involuntary tendency to the performance of movements of a direct opposite nature, though these are of no use; and such movements are in some cases highly expressive.
Violence endured by black rights workers at the hand of white officialdom, such as in Birmingham, 1963 (above), left masses more receptive to separatism.

Mindful of Negroes fighting for Vietnamese's freedom, Ali watches cops drag Mrs. Marian Nicholas, seeking freedom.
Writing
During the months of work with the school psychologist, I became involved with interviewing and working individually with the so-called problem student. As we became acquainted, they began to pour out their feelings which, I found, were no different than mine at that age. I don't know how some survived mentally. However, their problems brought back to my consciousness all the fears and little joys which I had once felt. I saw myself as they are now, and I became deeply concerned as to whether there has been any emotional and behavior change in the children today.

Yes, there is a change. The children today do not hide their fears from the oppressor and they are not afraid to speak out, to be beaten, to go to jail, to take up arms and to burn down the prison walls in which the oppressor has forced them to live.

I can remember when I was the age of 12, my brothers and some other teenage boys were standing on the corner in front of the drug store where they usually hung out. They were arrested, charged with loitering. My father went to the police station and they told him to leave or they would put him in jail. As a young girl then and now, this, I cannot forget. The feeling of helplessness and insecurity involved my being. I had mixed emotions regarding my parents. My mother who probably has witnessed this kind of misery many times, and my father humiliated, his manhood destroyed because he could not protect his family.

Questionnaires were given to youths between the ages of 12 to 17. They were to state their joys and fears which they have experienced. The following are some examples:
Most cases show little joy and much fear. These same fears that have always been will perhaps continue. Generation after generation of black children witness crimes against themselves and their parents. What emotional expression would appear on these innocent faces?

There is one point, however, I would like to mention. For most blacks "nigger jokes" are no longer humiliating but are funny (among blacks) and the joy of many situations once hidden are no longer shameful. Black jokes, dialects and dialogues have become a joyful sound. For example, Bill Cosby's use of black humor of his childhood; the plays "Days of Absences and "Happy Ending;" Leslie Uggams in the T.V. series "Sugar Hill."

The black child living in an all white community becomes more aware of his color and is more self-conscious. He tries to seek approval by excelling in school activities, etc. White people will sometimes seek him out and display much attention, however. This makes the child more conscious of being black and he begins to hate his blackness.

"Mirror, mirror on the wall, who's been lost beyond recall."

The novel Black Alice written by Tom Demijohn cites an example of self-hate. Although the book is fiction, its contents hold many truths. It's a story of a little black girl reared to think and believe she is white. The following are some quotations from the book:

"Alice peeped her eyes open fearfully to see what they'd done to her. She stared at the grubby speckled mirror, dull eyed, frozen with shock. The face in the glass just couldn't be hers! The lovely long blonde hair had become a mop of tight black curls, framing a face of deep gingerbread brown--horror, fear."

Joy and fear are expressed in two novels, *Sweet Pea*, by Jill Krementy and in *The Soul Brothers and Sister Lou*, by Kristin Hunter. These books describe this emotional experience so vividly that the majority of black children can identify as being the characters in the stories.

"Sweet Pea, a young black girl who lives in Montgomery County, Alabama, in a dilapidated house owned by 'some people in Detroit.' Sweet Pea and her brothers and sisters share the hopes and fears, the delights and disappointments of every black American child living in the rural south.

The children feel that their home isn't like what they see on television, movies, magazines—with running water and a bed for each of the brothers. A child who has had a happy Christmas will share her happiness at the end of the day when each of the children got a 'wheel' for which their mother had saved all year."

*The Soul Brothers and Sister Lou*, by Kristin Hunter, speaks of the joy and fear from day to day.

"All the other boys, the protesting as well as the obedient ones, were now lined up against the wall in the humiliating search position, and the other policemen were briskly going down the line, patting them. Only Jethro and the young cop remained in the center of the room.

There was a short, deafening explosion, and Jethro yelped, bent double, and dropped to his knees, then rolled over on his back on the floor. The young cop stood over him looking down with an astonished stare, as if he could not believe his pistol had really harmed someone. With a shriek like a wounded bird, a small bundle of fur and feathers shot out of the corner and collapsed on the floor beside Jethro. The hat had slipped to an even sillier angle, but Mrs. Jackson's face, when she looked up, was grim. "My boy was nervous. He had epileptic fits. Couldn't you see that? Oh, the Lord will judge you if you've killed him!" She seemed calm, but then her voice rose in that eerie wailing sound again."

'I don't know why you blame me for everything William does,' she said. 'He's grown, and I'm only fourteen.' 'Women are born grown. Men are always little boys,' Momma declared. 'You ought to know that.'

3. Ibid., p. 55.
"We need a place to hang out," David said. "The alley's no good anymore. The cold weather's coming on, and the cops keep chasing us."4

"Nothing could bring Louretta down from the cloud of happiness she had inhabited ever since Blind Eddie helped her with blues chords, teaching her variations and giving her new examples from the treasure chest of music that filled his gray head: 'The key you pick is important, little lady. Your voice sounds best in G. That's good, 'cause G is a happy key. B flat is sort of a sad key, and a minor is even sadder..."'

"Louretta had never been inside the church, but she had often wanted to go there because the music sounded better than the music at the Methodist Tabernacle. Often she had passed by and heard tambourines and drums, and a piano played with a lively, bouncing rhythm that made her feet want to dance."5

4. Ibid., p. 12
5. Ibid., p. 16
"A terrible thing, yes. What about school, Alice? Do you want to go to the same school as little white girls?" Alice looked perplexed. Away from a mirror, it was hard for her to bear in mind that she was no longer a little white girl herself. "I don't see why not. Shouldn't I want to?"  

"We'll have to spend all our time indoors, and we'll never get a sun-tan." Dinah and Alice considered this awhile in silence. They imagined coming back to St. Arnobia next fall as pale as two ghosts, and there would be Miss Stuck-Up Pig Face Horner as brown as a walnut after a summer in Majorca.  

I have a friend living in suburbia. She has a daughter attending elementary school. The daughter was a happy child, brown skin, with a natural hair style. She was liked by all her classmates and particularly by a little white boy who she in turn favored. Then a new girl came to class who was very attractive with long blonde hair. The boy's attention fell upon her, which disturbed the black child in such a manner that the parents had to seek professional advice. The black child reacted negatively towards herself. She no longer wanted naturally curly hair but straight hair, and felt her eyes and skin were too dark. The parents were advised as how to handle this problem. However, in a case of this kind, the child learns to understand the difference in races but the inferiority complex was brought about before recognizing or being taught this fact. Presently this child does not like any persons with dark skin because they remind her of herself. She might in later years change and dislike white people, as she will blame them for the negative reactions toward herself and blackness.

2. Ibid., page 149
3. Ibid., page 15
My most joyful moment is to stretch my feet afterward to the monarch.

My most fearful moment is when I was an 8-year-old girl and we went to No. 9 School and a car chanced down by the school and the man in the car looked out a queer or started shoot at any one on the street. It was 3 people fell and one seriously injured. What made it so bad that my cousin got killed.
The most fearful moment is when Dr. Martin Luther King reaches the moment of greater trust in the black men and women eyes. He was something that a white man could never be. He stood for power, black power, but not in a war-like manner. Dr. King can do what a white man, made the white man stop and think. They had to think if the black people could someday be at the same level he is. There is the fearful moment of knowing the change to get at and above the white.

My most fearful is now the younger blacks and white are having a small battle between themselves. What is a fight against colors, the blacks and whites, and the whites want care.
Out of eternity to search for happiness, it came and then it was gone. I realize that I can not rebirth what which is dead. I sit... hoping and praying.

Female 17
The most joyful time in my life was when I was 8 years old and I was my white teacher's pet. She let me do anything I pleased when the most of my class was white, and when the black people started to take revenge against the white people.

The most fearful in a sense was once when our family went to this place to eat, (I was sixteen), and I thought they weren't going to let us in because we were black. We were the only blacks there and I felt out of place and little shaky.
last summer

SEX

Girl

The most joyous moment of my life as a black person is graduating from Grammar School seeing all of the black parents eyes gleaming proudly thinking there is my child Black but she made it and can go farther if they tried and they're come this being black they're smart enough and can do it.

The most fearful moment of my life was in the riot seeing all of the homes and stores places where we have to live and shop were destroyed and broken into that is the most fearful moment of my life.
Last summer when I could walk & talk my cousin could see there was blond.
They all were afraid of death.
The most joyful moment of my life was when I first turned on my television and hearing speak by a man of the name Martin Luther King, Jr. It made me feel good to see, and hear one of us, trying to prevent violence and letting the other man know that we are good for something, but this isn't the joyful moment of my life, but it is the joyfullest moment of my life. There have been moments when I want to go places and see things, in many cases, I have but it was neglected by the prejudice in some cities, counties or states while I went.

The most fearful moment of my life is a disastrous one which I think is most of our fearfullest moment, the assassination of Dr. Martin Luther King, Jr. At the time I was living in Philadelphia, Pa. on a street called Carpenter St. (The ghetto). Well this was not going on all over the street, this is no lie, I was there, well anyway every white or any body who likes white would walk or be seen would get jumped by the boys who were sitting because of the assassination of Dr. Martin Luther King. They were throwing bottles and all type of things at the buses and cars which held a white American.
Being that this was the most memorable moment of my life, I helped. Anyway this was the attitude of our fear and sorrow of our black American Martin Luther King. There have been many fearful moments of my life, for example in Philadelphia when my brother came down to visit us. He went with some boy from another country, not knowing what was going to happen if they were going to make a peace treaty with some white gang that they were fighting. When the white gang refused they turned their backs and my brother got stabbed. So there is not only one fearful moment of someone's life, there is always one.
The most joyful moment in my life was when I graduated from Grammar School in the 6th Grade. I was 12 years old. Another most joyful moment in my life was when Madison won first place in the track meet. I was 14 years old.

The most fearful time in my life was when me and some more kids was going to a party from record hop and this man in car was driving down the street stopped and jumped out of the car with a gun and started chasing us. We ran and he got back his car and started chasing us again and he stopped right in front of the house that I went behind but he jumped out and ran the other way and he stopped chasing us. I was 14 years old.
the most joyfull time when I was play life guard when I did a double flip on the board and Bounces of and fell.

I was scare I thought I saw and Boy standing on the back pouches play around with something in his hand.
When we went to Tampa Florida
We had a lot of fun & met some fine girls when I stayed with my aunt.

One day a man came to your house
My mother and father were not home
He knocked and started Bang on the door and me and my sister ran in the Bathroom and locked the door he came to the window and start Banging again then he went away. But we stay in that Bathroom till my mother and father came home.
Age 13½

Well, I can't think back that far.

Well, the only good moments I ever had is when I go places. By I can't pick the best one. And when my father died April 1st. April Fool's Day (shame)

Well, I don't know for sure. Well, when I can't be on my own. For such a time.
When I got my Kitten

My Birthday Party

When I had to go down in the dark basement when my mother and father left me with scary strange people in the house alone.
My Most Joyful is when I go
and little tricycle

My Most Fearful is when my uncle
did it in the neck.
My most joyful moment was when my brothers went to sea breeze park. And I was mad so my mother went upstairs and told me to keep off the phone. A hour later I saw 3 cars pulled up. And all my cousins and good friends came rushing out of the car. My aunt opened the garage and there were about 12 barbecue steaks and all of ribs. Suddenly I remembered it was my birthday.

My most fearful moment was when there was a riot on our street and it was upstairs and the window was open. A bullet flew through the window it went into the floor. I looked out the window and I saw some men putting a body in a car and ride away.
The most joyful moment in my life was when I realized that I had to face reality. I, a Black woman the queen of the universe, the umbilical cord of every black creative that roams on the face of this earth, for I, now Black can comprehend the necessity of true identification.
Fearest thing that scared me is when I was 10 yrs. of my sister fell out and almost died because she took some of my mother medicine.

Happiest thing that happen was when my mother gave me 20.00 for my birthday when I was 14 yrs old.
Just like in time of war, a Louisville cop takes careful aim before heaving tear gas bomb at racist teen hecklers.

Flames pour from 7th St. building as troops in a jeep patrol Washington.
Investigation
In an article written by Carl T. Rowan, nationally syndicated columnist, he clearly defines how racists use science to debase black people. He states that Arthur R. Jensen, the professor at the University of California (Berkeley) has written what the critics call the clearest exposition ever of the theory that intelligence is predominately a God-given quality.

"He added, in several thousand words, that God did not give quite as much to black people as he did to Caucasians and Orientals. He said that the average American black scores 15 points lower in I.Q. tests than does the average white. Since, according to Jensen's 'findings,' heredity accounts for 80 per cent of intelligence and environment for only 20 per cent, this I.Q. gap must arise from the fact that black people draw their genes from a pool that is inferior—at least where the ability to reason and to solve problems is concerned.

Suddenly Jensen's theories were getting massive attention in newspapers and magazines across the world. Headlines screamed: 'Can Negroes Learn The Way Whites Do?' 'Born Dumb?' 'Intelligence: Is There a Racial Difference?' 'I.Q.: God-Given or Man-Made?' A year later such questions are still being asked, in Cabinet meetings in Washington, in corporation board rooms and on college campuses.

Most of us black people may be inclined to dismiss Jensen as just another effort to condemn black people to the role of hewers of wood and drawers of water of this society. But we cannot afford to ignore the possibility that this talk of 'black inferiority' may be a lot closer to the real American dream than any platitudes about a 'melting pot' in which all the ingredients are equal.

The debate over Jensen's article focused on such practical and important questions as whether the federal government is pouring money down the drain when it spends it on Head Start and Compensatory Education programs. Jensen maintains that it is hopeless to try to raise the I.Q.s of black children to any significant degree because nature sets limits that cannot be reached. The professor's critics were quick to say, however, that neither Jensen nor anyone else really knows what intelligence is. Jensen conveniently defined it as 'what intelligence tests measure.'
There is, of course, abundant evidence that such tests are oriented toward the white middle class majority, and that what such tests measure for the black ghetto kid may be quite different from what they measure for the child of an affluent suburban family. The unreliability of I.Q. tests is obvious when we note that Sirhan B. Sirhan, the killer of Senator Robert F. Kennedy, scored very low on one I.Q. test and much higher on another. American children are given I.Q. tests, American adults are impressed (or depressed) by the results, and children are treated accordingly. This means that a high I.Q. score, like a white skin, will be an asset even if I.Q. itself is no more intrinsically important than skin color.

Some of the most heinous crimes in history have been committed by persons of exceptional I.Q. Some of the cleverest exercises in self-survival are carried out daily in ghettos by hungry and harassed youngsters who would score miserably on most every test so-called experts have devised. Yet 'I.Q.' has been sold to the point that it is more important to many young men than virility, or to young women than sex appeal."

This brings to my mind the experience I encountered when I administered the Wechsler Intelligence Test to some children from the rural south. This one particular boy was asked a question which he could not answer correctly, I would say, appropriately, and was scored zero. Nevertheless, I felt he res-intelligently. The question was, where is Chili? The boy responded with an air of indignation, "I don't know any thing about no Chili, nobody ever told me about Chili. All I know is Florida and Sweetwater, Missouri." He was given a low score because of something foreign to his life style or has never been taught. I have also noticed the reaction of a child when the test is administered by a black or white person. Since the black child already feels that he is negative in the eyes of white people, he does not respond as effectively or demonstrates his full potential. There is a feeling of........ no matter how good or how well he excels, the average white will not give him full recognition. Many Negroes of today carry this same white attitude.

1. Rowan, Carl T. "How Racists Use 'Science' to Degrade Black People" Ebony, April 1970, pp. 31-34
Missing Page
This insane idea and reasoning is pure fabrication. Nonetheless, there are people who still believe this to be true. Scientists have proven the fact that blood types are different in individuals—the individuals can be from either race. Intelligence is being measured by genetics and environment. Blood has nothing to do with intelligence.

The Mormon church lost no time in sowing their contemptuous seeds using God and religion to promote inferiority.

"Until God reveals his will in this matter, the Mormon hierarchy says Negroes can be members of the church but they may not be elevated to the priesthood. Down through the years, white Americans of every religion have embraced this notion of the inferiority of black people. But most were reluctant to pin the blame directly on God, preferring to talk at first about 'Negro blood.' There may be no greater testament to the intellectual frailty of the white man than his insistence on running both ways on this question of 'Negro blood.'"

The Mormons see black people as the cursed descendants of Cain—cursed through the ages because of the slaying of Abel. Both Negroes (not blacks) and Whites believe this. The knowledgeable people are aware that black people cannot be traced back to Adam and Eve or Cain and Abel. No one knows where black people originated. Two white people cannot produce a black person. Therefore, any affiliation with Adam and Eve is a myth. Yet, even the most intelligent people still hang onto this idea of blacks being cursed through Cain and Abel, Ham and Shem, the son of Noah.

To place Black people as inferior sub-human beings is a very serious matter and should not be taken lightly. These continuous actions down through the years, whenever and wherever blacks have arisen to assert and exercise the rights of manhood, white racists bring forth some scientists with documents of black man's inferiority.

4. Ibid. 32
When slavery was assaulted, in the post-reconstruction period, and after World War I, black men tried to assert their manhood at home. The white supremacists invented a series of theories debasing the Black men by stating that the size of the black man’s brain, plus the absence of abundant hair on his chest, was to support their argument that the Nigger’s place was under the heel of the "superior" Caucasian. Black people all over the world do not support the theory that man evolved from apes. Therefore, the body of man, made in the likeness of God, is not covered with thick hair, particularly on the chest. Charles Darwin said,

"The Negroes rallied around Mungo Park on the whiteness of his skin and the prominence of his nose, both of which they considered as unsightly and unnatural conformations... The African Moors also knitted their brows and seemed to shudder at the whiteness of his skin. In the eastern coast the Negro boys, when they saw Burton, exclaimed: 'Look at the white man! Does not he resemble a white ape?"5

The outlawing of "separate but equal education" by the 1954 Supreme Court made racism more sophisticated. Racism had become not so fashionable among white Americans who liked to think themselves as intelligent, moral and decent. But in private they supported man like Tom B. Brady, the Brookhaven, Mississippi circuit judge who in the 1950's uttered this nonsense:

"You can dress a chimpanzee, housebreak him and teach him to use a knife and fork, but it will take countless generations of evolutionary development, if ever, before you can convince him that a caterpillar or a cockroach is not a delicacy. Likewise, the social, political, economic and religious preference of the Negro remain close to the caterpillar and the cockroach."6

6. Rowan, Carl T.  Ibid.  p. 33
Carleton Putnam, another racist, emphasizing his "Yankee" background, labored nightly with considerable success to prove his argument that black people are generations behind white people in intellectual development, and that it is an injustice to put them in the same schools with whites. For a decade millions of white Northerners laughed at Putbam. But we see today the outcries over school desegregation, busing, crimes of violence, are evidence that all but a handful of whites still feel that black people are to be shunned and controlled.

Black people must realize that these racist scientists are no joke. They are engaged in a deadly program to dismiss the fundamental interest and rights of black people.

"Putnam and his kind bemoan their inability to get the nation to adopt the principle that 'poverty and inequality are primarily the result of genetic variability'--but racism is not their sole motivation, perhaps not even their primary one. They see 'pure' democracy as being an abomination, as they abhor a Supreme Court that decrees 'one man, one vote.' Any sistem that lets a peasant vote with the same power as one of the elite is viewed by Putnam as 'a fatal corruption of our heritage.' Putnam and his breed also see a graduated income tax system that is based generally on ability to pay as a foolish scheme of 'taxation of success to support failure.' Putnam says that a tax plan that 'means the punishment of excellence to reward its opposite' will 'undermine any stable, free society.....'

What it means is that if they can use the black man and white hostility toward him, they can alter the whole system of U.S. government and make it one in which the elite vote, hold power and pay little taxes as they accumulate nothing and have no voice in society because they are not deemed worthy of the vote."7

Putting the Negro in his place is the basic goal by those who keep preaching the hereditary inferiority of Negroes. However, these same people like Dr. Putnam ignore the findings of Dr. Louis Leakey in the Oldavai Gorge in Kenya which show human life may well have begun in Africa. How can Putnam state

7. Ibid, page 33-34
that the black man is "200,000 years behind the white man in evolution."

There are books written concerning the fact that man originated in Africa. Men are there now not on just safaries, but digging and searching for knowledge of man. Soon Africa will be said to be the origin of the White man, which will be a surprise to some. Others already know. However, the acceptance will only come about by his reasoning and interpretation.

"The great tragedy of our era is the poor education and the seeming lack of motivation of black children. Many leading educators now are convinced that one of the great problems of education in our cities is the notion that millions of ghetto children are 'uneducable' that is, too dumb to be taught the things normally taught in our schools. The irony of the tragedy is that many a Negro teacher and Negro parents have swallowed this propaganda, consciously and subconsciously, and they behave as though they truly believe the children around them are cursed with the shackles of innate intellectual inferiority."

Black people (not Negroes), who know themselves and their heritage and who know the methods and means of guiding black people to freedom and equality are never given this opportunity to perform this task. It is man's nature to be superior. However, the white man is not satisfied with the God-given knowledge of being superior over all creatures of the earth. He must find human beings to give him a sense of self-satisfaction and superiority. And today we are witnessing the seeds he has sown—destruction. The empire he has created is crumbling all around him by the hands of his own children.

The white people are deliberately destroying our children; he is also unconsciously destroying his own.

8. Ibid. p. 33
"Many parents try to establish a tight protected little world for their children in order to isolate them from contact with others who are 'different.' The wealthy suburban neighborhoods, with 'restrictive covenants,' have made it possible for white children to grow up in areas where there is little or no contact with Negro children. While the Negro child is being fenced out, says one authority, the white child is being fenced in."9

Black children are being mentally destroyed the moment they come in contact with white racists. In the book Death at an Early Age, the author reveals how the hearts and minds of black children in the Boston Public Schools are destroyed.

"It demonstrates the ease with which a child may be persuaded of his own inferiority. The student is allowed to believe that somehow this is all his fault."10

Outside the school he faces another danger.

"The child's innocent exercise of his mental faculties can become an embryo of prejudice, if it is nourished by negative influences which lurk inside and outside the home. The child's ability to think rationally, on the other hand, can become the safeguard which keeps him from looking down on others on the basis of inadequate or no information. Primary responsibility for watching for signs of prejudice rests with the parents."11

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11. Young, Margaret B. "How To Bring Up Your Child Without Prejudice" Public Affairs Pamphlet No. 373 Public Affairs Committee, Inc. New York, N.Y.: July 1965, p. 3
The following words are the psychological terms that I felt related to this proposal and the emotional experiences that I am attempting to reveal.¹²

"Intense fear under appropriate conditions is not emotional disorder, but consequent chronic anxiety or emotional depression. Fear: an emotion of violent agitation or fright in the presence (actual or anticipated) of danger or pain. It is marked by extensive organic changes and behavior of flight or concealment—phobia, which refers to persistent and irrational specific fears. Joy: an emotion, usually related to present experiences, highly pleasant and characterized by many outward signs of gratification. Emotion: a complex feeling; state accompanied by characteristic motor and glandular activities; or a complex behavior in which the visceral component predominates. Often emotion is used not for a single feeling but for a system of feelings, for a sentiment.

Emotional blocking: inhibition of thinking or of other forms of adjutive response due to excessive emotions, usually of the fear group.

Emotional strength: intensity of feeling in given situation.

Emotion/derived: an emotion not directly correlated with a particular impulse but reflecting the course or outcome of any strong impulse: joy, sorrow, surprise, regret, hope, despair, etc.

Emotional expression: those activities found in emoting that do not directly alter the person's relation to environment, but are socially perceived (a blush but not a kiss; a clenched fist but not a blow). The term in either usage implies a distinction between the emotion and the activities by which it is expressed, whereas many theories hold that the activities are constituent parts, not mere signs, of emoting; but the usage is well established.

Emotional pattern: the mode of emoting that is characteristic for an individual under stated conditions, including various combinations of different emotions.

Emotional instability: the tendency to quick-changing, an unreliable emotional response.

Emotional expansiveness: tendency to display emotion in new situations when the shift is easily made. Tendency to relatively superficial, light, jovial, and easily aroused emotion."

Medical evidence is overwhelming that natal factors affect mental capacity. Later, culture too contributes. Effects are often ill-interpreted by scientists such as Arthur R. Jensen (above left) and mystics like Mormon Joseph Smith (right).

Irresponsibility of pseudo-science gives aid and comfort to overt racists. Above: writers Carleton Putnam (left) and Mississippi judge Tom P. Brady spread myth of black inferiority.
Exposition
PIATE I

Joy - The faces are of children at school in the Rochester area, and from a newspaper clipping. I used translucent color to signify the fading, passing, and limited joy which these children experience. With the use of overlapping I attempt to fuse, and to infuse, the canvas into a total tonal delicacy. In this canvas I used looser brush work to reduce tension. Placement and variety of colors indicate the life style, the feeling, and the nature of the children's experiences.

PIATE II

Fear - The eyes manifest the deep anger and hatred that the children feel without the need to resort to the old stereotype of bulging eyes. Again in this plate I used translucent and merging colors with bolder strokes to indicate the tension reflected in the facial expressions.

PIATE III

Joy and Fear - Facial expressions are intermingled, bringing forth unity and interpretation of the title of the project, "Black Faces and Their Emotions." Basically, the colors and technique are similar to that of the previous two canvases. My aim was to achieve unity and a blending of diverse emotions.

PIATE IV

This canvas, I was concerned with the organization and the total design for display. My purpose was that each painting could be exhibited individually or as a total unit together.
One of the true joys of the current Off-Broadway season is *The Me Nobody Knows*, a musical created from the writing of ghetto children, ages 7 through 18, attending New York City public schools. There is no “book” to the evening, yet so adroit is the staging by Robert H. Livingston, so simple yet exuberant the dances by Patricia Birch, that one comes away not with the feeling of an evening of songs and speeches, but of a story followed, lives momentarily shared.

The stage offers wooden suggestions of a fire escape here, stairs that lead to boxes that are tenement rooms there, a portion of wooden fencing to the rear. These areas are the backdrops for projected images—often photographs of the city jungle, often children’s drawings of their world of huge white rats or a child in a coffin. If some of the images are terrible to an adult, they are still seen in the bright colors of hopeful childhood, although it is the childhood of children who know too much about a world that no child should know anything about.
Ben Chaney, 11, seeks comfort in his mother's arms at the 1964 funeral of his brother James, who was lynched by the Ku Klux Klan in Philadelphia, Miss. At right, Ben, now 17, is in a maximum-security cell at the state
penitentiary in Columbia, S.C., accused in the murders of four white people during a shooting spree in the South. He denied participating in the killings. What happened between these two photographs is told on the next page.
Birmingham: a dynamite bomb placed inside a church. Four black girls at Sunday School are killed.
Conclusion
In the three paintings, I have attempted to illustrate the emotional expressions of joy and fear on the faces of black children. However, I feel that I have touched only the surface of this expression, not just in this writing, but in the paintings as well. As my African ancestors state, "Art is not for Art's sake, but for life's sake."

To the viewer who has eyes to see, the sensitive and open mind to understand the question, is there any difference in the expressions of these emotions in black faces than in any others? It can clearly be recognized. Nevertheless, I will further interject this brief comment.

The eyes are the most expressive part of the face for blacks. Today black children in serious moments can hold their own in communicating with their eyes. (In other words, they can look the oppressor in the eye; in the past the eyes were lowered unless they were shimming.*) Fear, joy, anger is not seen in discoloration of the skin such as blushing and turning red.

True happiness or joy is not pretended. Blacks do not search for happiness outside their natural environment; when they do by attending/dances, parties, dinners, etc. the food, music, dance, is so vastly different that they usually return to their own for enjoyment, relaxation and to be themselves. This re-migration comes before or immediately after a social event has ended.

Blacks can be happy without facial expression. This can be detected whenever the favorite pastime is being indulged—dancing. There, you will see a slight grin or smile, no exaggerated movements or facial expressions. This is being cool and yet being completely happy.

When fear and danger arise, blacks remain cool. Under pressure and a crisis, the tendency for hysteria and suicide is in the minority. The pain inflicted in our forefathers has given enduring strength for all our children to bear for today and tomorrow.

*Shamming, slang expression, meaning consciously playing the part of Uncle Tom.
The Boy
by
Hale Woodruff

Faith Die
by
Unknown painter

Mysteries
by
Romare Bearden

Young Boy
by
Ernest Crichlow
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Paintings By Black Artist

Woodruff, Hale. The Boy. Professor of Art Education, New York University

Bearden, Romare. Portrait of a Boy. Painter, New York City

Mysteries


Painter unknown Faith Die


*Portrait of a Boy not enclosed