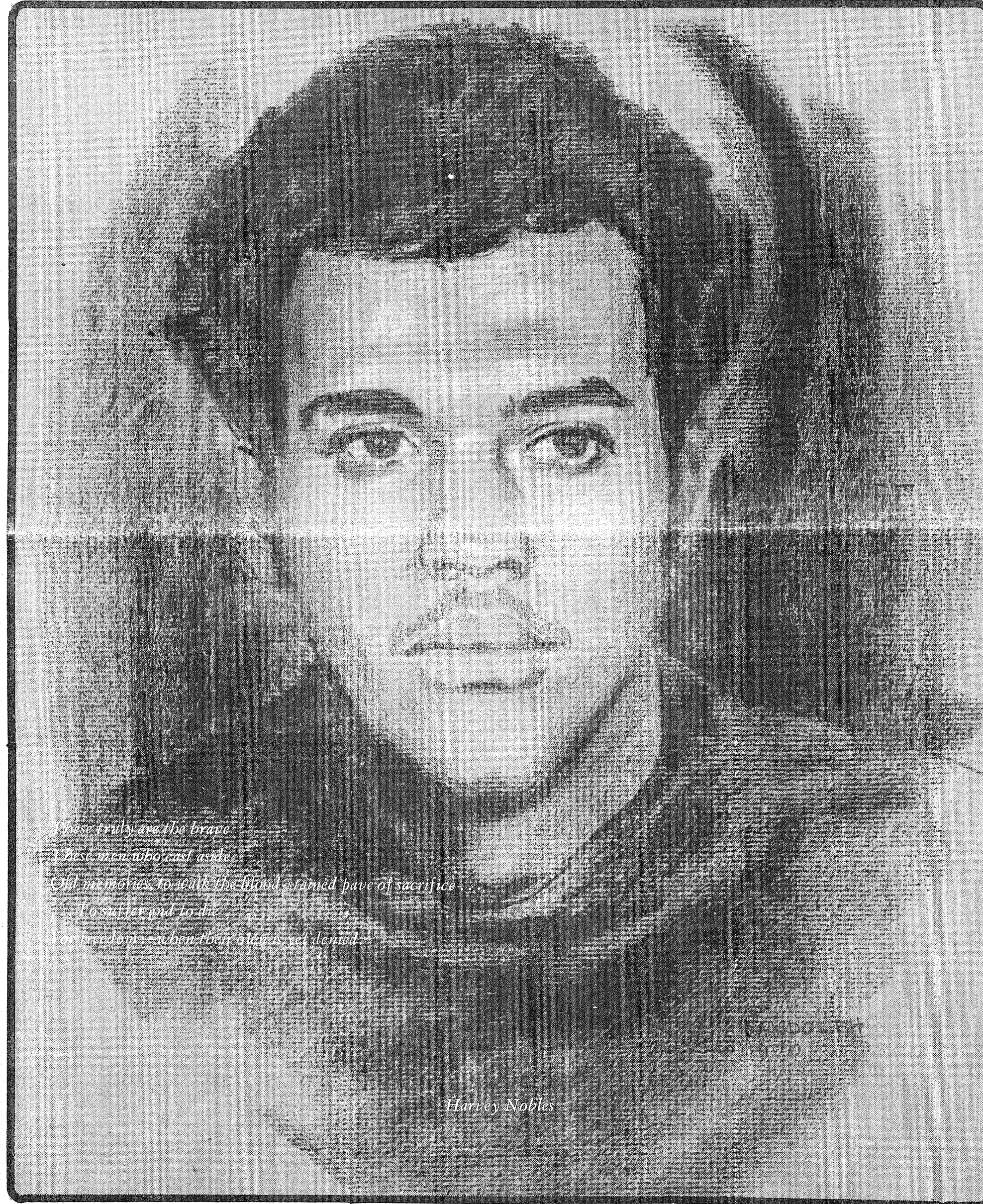


*Black People's Publication
of
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Black Perspective

November, 1970



*Those truly are the brave
those men who cast aside
Old memories to walk the blood stained path of sacrifice
to suffer and to die
for freedom when their own is yet denied.*

Harvey Nobles

EDITORIALS

- DIG -

Our Black Brothers in prison are in need of help. The help they need must come from many sources and the most important of these sources is that help which the Black Community must supply.

We as members of the Black Community first, and secondly Black students, faculty and administrators, should meet with the Black Communities to set up a program to deal with the problems of saving our Brothers and Sisters from a life of crime. In a society which punishes them both during and after prison, a method of breaking the in-out-in cycle must be found.

Most of us, if not all, realize that the present "correction" system is used to further drain Black Manhood. This is further done by showing a prison record in the face of struggling Black Brothers. In most cases they are not allowed to get jobs or better their education because on one hand they have a "Record" and on the other no high school diploma.

We suggest that the Presidents of all the Colleges (on Staten Island) be approached to find out what can be done with this education dilemma of our Brothers. We also request that the C.D. program at SICC, and at the same time, the entire University System begin to accept 15 percent of its students from people recently released from prison. The need for a High School diploma must be dropped if this is to be a realistic approach. The help of the so-called department of correction might be used but only under control of a community (with on- and off-campus members...) governing board. The governing board must have input by convicts and ex-convicts from the beginning.

This publication welcomes comment from any and all. We especially welcome comment from President Bill, Mr. Wooten, Dean Harris, Prof. Harris, and Dr. Blau.

One of the most welcome responses would be the announcing of the date and time of the first meeting of the community and SICC.

Responses to the editorial will be printed in our next issue (Remember Malcolm and Cleaver).

Chris Thompson

THE BROTHERS RAP:

We have just left Rikers Island and we have the knowledge to speak of the conditions there concerning the problems our brothers have to put up with the Nigger pigs! And the Honkey Pigs! Throughout the penitentiary. In the penitentiary the young and the older brothers learn that just because a man's skin is black he is not your brother. Would your brother beat you up because you were going out to do a little something for yourself? Mine would not, that's when I found out the difference between the Nigger pig and my brother. Now and then you will find a pig that will do something for you. But the ones that do, want something in return.

The only way you can really get somewhere in these penitentiaries is to let them know you don't give a damn about them, or the things they do. They don't want us to unite because they know what we are capable of if we really get down on the dirty pigs, so every so often they separate us from one another. Now we have gotten down on some things before they had a chance to separate us, and it's for all black people to unite. The sooner the better. If you can't dig what I've been saying then you try and live in a cell about the size of a bathroom. And have to get down on a half a roll of toilet paper and a half of bar of soap for the week. And have to worry about the pigs fuckin' with you all day long. After about a month your own black brothers start robbing what little you have, you'll know the pound is turning your BLACK BROTHERS into animals.

BLACK PERSPECTIVE

Co-EditorsBILL THOMAS
CHRISTOPHER THOMPSON
Assistant EditorMARSHA DARLING
SecretaryMICKY McCOVERY
Staff: Jimmy Butler, James David, I. J. Diggs, Doreen Don, Lois Graham, Dwight Jackson, Terri Lomax, Carlos Morales, Carolyn Powell, John Ray, Cortland Summey, Eric Washington, Preston Watts, Regina West, Gloria Wiggins, Willie Wilson
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ArtLESTER PRICE
PhotographyROBERT YOUNG
Faculty AdviserMR. DONALD WILLIAMS
Technical ConsultantDR. BERNARD BLAU

"You can tell the level of civilization in a society by visiting its prisons."



Afraid of Revolution?

By PETER STONE

A group of protesters gathers in the streets to decry government policies — they are angry, they are loud and abusive, they are demanding disobedience. Facing them is a unit of militia, their rifles loaded, their bayonets fixed, their young faces betraying their fright and inexperience. The situation grows more tense, more heated, more dangerous.

Suddenly, somehow, a guard's man fires into the crowd, claiming later that he had been fired upon first although there was no proof, and immediately, the rest of the detachment fires — point blank into the mass of protesters, killing a few and wounding several more. Later, the funeral of these dissidents becomes an occasion for great and widespread demonstration against the establishment.

Kent State, 1970?

No. Boston, 1770.

Almost two hundred years to the day.

The Boston Massacre it was called although only three (only?) actually died that day, one less than at Kent. (Two more died later of their wounds.) But its effect on the stormy events of the 1770's was incalculable.

In 1773 an act of outright civil disobedience and vandalism occurred, one which could rival if not surpass the sacking of our draft board offices today. Ships in Boston Harbor were boarded and their cargoes of tea dropped into the sea. This act, and the subsequent repressions inflicted by the Establishment, were directly responsible for the outbreak of the armed rebellion that became the American Revolution.

An American can dispute the values and/or dangers of civil disobedience but if he is historically informed he cannot possibly label such protest as un-American. Our nation, like it or not, was founded on it. Violence, rebellion and treason. Pretty words? No. American? Definitely!

Today our country supports two determined and violent factions: one believes that the American Revolution has been fulfilled; the other is equally convinced that it is still going on. But in both cases, it becomes increasingly clear that no one knows the first thing about the American Revolution.

The fact is that our schools simply don't teach it. They merely offer a perfunctory review of the major events, a roster of a

few cardboard characters and a certain number of jingoistic conclusions.

But what of the arguments, the precedents, the compromises, the personalities, the regional disputes, the perseverance, the courage, the sacrifices, the expediences, the successes and, yes, the failures involved in securing our independence? What of the similarities between those troubled times and these (states rights vs. federal rights; property rights vs. civil rights) and the differences (if any)? What of the lessons of the past applied to the problems of the future?

How and why did these questions drop out of our public school system? Might it be that the real story of our political genesis is too radical for our own citizens' good? Possible, but unlikely. Jefferson, John and Sam Adams, Franklin and Hancock — these were hardly extremists. Tom Paine, perhaps, but not Tom Jefferson. And Paine has been successfully removed from most libraries, anyway.

There is only one conclusion possible: it is not the events of American Independence that are being suppressed — it is the concept of revolution as a political solution. Our nation is, intentionally or instinctively, trying to remove the recurrence of such a solution from the list of viable alternatives.

"America is through with revolutions," we seem to be telling ourselves. But how can political stability exist when the People don't know their own history? What society can plan a future without an intimate knowledge of its own past?

We proudly declare ourselves a melting pot, inviting all comers (most white ones, anyway) to partake of our freedom and prosperity. We ask them to shed their Frenchness, Italianness, Polishness, Irishness, or Swedishness and to take on Americanness in its place. But what is Americanness? A Revolution that's been largely ignored, a frontier that's become a Western morality play and a Gross National Product that's glorified in place of both. No wonder the trend is running toward flying the flag — how else will we know we are?

The United States owes its citizens, at the very least, an educational system that describes, defines, and explains their nation's, and therefore their own, existence.

Peter Stone is the librettist of the musical "1776."

DOPE

By Terri Lomax

There are enough people trying to kill us without us trying to destroy ourselves

There's no need for bullshit, so let's get right to the point. There are many things you don't know about dope. But aside from the usual, I just have one quick thing to say.

Many people have made big stinks about dope addiction in the ghettos where our people are enslaved. People also stink about the fact that dope addiction has vastly spread into all economic levels of the younger generation. In fact, so many people have protested that you should wonder why the government hasn't responded. The answer is elementary:

THE GOVERNMENT DOESN'T GIVE A DAMN.

After all, with all the commotion, rebellion and talk of some Power to the People, it would be better to let us kill ourselves with dope.

And, believe it or not, some of us have decided to go along with that program.

(Well, obviously, some of us just ain't got no smarts.)

But look...

If you want to die, let it be from fighting in the revolution, not from an O.D.

In revolution,
TERRI

THE DREAMS

Oh, How good I feel
How nice it is
This moment of ecstasy
This moment of bliss
This moment of beauty
When all men are one
When all men are equal
Yes all men bar none
The union the integration
The brotherhood and the love
The beauty of two birds mating
A black crow and a dove

A child with a complexion
Like that of coffee brown
His eyes so big and brilliant
His hair like an emperor's crown

His father black as ebony
So loving and so proud
His mother white as snow
Living in a blissful cloud
Oh, how lovely
Oh, how good
I knew it would happen
I knew that it would

Yes, this is wonderful
This moment of purest joy
When everywhere I look
I see a Black a White a girl a boy

But wait the scenes are changing
To hatred and to war
Were we not to live in union
For now and ever more?

Oh, how realistic
This hatred and this pain
I thought I'd have to witness
This ignorance never again

Where is all that is lovely?
Where is all that is great?
I thought that life was beauty
But now I am awake

Carlos Morales

My Man

I thought my man loved me, I thought he cared.

YEAH! I THOUGHT
I thought that I was his ripe melon.

YEAH! I THOUGHT
I thought I was his mirage all reflected within his drinking cup
imagine — I thought

YEAH! I THOUGHT
by Carolyn Powell

Young Lord's Party POSITION PAPER ON WOMEN



Afro-American History at SICC

By NATHANIEL MARTIN

Mr. Herbert Foster, instructor of Black History at SICC, who is presently on leave from James Coldwell H.S., New Jersey, gives some insight to the Black Studies Program and to himself in an interview with Nathaniel Martin.

Reporter: Why are you interested in Africa and Afro-American History?

Foster: My major interest in Africa is to show that the Afro-American has a great heritage in Africa. Most of the Western oriented text books, until very recently, have excluded Africa during precolonial times. When dealing with Africa, these text books have given the impression that African history begins with the advent of colonial rule in that continent. One of my major concerns is to show that African history dates far earlier than colonial occupancy of Africa — late 19th Century and the early 20th Century. It can really be said that there have been 10,000 years of African history dating all the way back to the Stone Age when the Black people occupied the Sahara Desert when it was a grassland. There have been ancient kingdoms in Africa (in West Africa, East Africa and South Africa) which predated by many centuries the advent of colonial occupation during the latter part of the 19th Century and the earlier 20th Century. I want to create awareness of Black history among both Black and White students because there are many misconceptions about Africans from whom Black Americans are descended which must be corrected. It is my belief that these misconceptions are at the root of prejudice and a major purpose is to replace this ignorance with truth so as to remove prejudice. I feel that any study of Black history must begin with the African experience.

When I first became interested in Afro-American History, I was at Syracuse University where I took a program in Eastern African studies for a Masters Degree in Social Science, and I emerged from that experience feeling that there was much that I had yet to discover in regard to the experiences of my people in America. So I became interested in the study of Afro-American history or Black History after that. I felt that the first chapter of the Afro-American experience was Africa and the second chapter was his experience in North America or the United States.

Reporter: With this precolonial period in ancient African history was there readily available a text or information in terms of shedding a lot more light on what is Africa's precolonial history?

Foster: Yes. There is a great deal of information available, but the information which dates from antiquity, the information which is contemporary with the African kingdoms themselves, is mainly written by Arab historians and some Black historians also like Leo Africanus who was a Black man. So there is available information which dates from that period which might be considered primary sources of information that would enable a person to study that period.

Reporter: If the books or the texts are written in Arabic, getting a little bit into modern times, would you say that there is a need to study a "popular" African language such as Swahili? Are there any written records in Swahili or is there any reason to study Swahili other than just to speak a language?

Foster: There are written records in Swahili which would enable the historian to study particularly the people in East Africa called the Zanj (Zinj). During ancient time the people of East Africa were described as the Zinj. They established cities along the coast of East Africa in the area of Mombasa, Pemba, Kilwa and the island of Zanzibar. This was an area which traded as far east, for example, as China, and traded with other kingdoms, mainly Great Zimbabwe and Mapungubwe in South Africa. Then for the study of ancient peoples of West Africa, another popular language of Africa would be useful and that is Hausa, because Hausa is a language which is used extensively

(Continued on Page 7, Col. 1)

NEW YORK (LNS) — Puerto Rican, Black, and other Third World (colonized) women are becoming more aware of their oppression in the past and today. They are suffering three different types of oppression under capitalism. First, they are oppressed as Puerto Ricans or Blacks. Second, they are oppressed as women. Third, they are oppressed by their own men. The Third World woman becomes the most oppressed person in the world today.

Economically, Third World women have always been used as a cheap source of labor and as sexual objects. Puerto Rican and Black women are used to fill working class positions in factories, mass assembly lines, hospitals and all other institutions. Puerto Rican and Black women are paid lower wages than whites and kept in the lowest paid positions within the society. At the same time, giving Puerto Rican and Black women jobs means the Puerto Rican and Black man is kept from gaining economic independence, and the family unit is broken down. Capitalism defines manhood according to money and status; the Puerto Rican and Black man's manhood is taken away by making the Puerto Rican and Black

woman the breadwinner.

This situation keeps the Third World man divided from his woman. The Puerto Rican and Black man either leaves the household or he stays and becomes economically dependent on the woman, undergoing psychological damage. He takes out all of his frustrations on his woman, beating her, repressing and limiting her freedom. Because this society produces these conditions, our major enemy is capitalism rather than our own oppressed men.

Third World women have an integral role to play in the liberation of all oppressed people as well as in the struggle for the liberation of women. Puerto Rican and Black women make up over half of the revolutionary army, and in the struggle for national liberation they must press for the equality of women; the women's struggle is the revolution within the revolution. Puerto Rican women will be neither behind nor in front of their brothers, but always alongside them in mutual respect and love.

Historical

In the past, women were oppressed by several institutions, one of which was marriage. When a woman married a man she be-

came his property and lost her last name.

In Latin America and Puerto Rico, the man had a wife and another woman called la corteja. This condition still exists today. The wife was there to be a homemaker, to have children, and to maintain the family name and honor. She had to be sure to be a virgin, meaning she could never experience sexual pleasure. The wife had to have children in order to enhance the man's concept of virility and his position within the Puerto Rican society. La corteja became his sexual instrument.

The man could have set her up in another household, paid her rent, bought her food, and paid her bills. He could have children with this woman, but they are looked upon as by-products of a sexual relationship. Both women had to be loyal to the man. Both sets of children grew up very confused and insecure and developed negative attitudes about the roles of both parents.

Women have always been expected to be wives and mothers only. They are respected by the rest of the community for being

(Continued on Page 6, Col. 5)

Survival

By ERIC WASHINGTON

It is quite obvious, through day to day encounters and relationships with different people, that there is great unawareness and confusion toward the issue of violence. Too many people are trying to find justifications or condemnations for violence.

The issue of violence should not be dealt with on the level of determining its rightness or wrongness, or trying to determine its morality or immorality. The plain and simple fact is that violence exists, and violence will continue to exist indefinitely. Specifically, in relationship to violence in this country, it is factual to say that the existence of this country was, and still is, based on violence. So as Nkrumah points out, in reference to an oppressed people liberating themselves from the violent acts of the oppressor, which can be directed to relate to the liberation struggle of Black people here in America, "... armed struggle (violence) is neither moral nor immoral; it is an historically determined necessity." Force must be met with force. Violence must be met with violence. Therefore, in order to survive, Black people must have the willingness to be violent if our survival necessitates violence.

H. Rap Brown has pointed out that Black people have never made any real progress in this country, but only concessions. This is quite true. But also, Black people have gotten these concessions only through violence or the threat of possible violence. (Even Martin Luther King Jr. kept white people on their toes because they feared the possibility of violence.)

We find that there is a terrific amount of criticism and hostility toward the issue of violence by negro America because they fail to recognize the white violence that oppresses Black America and negro America. It is violent when white people drop bombs on Black churches. It is violent when white America uses water hoses on Black people, and sics dogs on Black people, and hangs Black people from trees. It is violent

(Continued on Page 9, Col. 8)

NOW THAT YOU ARE GONE "BLACK YOUTH DIES OF OVERDOSE"

I cried, they cried, we all cried. SO WHAT!
Tears now won't bring you back to life. What is life anyway?

To you life meant only another day, another "HIGH"
Your greatest expectation was that today's high would be bigger and better than yesterday's.

Education-wise, you made it. Yes, you graduated with highest honors; that fantastic exploding, yet fatal reaction; death from an overdose!

I watched you day after day, making the grade: Smoke, pills, skin popping and all there is that follows.
But your commencement was one we all will remember.

Your twisted body and contorted features laying there in that dark, stench hallway.

Now that you're gone, the crying and tears won't help you, but perhaps now we will pull together and help other black youth to live, to live.
FIGHT TOGETHER TODAY TO LIVE!!!

Lois Graham

Action

From the beginning of time
We have been chosen to be prime
Now here I lie in my lonely room
Hoping for my release soon
My most vicious fears
Will linger on like pinching spears
My release will let me know if I may manifest
My rehabilitation is a successful quest
Confinement has restored my goals
Upon my release I hope I can live up to my roles
For I must play an important part in the struggle
And no longer let my mind be smuggled
For the last shall be first and the first last
Only through sacrifice and love can this come to pass
I have gone from my peak to meekness
Only through my mental weakness.
My biggest problem lies within society
Trying to accommodate its propriety
For someone of my nature "Society" is sick and poison
To my nature it is a total detrimental erosion
To do everything within my power
Is a must to help nature restore equality's hour
For poverty and death are no fun
Especially from the "problems" gun
In order to obtain right/fully what I lack
I must resort to fighting back
No longer can I take the pain
Bestowed upon me again and again.
I have a sincere belief
In helping abolish this grief
I truly believe I have found something strong enough
To substitute for dope and make my rehabilitation a success.
That strong belief is unifying my people and overcoming this monstrous obstacle
No matter how difficult the task may be, I will never give up.
I will do it for to try means a failure.

Preston Watts (Young Blood)

EDUCATION and REVOLUTION

By Eldridge Cleaver

One way of understanding the events on the college campuses and the high school campuses in the United States today, is to take a look at what the essence of education is all about. Basically an education is simply passing on the heritage, learning, the wisdom and the technology of human history, passing it on to the coming generations. We want this information to be passed on to enable and to help mankind to continue to survive and to cope with our environment. In terms of surviving and coping with our environment, basically, we have two worlds to deal with. We have the natural world — the task of surviving against the given world, for which technology has been designed, this has to do with the natural resources, the task of eking a living from the earth itself. And on the other hand we have the social world, the social situation. And in both of these worlds we are in the habit of talking about, well we have an antagonistic orientation to our natural environment, we speak about the natural enemies of man, including everything from animals to the weather, but these elements have been given the label of enemy because they will kill people, we have to be able to harness these forces, we have to be able to adapt to the natural situation so that our survival will be enhanced, and for this purpose, science and technology, agriculture, industry all of these categories have been developed through practice by mankind in coping with this physical environment.

We're also in the habit of speaking about certain things that happen in the social situation that are hostile and inimical to the prospect of survival for mankind, and we also label these with the same designations as enemy. The distinction between the struggle for survival against the physical environment, and the struggle against the antagonistic forces and situations in the social realm is a very important distinction to make, because often the struggle in the social realm is really the only struggle that many people are caught up in, because they're not directly involved in struggling against the physical environment, but their survival depends upon struggling within the social realm, in terms of how the economy is organized, how the political system is organized, and how the social system itself is organized, so that many of our lives are played out against this background of struggling against the way that we help organize civilization.

The Struggle

The struggle against the physical environment, of course, is primary. We have organized our social situation in order to cope with the physical environment. The way that we organize agriculture, the way that we organize industry, the way that we organize the economy as a whole, the way that we organize the political situation, all of this historically has been towards facilitating and better enabling us to cope with the physical environment. Now that over the centuries a very complex situation has developed, at this point I think it would be useful to clarify a little terminology — the best terminology I know of, for discussing this distinction between the struggle against the physical environment and the struggle within the physical environment. I should say that within the physical environment and against the

social environment is the terminology developed by Marx, and he designates the struggle against or within the physical environment as taking place within the economic base of society. And upon the economic base of society is erected the superstructure of society. So that the struggle within the social realm takes place within the superstructure and the struggle in the physical realm takes place within the economic base. Now in the economic base we find the natural resources, the technology, industry, all the machines and the tools and the means that mankind has developed for coping with the physical environment are designated as the means of production; the means of producing material wealth, goods and commodities from the natural resources themselves.

Institutions

Now all of the institutions of society, everything from the educational facilities to the hospitals, the postal service, everything that you think of as belonging to the organized aspect of society takes place within the superstructure. This is our lives that have been built and sustained by our means of producing the material wealth. Let's get to the essence of an education. In a very simply structured social organization, where technology and learning has not become complex, it would be possible for one's father or one's uncle to pass on the technology. Your father could teach you how to fish or your father could teach you how to deal with the rudimentary agricultural level. He could teach you how to hunt with a spear or a rock, or a bow and arrow. But as the situation becomes more complex, and as the level of information and knowledge and understanding of the environment increases, to the extent that it requires people to specialize in passing on this information, this is when the problem really sets in. When it was necessary for people to be designated as teachers and to specialize in or devote all their time to passing on this information, the learning situation itself had to be centralized, schools, universities, what have you were developed so that the maximum use of a man's time and energy could be made under the situation, under the circumstances. Now you can readily understand how in a very complex social situation it would be understood by the community, by everybody involved in the social unit, that these places or institutions of learning were there to serve and to benefit the community as a whole. It would be absurd for a teacher or one who is charged with administering the learning process as a whole — it would be absurd for him to alienate himself from the community as a whole or to claim this as his own personal property, or to claim that he owns the body of information that is a heritage to mankind, this would be absurd. It would not be tolerated by the community and probably those charged with disseminating this information would not be — they never dreamed that they could get it — they would take a period of time to alienate the learning process from the community and consider it as his own private property. Of course I have been talking about this as though sociology was an organism in which people were in harmony with each other, in which they cooperated with each other and in which they were not waging wars of aggression against each other and not in conflict with each other. But



Eldridge Cleaver
Minister of Information, Black Panther Party.

in actual fact and in terms of human history, this has not been the case.

History

In human history, we see that society has been broken up into classes, into antagonistic ethnic groups that struggle against each other for survival as they see it. They enslave each other and make their living at the expense of other groups, special interest groups are formed, etc., so that in reality we have to look at our own situation, have to look at the situation that exists in the economic base in terms of the class struggle, also in terms of the ethnic struggles that have gone on. And so that when we look at our own situation today we find and confine ourselves to the United States of America, we find that those who are very powerful in our society because of their relationship to the means of production, because they are rich, because they own the factories, because they own the natural resources, so that they have an advantage in the social situation. They are able to gain control of all the institutions in society, they're able to appoint people, who themselves may not be rich, or may not own stock, or any control over the means of production of the natural resources, but because of their educational capabilities they are able to be appointed to positions of managing society. But at the top of the social organization in the United States, we have a ruling class and because of the wealth of this ruling class, it is able to dominate American society and control who is appointed for instance to the judicial system, the judges, able to determine who is appointed to the Board of Regents to administer the colleges, able to determine who is elected to office, because they control the wealth, and we all know that it's necessary to have vast amounts of money at one's disposal in order to wage a political campaign.

Economic Control

So that those who control the economy of the United States of America are able to control the rest of society, so that we find ourselves in a situation — those of us who are not in this advantaged position, Black people, Mexican-Americans, Puerto Ricans, Indians, Eskimos, virtually every

“What we have to realize above all else, is that our enemy, and that which we in fact are struggling against is not an individual college president or high school principal or Board of Education, but it's the entire social structure.”

have an interest in exposing the true nature of the society and in educating themselves and their children on the nature of the struggle and in transferring to them the means for waging the struggle so they can be aware of the level of the struggle, of the progress and the history of the struggle and the nature of the enemy and the true vulnerability of the enemy. In other words, we want to be able to teach ourselves and our children the necessity for struggling against this ruling class. What we have to realize above all else is that our enemy, and that which we in fact are struggling against, is not an individual college president or high school principal, or a board of regents or the board of education, but it's the entire social structure, we're struggling against the capitalist system, which organized itself in a way that purchases our lives, that exploits us, and forces us into position where we have to wage a struggle against the social organization in order to survive. One of the techniques or one of the weapons that the enemy uses against us in our struggle is to turn words against us, to define our struggle in terms

of actual fact and in terms of human history, this has not been the case. ethnic group including poor white people and also middle class college students, we all find ourselves in the position where our lives are manipulated and controlled by those who have this advantaged social position. So that we have to struggle in order to survive, but we're not struggling against the natural environment, our struggle is not in reality taking place against nature itself, but we are struggling against the way society has been organized. We're struggling against those who have organized society to their advantage, in order to continue their control and rule of the entire social unit. It's very important for us to understand that we are called upon to wage this struggle with the same desperation, and the same “do or die” necessity that a caveman in some forgotten time in human history had to struggle against the natural elements. In reality, our adversaries are other men, other women and other social classes. In terms of the racial strife within the United States our class struggle is often hidden by our ethnic struggle, we are manipulated along the color line as well as along the class line. We are exploited economically, and we are discriminated against racially also. Today as always, the struggle of the exploited people within the United States is taking place on all fronts, but the most sensational and explosive clashes are being centered and focused more and more on the college campuses, and on the high school campuses. We understand that those who control the mind can control the body, so that those who are interested in keeping people in oppressed positions and then dominating their perspective and their outlook on life, understand that it's necessary for them to control the learning process in order to brainwash people, in order to camouflage the true nature of the society. So they can sanctify their system, teach the exploited people and the oppressed people to virtually love the system that's exploiting and oppressing them. So that they have an interest in seeing to it that the content of the curriculum is to their liking, and that it does not expose the true nature of the decadent and racist society that we live in. On the other hand, the exploited and oppressed people have the opposite interest. They

“The process of breaking out of slavery, the process of breaking out of a set of social arrangements, of a social organization that is killing us, this process is named revolution.”

that place our struggle in a bad light, so that the word “revolution” is given a bad name, is looked upon as a negative term, but what it means and what it means to us is that we are trying to change a system that has historically enslaved our people, has continually exploited us, has discriminated against us, and made our lives miserable, and kept us under-developed and kept us blind, and kept us in a form of slavery, one form of slavery or another. Of course, our struggle has continually forced the slave-master to modify the terms of the slavery, but every modification that has been made has only been made because the slave-master found it necessary to make a few minor adjustments in order to continue his exploitation of us on a new level. So the process of breaking out of slavery, the process of breaking out of a set of social arrangements, of a social organization that is killing us; this process is named revolution; we are revolting and rebelling and moving against a system that is our enemy. So that to us the word “revolution” should be a beautiful word, because it's a word that promises us hope, that promises us a better life and we should not be ashamed to call ourselves revolutionaries. We are a revolutionary people, our very social situation forces us to be a revolutionary people, if we're not going to be revolutionary people, we have to accept the designation as satisfied slaves, if we aren't satisfied, then that means we have a revolutionary consciousness. It's important for us to be consciously revolutionary, to understand that we are revolution-

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Problems of National Unity in Ghana and Liberia

By GLORIA WIGGINS

Samuel Nketia Darkwa lives in a beautiful house with his wife and two children in Accra. A Parliament house official, he is in daily contact with international and national dignitaries. His dress is western and his education British. Every evening he dons his dashiki. At least once a month he will cheerfully hop a government bus to ride for nearly a day before he is dropped off in Kumasi. His family's compound consists of well-kept homes in an Ashanti town near Kumasi. The fact that he is an important Parliament house official doesn't matter. A son's primary loyalties are first to the family, second to the tribe and then the state. He is an Ashanti and will one day be asked to become chief as his uncle. This co-existence of tribal loyalties and national unity gives unexpected insights to the foreign student studying abroad and into the problems of National Unity and tribal loyalties. I was privileged to witness the official opening of Parliament house inside the chambers on July 28. The problems that this country faces are basic; they may seem extreme to the people of the United States, the most favored of all the ex-colonies of the European empire.

The problem is one of securing a minimum of public health, a viable commercial agriculture, and industrialization, and adapting western ways to a tribal society and coping with an unfavorable geography. If the solution of these seems an overwhelming task, meeting some of Ghana's and Liberia's leading citizens and remembering their enthusiasm and intelligence gave me hope. There was also inspiration to be had from the achievements of African society that the foreign student does not much value, an instinctive awareness of feelings and an admirable lack of dependence on rationality for the exploration of events and people, in other words, an integration of rational and emotional awareness, and one which in tribal life includes the natural and spirit worlds. I attended many of the debates in the chamber of Parliament and afterwards enjoyed coffee in the attractive air-conditioned office of my Ghanaian friend S. N. Darkwa. The procedures for passing a bill as described by S. N. Darkwa are as follows:

Parliament as used in our Constitution describes the institution which comprises the President and National Assembly. An act to be done by Parliament requires the passing of a Bill by the Assembly and the subsequent assent of the President to that bill. In the transaction of this business both components of Parliament — the President and the National Assembly — have a part to play. This is illustrated by the words of enactment in every bill — “Be it enacted by the President and the National Assembly in this present Parliament as follows — A bill shall not become law until it has been duly passed and assented to by the President and shall not come into force unless it has been published in the Gazette.”

When a bill passed by the National Assembly is presented to the President for assent he shall signify within seven days to the Speaker that he assents to the bill or that he refuses to assent to it.

Where the President refuses to assent to a bill he shall, within 14 days of the refusal, state in a memorandum to the speaker any specific provisions of the bill which in his opinion should be reconsidered by the National Assembly including his recommendations for amendments and the National Assembly shall reconsider the bill on the basis of the recommendations of the President.

If at the expiration of the 14 days, the National Assembly is not meeting, the President shall forward the memo to the Assembly at its first meeting.

Functions of the National Assembly

The functions of the National Assembly may conveniently be divided into three: deliberation, legislation and the voting of supply (money) otherwise called the financial function.

DELIBERATIVE FUNCTION: This function, sometimes called the function of criticism, is exercised in the main by substantive motions which lead to debate. Debate is the method by which the Assembly passes laws, issues orders and makes known its opinions and its will. The process of debate begins when a member moves a motion of which he has given notice. When the member is called, he rises and says “Mr. Speaker, I beg to move, That . . .”. He then supports his motion with a speech. He ends by saying “Mr. Speaker, I beg to move.” A motion is always seconded unless it is a Government motion. After a motion has been seconded the Speaker gives the Assembly the possession of it by proposing the question. Then the Assembly debates the motion.

The deliberative function of the National Assembly is important for several reasons. It exposes abuses and checks the excesses of the Executive and ventilates grievances.

LEGISLATIVE FUNCTION: The Legislative Function of the Assembly consists in passing bills and approving statutory instruments where their approval by the National Assembly is required by law.

A bill may be defined as a legislative proposal introduced by a Minister or a member which, when passed by the Assembly and assented to by the President, becomes a law known as an act of Parliament.

A bill arises in this way. A Minister presents a memorandum to the Cabinet proposing that a law should be enacted. In it he states the principle of the policy the proposed legislation is intended to achieve as well as the reason for his proposal.

In accordance with the provisions of the Constitution, a bill cannot be introduced in the Assembly unless it has been published in the “Gazette” for 14 days, except financial bills.

Every bill must go through four stages: First Reading, Second Reading, Consideration Stage and Third Reading. All the four stages of a bill may not be taken at the same sitting unless the Speaker has admitted that the bill is of an urgent nature. A bill is presented to the Assembly by the Minister or member responsible for it rising in his place and bowing to the chair when the Speaker says “Presentation and First Reading of bills” and calls him. No motion for a First Reading is necessary and as soon as the member bows to the chair the bill is read the first time.

A bill is deemed to have been read when the clerk reads aloud its long title. As soon as the bill is read the first time it is then referred to the appropriate committee which considers it in detail and submits its report to the Assembly. When this is done the Second Reading can now take place.

Upon the motion “that this bill be now read a second time,” the member introducing the bill states its principle and general merits. The Second Reading is the most important stage in the passage of a bill.

When the bill has been read a second time it goes through the Consideration Stage where it is considered in detail and amendments are proposed to it. It is only at the Consideration Stage of a bill that a member may speak more than once. The informality which this concession gives to proceedings at the Consideration Stage is marked by tilting the mace towards the Speaker's Chair.

After a bill has passed through the Consideration Stage its final stage may be taken. The motion “That this bill be now read the third time” is a formal one and does not lead to debate.

When a bill has been passed, the text as passed is printed on vellum. On each of the four printed copies the clerk certifies that the printed impression is a true copy of the bill which the Assembly passed.

The bill is then presented to the President after the presidential seal has been affixed to the copies. The President signifies his assent to the bill signing it under the words “I hereby signify my assent to this bill.”

FINANCIAL FUNCTION:

The financial function of the Assembly is carried out by way of (i) consideration of the proposed use of public funds as set out in the estimated submitted by the government and (ii) consideration of proposals for the imposition of taxes by which the government intends to raise moneys to meet its proposed expenditure. Shortly after the Sessional Address, the Minister of Finance makes his Budget Statement. In this he reviews the state of the national economy and informs the Assembly of his tax proposals for the new session.

Liberia

Nathaniel R. Richardson lives in a spacious home with his wife and seven children in Sinkor, Monrovia. As ex-Mayor of Careyburg, Superintendent of the Government Printing office and Secretary for the world Baptist Alliance, he is in daily contact with international and national dignitaries. His dress is western and his education American. His highly praised school text, “Liberia's Past and Present,” has been placed on the approved list of the New York libraries. I am agent for this book and also a close friend of this Liberian.

First of all, what else and where is Liberia? Liberia is a portion of the West African coastlands between Sierra Leone and the Ivory Coast, which may be styled the end of northern Guinea. As a sovereign state, Liberia “the land of promise and of the free” has existed since 1847. By the end of the 19th century every region except Liberia (an American-founded country and independent since 1847) was ruled by Europeans. In his Inaugural Address to the nation in 1967, Mayor Richardson said in part: “A very sad situation (the riots in America) exists in this nation at the present time. In all of my previous visits to this country I have never seen anything like what I saw today and a few days ago: the burning of blocks of buildings and wholesale looting.”

On Sunday, July 30, 1967, by a proclamation of President Johnson, he called the citizens' attention to a call for prayer. This was a very great opportunity for the Executive Committee representing 106 nations of the Baptist World Alliance which had met in Nashville, Tennessee, to join in this recognition of the sovereignty of God, led by our president of the Liberian Baptist Missionary and Educational Convention and President of the Liberia Baptist World Alliance consisting of 28,000,000 Baptists and Christian believers all over the world. Truly, God is using Dr. Tolbert at such a time as this.

In 1964 there were eight cities that rioted, with 8 dead, 1,056 injured, and 2,643 arrested; in 1966 18 areas, with 12 dead, 366 injured, and 1,647 arrested; and from 1967 to date 31 cities, with 86 dead, 2,056 injured, and 11,094 arrested. This is very sad and let us hope for a just and peaceful solution to this grave situation facing this great nation. A savage battle continues to go on in Vietnam between the United States (and her allies) and North Vietnam (and its communist allies). In his “Fax American,” Mr. Roland Steel states that “America's worth to the world will be measured not by the solutions she seeks to impose on others, but by the degree to which she achieves her own ideals at home. We consider as one of the most important and burning issues of the world today, the achievement of self-determination and independence for all the peoples of Africa, and of the world, and this should be conceded and stimulated by all world leaders and nations as a sine qua non for peace. We implore those that are strong to utilize their strength to relieve all men of the unjust and heavy burdens of oppression and repression which they bear and assist in restoring and placing them on the high plane of free men enjoying the benefits and privileges of human dignity, self-determination and independence. This is the legitimate aim of all men.”

“Our Declaration of Independence declares that “In coming to the shores of Africa we indulge the pleasing hope that we should be permitted to exercise and improve those faculties which impart to man his dignity; to nourish in our ambition; to cherish and indulge those aspirations, which benefit the human heart; and to evince to all who despise, ridicule and oppress our race, that we pose with them a common nature, are with them susceptible of equal refinement and capable of equal advancement in all that adorns and dignifies man. We were animated with the hope, that here we should be at liberty to train our children in the way they should go, to inspire them with the love of an honorable fame, to smile within them the flame of a lofty philanthropy, and to form strong within them the principles of humanity, and to form strong within them the principles of humanity.”

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Genocide And Disease

By JAMES BUTLER

Cancer, leukemia, the atom bomb, wars, drugs and oppression are diseases perpetuated by “wooden men in a man-made world.” There are few things that happen of natural causes. In the plastic world of wooden avaricious business freaks, things that should not occur in a world of love and unification ironically seeps through. People of a natural and human world are infected by dirty and sadistic paper bags; bags that have no feeling, respect, or air; bags that should be disposed of or burnt. What good is a bag without its bottom? What good is a man without a head?

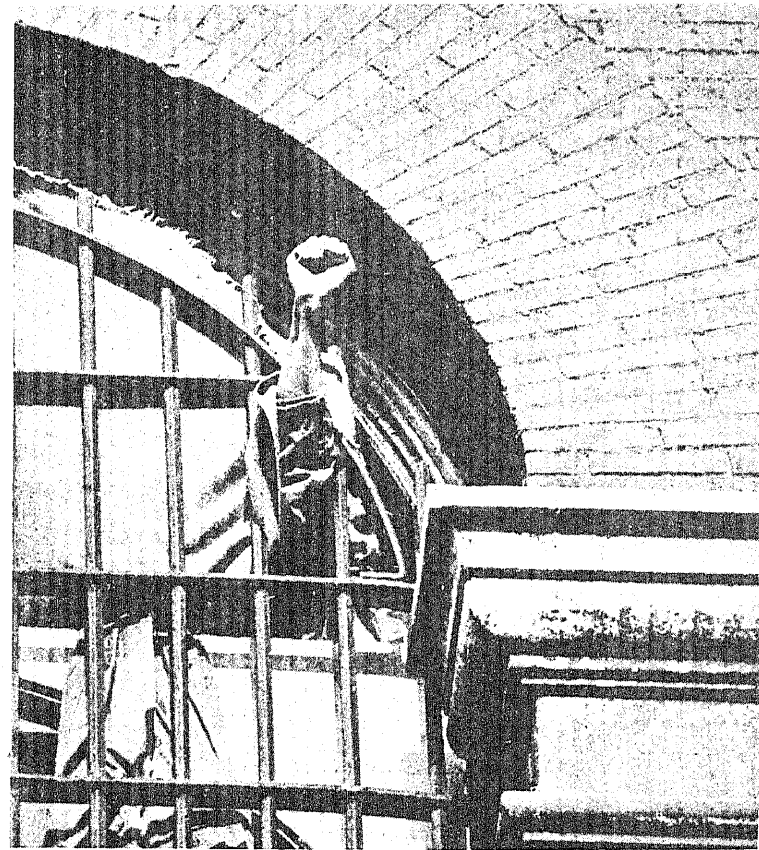
If there is a contradiction of rationality as to where is man-made world in contrast to a peoples' world, why apply emotion? Try responding to human needs. Here is when you can discern wood from truth. Those who respond to human needs and love are revolutionaries who represent “truth the flesh.” Those who represent or prefer avarice or greed denote the “wood” or the splinter. The disease of the make believe world oozing its poison, corruption, and promises of good will into the minds and bodies of people of truth. In the “real world” sadistic, degenerate, deformed pieces of wood find refuge, survival and security in the fireplace of life. Coming in disguise of businessmen, corporations and universal millionaires.

Sending out its subordinates:

Politicians, policemen and the army to intensify the pain and destroy, with rhetoric, bullets and napalm, tearing down one's resistance with: suppression, harassment and what we know as “chronic diseases.” Diseases that are beyond the cure of man at this time. I say that these paper bags are responsible and perpetuate disease like leukemia, racism, sickle cell anemia, imperialism and others. I also advocate that all the above are entities of one disease: genocide. Why drop the bomb or continue to kill when diseases can be implemented. Many if not most diseases are man-made in a man-made world and should not infect the “body of truth.” Human beings, not “puny sticks” with walls coated of shit, should respond as the tweezers and antidote to cure or alleviate the disease. The universal tool for diseases whose remedy is patience and trust is the “gun,” which is manifested in merging of the minds. The tool for liberation, unification, and the curing or destruction of diseases is revolutionary practice.

Tribes of Indians were wiped out by a disease placed on blankets of gifts. Blacks were and are being destroyed by diseases of racism and fascism. Righteous peoples of the world are infected by diseases of war and imperialism. All are entities of social diseases in the minds of avaricious businessmen, and fascists: disease of greed and genocide; disease that places property above human life.

Aware people are moving like a whirlpool of water upon the disease of social dogma. So long bags and wooden bodies. Vengeance to you, “bag of shit,” being flushed by the concern and practice of an aware people.



Partying People

By Dwight Jackson

People love to party. No matter what the time is, if the environment and music are right people will party. Some people feel that partying brings out the best in them. Others feel that it brings out another person. For some people the worst comes out of them. After some begin to get their heads together with different hallucinating drugs, changes will occur. Changes occur sometime within you for worse and sometimes for the better.

Partying is a pastime for some people. Partying for the most part is a lot of fun. If people would check out what's happening around them they would see that this isn't the time for extensive partying and good times. The time is now for extensive thought and heavy evaluation and dealing. If people were to stop partying and jiving and take care of business the present problems wouldn't be. And when we return to partying our real selves will be able to come out.

Woman's Role

(Continued from Page 3, Col. 5)

good cooks, good housewives, good mothers, but never for being intelligent, strong, educated, or militant. In the past, women were not educated, only the sons got an education, and mothers were respected for the number of sons they had, not daughters. Daughters were worthless and the only thing they could do was marry early to get away from home. At home the role of the daughter was to be a nursemaid for the other children and kitchen help for her mother.

The daughter was guarded like a hawk by her father, brothers, and uncles to keep her a virgin. In Latin America, the people used "duenas" or old lady watchdogs to guard the purity of the daughters. The husband must be sure that his new wife has never been touched by another man because that would ruin the "merchandise." When he marries her, her purpose is to have sons and keep his home but not to be a sexual partner.

Sex was a subject that was never discussed, and women were brainwashed into believing that the sex act was dirty and immoral, and its only function was for the making of children. In Africa, many tribes performed an operation on young girls to remove the clitoris so they would not get any pleasure out of sex and would become better workers.

Capitalism sets up standards that are applied differently to Puerto Rican and Black men from the way they are applied to Puerto Rican and Black women. These standards are also applied differently to Third World peoples than they are applied to whites. These standards must be understood since they are created to divide oppressed people in order to maintain an economic system that is racist and oppressive.

Puerto Rican and Black men are looked upon as rough, athletic and sexual, but not as intellectuals. Puerto Rican women are not expected to know anything except about the home, kitchen, and bedroom. All that they are expected to do is look pretty and add a little humor. The Puerto Rican man sees himself as superior to his woman, and his superiority, he feels, gives him license to do many things — curse, drink, use drugs, beat women, and run around with many women. As a

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Patterns for Progress: Politics of Urban Education

By Joseph R. Harris

Our black communities need a new kind of education — one that is relevant and prepares us to live in the "era of new politics." We blacks, together with Indians, Mexican and other Spanish-speaking Americans, Oriental Americans, poor whites, and youth constitute the "new majority." We made the "new politics" both necessary and inevitable. In the urban centers of this nation where the "new majority" often holds the balance of political power, new coalitions for educational change must be formed. These coalitions must demand that elected public officials make swift and comprehensive efforts to revitalize the public educational system.

Young people — white and black — understand that this is a new era in our nation's history. We are witnessing the emergence of our own "developing people," the poor and others left out of the mainstream of American life. Young people now realize, through their painful participation in this society, that knowledge is power. And they, perhaps more than most of us, appreciate the vital meaning of Eldridge Cleaver's observation that "... the world of today was fashioned yesterday ... and that what is being decided right now, is the world of tomorrow."

Youth of necessity must be concerned about tomorrow because it is theirs. In order to be prepared education — formal and informal — is necessary. It is our duty as parents and students to work together to provide meaningful education for ourselves. Yet, we must not deceive ourselves. In the urban environment this becomes increasingly a most difficult task. For those of us who have lived our lives under a double code — our most serious acts often the ones in which we are the least involved — the assumption of a responsible role in the politics of education will be a formative experience.

How can black parents and youth together cope with the "new politics"? This phenomenon seems to affect all levels of government and all basic institutions of this society. My answer lies in confronting the problem which concerns young people most and should so concern us all — education.

Education is a process whereby the total person is involved in change and growth. When one undergoes this process in a formal institutional setting both teacher and student are involved and the pattern of interaction that ensues enriches both. The unique challenge facing American educational institutions today is to make men — all men — free. For this is the ultimate aim of education in a free society. The "era of new politics" makes such a difficult objective possible and worthy of our best efforts.

I believe, as I am sure you do, that the major responsibility for the conduct of our educational system should be in the hands of professional educators. But it should be our communal policy that professionals who are charged with the public educational trust are accountable to the people. There should be a formal process of accountability which includes participation by students and parents.

The public would have far greater confidence in American educational systems if elected officials on the local and state levels established Task Forces on Educational Change. The title of these task forces suggest their mission — there is a need for change. What we need are answers to the questions people ask of educators. Further, we need recommendations from the people on specific policy changes which they feel are necessary to improve educational opportunities for all. These Task Forces should be made up of professionals and community people.

Such Task Forces should be established and charged with responsibility for advising the elected officials within a 90 day period of the policy implications of the following citizen concerns as they relate to education at the elementary, secondary and higher education levels:

1. Does the present internal organization of the school system provide adequate means of preparing all students to meet the "challenge of change"?
2. Do professional educators feel they have adequate material resources to do their job as they define it?
3. Do present educational system practices result in maximum utilization?

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Long Live the Revolution The New People

By Gloria Schauder

The racist society of Amerikka is constantly attacking the masses. It bombards them with unjust laws to keep them restricted. Such as the McCarran Act, which legalizes placing people in concentration camps. They have also legalized wire tapping (according to an article in the U.S. News and World Report). High economic standards keep us starving and living in rat infested ghettos. It keeps the masses filled with lies about the Indo-China war. Successfully, it has kept the masses conflicting among themselves by adhering to racism, the American Dream, and capitalism, and by trying to take away the worker's voice in all union matters and giving it to the negotiators on both sides.

Wake up, Nixon! Wake up, you filthy fascist pig. The masses are awakening. They know who the enemy is. Just from having this knowledge many people have been harassed, interrogated and

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Black Students . . . This Is You

Black people shouldn't have to get together. The simple fact that we are born into a minority should automatically make us a unified people. The simple fact after four entire centuries we have now only a slim chance of surviving while white people started out "super"-living, should make us a fighting, unified people. The fact that WE know we have intelligence (whether anyone else acknowledges it or not) should make us use our intelligence and be an intensive, intelligent, fighting, unified people.

Yes, the simple facts that we are oppressed, neglected, and ignored should immediately prompt us to be over-poweringly together, but we are not. We're not because at this point the things we need to achieve as a people (dignity, rights, freedom, independence, power) can only be achieved through revolution — revolution by Black people for Black people. Well, so far there hasn't been a revolution.

Why?

No revolution means that we're satisfied. No revolution means that we don't mind whitey kicking us in the ass when he damn well pleases. No revolution means that we'll allow this bullshit, racist institution to completely destroy us in every possible way. No revolution means that we will continue to accept treatment that is only deserving of trash in the sewer. If you go along with these facts you're not worth what should be the honor of identifying yourself with the Black race. But, if you are strong enough to refuse to submit yourselves to such shit, you should be strong enough to unify to stop it. Because the only thing that's keeping us from taking our liberation is OURSELVES.

I can't understand it.

Where are your minds, Brothers and Sisters? Do you think that you're getting somewhere because you got to go to college and your mama didn't? WHERE ARE YOUR MINDS? Why do you think our Brothers at CCNY fought so damn hard for open enrollment? So that you could bullshit and stick your noses in the air? So that you could get an irrelevant mis-education? So that you could forget that there is a struggle going on in the streets where a real attempt at freedom is happening? Well, in case you don't know, the answer is NO. They fought for open enrollment so that we could be together to get together to effect the long overdue and necessary revolution NOW.

If you can't see this and follow it up, you are full of shit. But if you are not full of shit, you must be full of anger, and if you're angry, you must be ready RIGHT NOW to move. Then and only then will Black people no longer be oppressed. Then and only then will Black people no longer be ignored. Then and only then will Black people be TOGETHER.

NUMBERS FOR THOUGHT

There are over three million craters in South Vietnam caused by American 750 pound bombs. The craters measure 45 feet in diameter by 30 feet deep. A little math reveals that that's a 30 foot deep hole of approximately 320 square miles of area.

In the past four years, ten million gallons of herbicides and defoliants have been sprayed over Vietnam. The National Cancer Institute indicates that some of these may cause serious birth defects. The South Vietnamese press has recently reported numerous birth defects, with numbers rising rapidly.

Afro-American History

(Continued from Page 3, Col. 2)

in Northern Nigeria in which there are available records.

Reporter: I was wondering if it is true that Swahili was spoken by the slave traders. Was it actually a language prior to the slave trade or was it developed then?

Foster: Swahili is a combination of Arabic and Bantu. The Bantu are a language group which occupy Africa south of the Congo River and the Bantu peoples moved into the area of East Africa at a very early time and there were Arabic influences in that area as well and the mixing of the Bantu peoples and the Arabic peoples, who are I guess you should say Semitic peoples, producing the language known as Swahili. Of course, there was a slave trade carried on by the Arabs in this area and the Swahili people were engaged in the slave trade, much to my chagrin, but when we get into this matter we have to discuss the fact that there are several forms of slavery. If you can say so, there was a liberal form of slavery and there was a chattel form of slavery which developed in the United States. The form of slavery which was practiced by the Arabs was a much more liberal slavery than that which was later introduced in the United States where a person did not have to serve his entire life. He could possibly expect to earn his freedom during life. His children were not necessarily slaves. Sometimes the slave could advance to a higher position in society and some slaves even became chiefs.

Reporter: Were these slaves the result of tribal warfare or were they a result of some organized slave system itself in Africa prior to the colonial intervention?

Foster: The source of slavery was warfare. Slaves were taken captives. That is such a delicate episode that it is hard to explain here.

Reporter: You've been teaching 15 years. Can you give us an idea what you have been teaching for the last 15 years or over the years prior to your teaching Black History?

Foster: I taught American History and World History for most of that period. Then after I took the program in African studies at Syracuse University, I organized a course in African studies at James Caldwell High School, which I taught for two years before coming to Staten Island. In the American History course, I tried to integrate the Black experience into the American History. I tried to dwell upon all aspects of American involvement in which the Black man was engaged by adding those experiences which were not contained in the textbooks. The textbooks lack sufficient data on Black History and the Black experience in America. So, it is necessary for the teacher to supplement that through his own research.

Reporter: Would you say that most teachers are trained to teach Black History?

Foster: Very few teachers are trained to teach Black History.

Reporter: So you are saying this is where your role comes in as a teacher; through imparting information you can help to change attitudes and that was important and you sort of reiterated that just now.

Foster: I would like to add to that the fact that there is a growing awareness of the heritage of the Black man among Black people today, and I feel that a great deal has to be done by the teacher to increase this awareness among Black people of their true heritage in Africa and the Afro-American experience since this information has been left out of the textbooks.

Reporter: Do you think that this awareness is chauvinistic or do you think that it is here to stay? Is it moving into a positive direction as opposed to just moving into a standstill?

Foster: I believe that it is here to stay. I don't think it is a chauvinistic movement. I think that it is a discovery of a new pride and of respect among Black Americans.

Reporter: You use Black as opposed to Negro or colored or some of the other terms that are laid on the Black people. Why?

Foster: That is a very important question and my answer to that is that the word Negro is one which has been given to Black Americans by the white society in which they have lived and the word has many implications which indicate an inferior status of the Black American in American society. It is a word that Black people did not give themselves but was given to them by the people which held them in subjection here in this country. The use of the term Black is important because it signifies a new-found pride among Black people in what they are.

Reporter: Would you tell us a little about your family? Your family makeup? As a Black man, how would you like to see your children enter a world where the Black awareness is definitely here and where possibly they will have more chances to advance in terms of self rather than in terms of "up the ladder" for monetary gain or material gain? What is this Blackness going to mean to them as people and as individuals?

Foster: I believe it is going to create in them a confidence in self. That despite the fact that they have been told that they are inferior, they are not going to accept that myth. They are going to reject that and they are going to feel a greater self-confidence and self-respect which will enable the Black man to rise above the position in which he has been held in this society. I think that there has been some comment that the interest of your Black people in Black History is not entirely to their self-benefit in the fact that they have to acquire certain skills in order to make it in American society. But I do not think an interest in Black History excludes the acquisition of those skills. It is possible for a person to learn his heritage as a part of his cultural education and at the same time learn skills that will enable him to make a living in this country.

Reporter: Is there any segment of the Black Movement that you would, if you could, completely eradicate as being in opposition to the Black man's cause such as violence, non-violence, green power?

Foster: I would say in answer to that question that I don't think that violence is going to solve the problems of the Black man in America. But I would also say that those in the Black Movement who advocate violence do so for self-defense and out of a sense of frustration because of the failure of other methods that have been employed. The people who have become so embittered because of this inferior status in American society, are being pushed toward as a means to the same goal as other groups that have advocated non-violence or non-violent demonstrations. That the goals of all the various groups within the Black Movement are the same — equality and justice for

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Survival

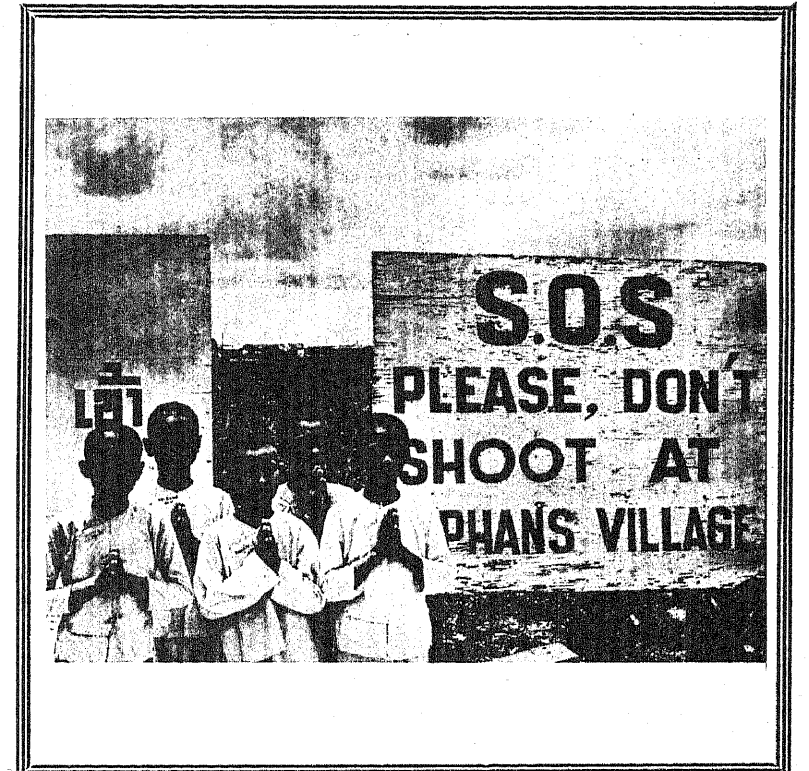
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when white america sends racist policemen into our Black communities to terrorize, and brutalize, and murder Black people. It is violent when the Supreme Court can say that a Black man has no rights that a white man is bound to respect, and it is violent when white america can afford to send people to the moon and pay farmers not to grow crops, and dump tons of surplus food into the ocean, but cannot seem to find the means to give Black people better housing that is fit for the shelter of human beings, and some food to eat. That's not only violent, it's sick! Yet, negro america continues to be manipulated by white people who are waging a war of genocide against Black people and is telling Black people, "Don't be violent."

When the white man comes into our communities and whups Black heads into the gutter, he doesn't know if you're a negro. He doesn't care if you're a negro. To him, you ain't nothing but a Black Nigger. A BLACK NIGGER!! And if you can't start relating to violence after that, which is in your own defense, and the man comes back and whups your head again, well then shame on ya, 'cause you deserve it.

It is necessary for us now to change our set of values. We have to change them from the white nationalist propaganda that we get in america's so-called educational institutions, to values that will legitimize any means that we feel are necessary for our survival, whether it be passive or violent. We have a right to our freedom, and we have to decide whether or not we shall be free. It's our struggle.

ALL BLACKS (students, faculty, or staff) on the SICC campus are invited to join the BLACK STUDENT COALITION or to attend its meetings on Wednesdays during club hours in room B209.



ADDRESS TO A RAT

(after Nguyen Binh Khiem, 1491-1585)
To be born is to want; is it that simple?
Who can be whole, unfed, unfilled, unenriched?
Old saints furrowed the grain-seeded land
to feed parents, fill wives, nourish children.

Yet you came, rat, to tax us. Your gorged body
slinks invisible, sleek, to gnaw away
embattled fields, filled now with hollow stalks,
the storehouse gaping like a child's starved mouth.

The grunting farmer's labor cannot feed
the abyss behind the thin cries of his wife.
To die in want — is it that simple
to those yellow teeth whose hunger maims our flesh?

The strategems of your diseases sidle through us.
Everything, even your own filth, abhors you.
You foresaw the people wasted, emptied, stricken,
but not how your stiffening hands will strangle you

— nor will they release you until at last they carry
your rank body to the court and marketplace
where beaks will feed and clash, once filled, like cymbals,
proclaiming a peace to nourish our ravaged land.
A Vietnamese Poem

Ghana and Liberia Unity Problems

(Continued from Page 5, Col. 4)

virtue and religion. Among the strongest motives to leave our native land, to abandon forever the scene of our childhood, and to sever the most endeared connection, was the desire for a retreat where, free from the agitations of fear and molestation we could in composure and security approach in worship the God of our fathers." Our Declaration of Independence lays down the reasons for the establishment of this Republic in no uncertain terms. It was West African Ghana that first declared its independence, setting the sparks of nationalism throughout the continent. The reputation of Ghana, the spearhead of the independent movements, became tarnished during the year because of internal disturbances that finally ousted President Nkrumah. Black Africa has always been oppressed by despots, decimated by Arab and white slave traders, and tormented by tribal warfare. The white man, although he brought some health services and education, decimated the population by human and economic enslavement. After 60 years of European domination, the West African nations have finally broken free. To a newly emergent sovereign state one of the greatest objectives is the attainment of political stability. This means the attainment and preservation of national unity and the rule of law. A young country lately freed from colonial rule, intently wishes to show to the world that it is capable of self-rule and to this end tries to subjugate all sectional, racial, tribal or religious antagonisms. It is an irony of history that these divisive forces which appear moribund or extinct under the iron heels of imperialist rule, should come vigorously to life in a newly independent country where the need is for a united front and discipline. Independence coupled with an alien constitution generally works out in favor of the few and offers very rich and tempting rewards of unusual power and wealth to those who can manage to get the machinery of government into their hands. This aspect of independence intensifies the rivalry for political powers and those who fight blindly to get to the top may not scruple to use any method that offers itself. The aim of self-government should be to provide the opportunity for participation by the masses in the organization of their own happiness and security. When the nationalists fought and suffered to free their people from colonial rule, this was no doubt the objective they set before themselves. It could never have been intended that a handful of men should, having got rid of the colonial rulers, substitute their own imperialism over a helpless and subjugated population. The impression so far by the rulers of the new states under alien constitutions is that they are the "shadow cabinet" of the colonial possessed of more authority and more income than their predecessors in office.

SENSE





"NIGGER TO BLACK MAN"

Say my man what's your hangup
Standing on street corners nodding
Pimping off those fly ass whores
Pusher helping along self genocide
Hoodlum robbing your people
Lying in the ghetto waiting for a miracle
Fighting and killing amongst yourselves
Well my man it's time to enlighten you to the situation on hand.
Nodding, pushing, pimping, hoodlum jailing, waiting for that miracle
and fighting and killing for no cause just ain't gonna get it baby.
You got to unite and in unifying you'll find that common cause.
Brother while you're in this sleep a struggle's going on and if you
don't open your eyes soon you'll blow.
A struggle for humanity, a struggle against oppression, that's put
you in these bags.

In our unification this struggle will be man's greatest bliss.
In striking out oppression you'll be free of that barrier and be able
to reach all horizons.
Can you dig it brother, at last you'll be a main in your extravagant,
passionate Black woman of beauty who belongs to you and only
you.
Brother all these years you've been wide awake and mentally dead.
Yeah brother, mentally dead, your mind has been in a frozen barrier.
Now it's time to melt this frozen barrier and let it run free like a
cube of ice melted down to water.
It's time to explode and strike with every energy possessed through-
out your beautiful body.
"Power to the people — peace and eternal love always and hence-
forth."

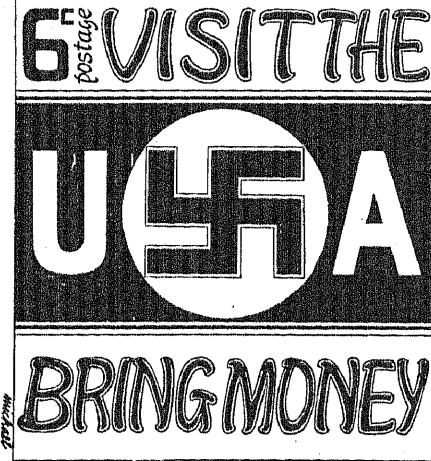
Preston Watts

AMERICA VS. AMERICA

First you started with the Angry Blacks you called them Militant
Blacks this WAS called the Black People Society — vs. — America
Society
Now whitey look what's happening it's not the Black People Any-
more it's your peace loving that can't stand your conservative ways
Now what do you call this not young militant whites — vs. —
America Society, but you call it

America VS. America

Willie Wilson



WHY??

I ask myself why, dark brother, dark sister, I continue
to pass you by? Why I treat you as someone who is well,
sick man, sick woman, sick child?

I greet you with "Right on Right on," but this is not
caring. This is ignoring you as men, women and children
infested with a fatal disease.

Why don't I reach out my hand, black brother, black sister
to help, to help, to help? Reach out my mind to help.

This constant state of "HIGH" in which you abide, will
someday crumble and crush you, while I as well as others,
stand back and watch, and again ask . . . WHY??

Lois Graham

THINK AGAIN

Go to hell, white man who calls me nigger
Black man who says we ought
Be GLAD he came to Africa
And to free America he brought

Go to hell, Black man who says,
White man is our friend
And to White man who says,
Our friendship will never, never end
Go to hell

White man who are you?
The Black man will say —
The devil in disguise, he'll never go away

Don't ask why I hate YOU, but
Why you hate me!
I didn't kill YOUR ancestors
I didn't mess up YOUR family tree
If you don't understand my poem. If the meaning to you
is not known go to hell!

I'm not trying to say all white
people are against Blacks, or that
I hate ALL white people.
I'm just trying to bring out a point.
I wasn't born in Africa, so
don't tell me to go back.
I didn't kill anyone's mother,
so don't jump on MY back.

Regina S. West

WHEN THE TIME COMES

I
my eyes
young eyes
eager to learn eyes
comprise
myself to you
and you use
the warmth
the ache
my strong black
brave
new
brothers
the rap
is tight
I'm tight
as I searched for this new man
you swam in me
looking to find
not me
a sister
a woman
your black woman
speak straight
take me as I am
for my thoughts
ache.
I need you
black man
my strength alone
is no so strong
but if we combine
our children
will rule a black universe.

II
rap on brothers
don't feel the need
to hesitate.
if she falls,
doesn't go back into place

THE revolution

with THE revolution TALK
of
how you —
black brothers
are going to pick up our race
our children
our women
and plant them on
black Mt. Olympus.
don't hesitate
and when you see that all that
surrounds you
is stone
cold
black
stone
don't hesitate remembering her
rap just weren't strong.

Doreen Dow

TO THE SO CALLED BROTHER

Hey! you brother or should I call
you brother
or is it that just being Black
makes you my brother
But could it be that you just think
I am?
No! I can't be your brother.
You who would exploit your own
people.
Yes you! you who would kill your
own kind to reach your own
personal ends.
Hey! brother is it because you
think Black which makes you
my brother and sister.
For it is you who would kill,
cheat and even rob your brother
and sister.
Hey brother! hey brother wake
up to reality.
For you see we need one another
in this great revolution.
And we do not want to commit
our own Genocide.
It's not the brothers and sisters
you want to exploit, but tis
great roust
Society and the power structure.
Together we can accomplish this
feat.
Hey brother! hey brother you're
still my brother.

James David

"WRONG TO RIGHT"

Skag is my name,
Death is my game;
Enjoy now my high
'cause soon you will die;
I don't move as fast as a bullet
But I'll get you if you will it;
My man knows what we're after
He'll help me get you faster;
Hepatitis and sickness is his
laughter
Some call him part of my game
Spike is his name;
Don't worry about downward fall-
ing
'cause I'll keep calling;
Like in marriage we'll love to
start
Until death do us part;
My name is help
I've been under Skag's belt;
It's a hell of a downing
To get mixed up in his surround-
ing;
Don't pay his dues
Cut him loose before you lose;
His sickness is a drag
It'll put you in that killing and
robbing bag;
Skag doesn't help you polish
It does more for your demolish;
Stop all this foolish crying and
dying
Wake up and give
Throw Skag away and live

Preston Watts

BLACK QUEEN

Ever since I came to be
I've spent my time in search of
thee.

My visions of you were so unique
they lifted my soul, disturbed
my sleep.
My days of fear and dread;
my nights alone within my bed
with things I felt but could not
say.

For none but I thought quite this
way,
no longer Black Queen am I
alone.
I found a place perhaps a home,
close your eyes and you shall
see.
Enter my world of make believe.

There is no wrong, there is no
right
My love for you will be your
sight.
No day, no night! Just you and
me

King and queen of make believe.
We live in castles made of sand
to shut out the world at your
command.

With two bishops of diagonal
minds, protecting you till the
end of time.

Eight blind pawns with heart so
true,
travel to hell if you want them
to.

We ride our horses throughout
the land,
checking the enemy wherever
we can.

They will bow, we'll laugh, never
cry.

Taste each other, if we want to
get high
Yes, dawn till dusk we are mas-
ters of fate

Together we'll rule as checkmates
If you still want reality
Just open your eyes to the truth.

Tony

The Statue Of Liberty



PEOPLE

Things that's what are
Things of things
To become bigger things
Definition of things
You!

Carolyn Powell

PLEDGE OF ALLEGIANCE

I pledge allegiance
to the revolution
of my Sisters and Brothers of the
colonies
and to the flag
of Liberation
the ultimate goal an earth
for life
freedom
and the pursuit of Blackness
for all . . . my
Brothers and Sisters.

POWER FOR THE PEOPLE
I. J. Diggs

WOMAN'S ROLE

(Continued on Page 6, Col. 3)

old men who are mainly white
racists who view them as the ul-
timate sexual objects. Also he has
the attitude that he cannot really
prove his manhood until he has
slept with a black or Puerto Ri-
can woman. The sisters also suf-
fer abuse from the pimps, really
small-time capitalists, who see the
women as private property that
must produce the largest possible
profit.

Because this society controls
and determines the economic situ-
ation of Puerto Rican and black
women, sisters are forced to take
jobs at the lowest wages; at the
same time take insults and other
indignities in order to keep the
job. In factories, our men are
worked like animals and cannot
complain because they will lose
their jobs — their labor is consid-
ered abundant and cheap. In hos-
pitals, our women comprise the
majority of the nurse's aides,
kitchen workers, and clerks. These
jobs are unskilled, the pay is low,
and there is no chance for ad-
vancement. In offices, our posi-
tions are usually as clerks, typists
and no-promotion jobs. In all of
these jobs, our sisters are sub-
jected to racial slurs, jokes, and
other indignities such as being
leered at, manhandled, proposi-
tioned, and assaulted. Our sisters
are expected to prostitute them-
selves and take abuse of any kind
or lose their subsistence jobs.

Everywhere our sisters are
turned into prostitutes. The most
obvious example is the sisters
hustling their bodies on the
streets, but the other forms of
prostitution are also types of fur-
ther exploitation of the Third
World woman. They only way to
eliminate prostitution is to elimi-
nate this society which creates
the need. Then we can establish a
socialist society that meets the
economic needs of all the people.

Birth Control, Abortion, Steriliza-
tion-Genocide
We have no control over our
bodies, because capitalism finds
it necessary to control the wom-
an's body to control population
size. The choice of motherhood
is being taken out of the mother's
hands. She is sterilized to prevent
her from having children, or she
has to have a child because she
cannot get an abortion.

Third World sisters are caught
up in a complex situation. On one
hand, we feel that genocide is be-
ing committed against our people.
We know that Puerto Ricans will
not be around on the face of the
earth very long if Puerto Rican
women are sterilized at the rate
they are being sterilized now. The
practice of sterilization in Puerto
Rico goes back to the 1930's when
doctors pushed it as the only
means of contraception. In 1947-
48, 7% of the women were steril-
ized, between 1953-54, 4 out of
every 25; and by 1965, the num-
ber had increased to about 1 out
of every 3 women. In many cases
our sisters are told that their
tubes are going to be "tied," but
are never told that the "tying" is
really "cutting" and that the
tubes can never be "untied."

Part of this genocide is also the
use of birth control pills which
were tested for 15 years on Puer-
to Rican sisters (guinea pigs) be-
fore being sold on the market in
the US. Even now many doctors
feel that these pills cause cancer
and death from blood clotting.

Abortions in hospitals that are
butcher shops are little better
than the illegal abortions our wo-
men used to get. The first abor-
tion death in New York City un-
der the new abortion law was
Carmen Rodriguez, a Puerto Ri-
can sister who died in Lincoln
Hospital. Her abortion was legal,
(Continued on Page 16, Col. 4

BLACK MOTHER

I am the Black woman, mother
of civilization, Queen of the Uni-
verse Through me, the Black man
produces his nation. Sometimes
I'm brown, sometimes yellow,
sometimes red, mostly Black. I'm
even white now and then.

I am a Black mother. It is my
duty to teach and train the young
who are the future of the nation.

I teach my children their lan-
guage, history, and culture. I
teach them to love and respect
their father, who works hard so
that they may have adequate
food, clothing and shelter.

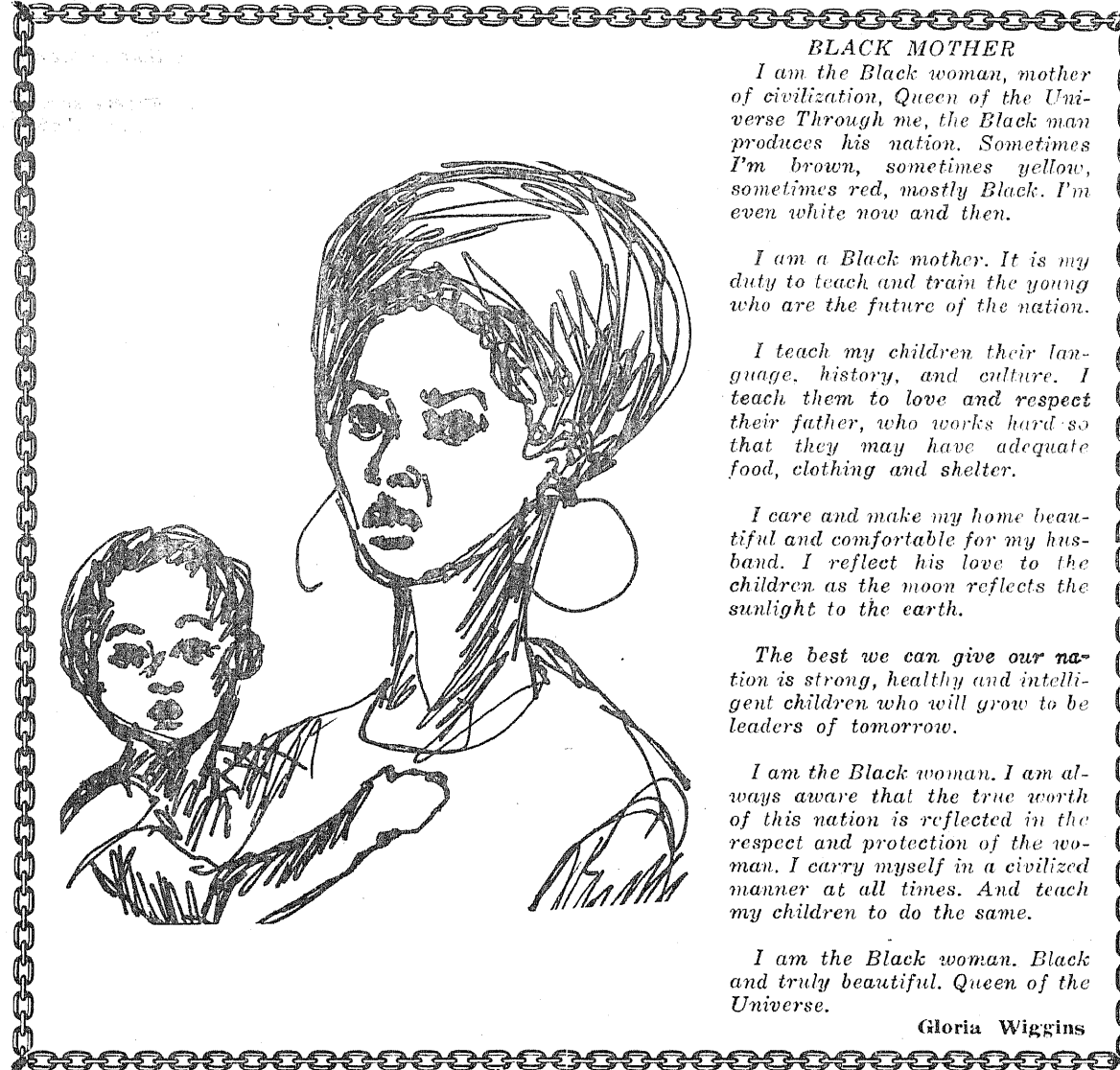
I care and make my home beau-
tiful and comfortable for my hus-
band. I reflect his love to the
children as the moon reflects the
sunlight to the earth.

The best we can give our na-
tion is strong, healthy and intelli-
gent children who will grow to be
leaders of tomorrow.

I am the Black woman. I am al-
ways aware that the true worth
of this nation is reflected in the
respect and protection of the wo-
man. I carry myself in a civilized
manner at all times. And teach
my children to do the same.

I am the Black woman. Black
and truly beautiful. Queen of the
Universe.

Gloria Wiggins



Houston in the Wake of Carl Hampton's Death

Houston (LNS): Carl Hampton,
21-year-old chairman of People's
Party II, a local Black organiza-
tion similar in program and prac-
tice to the Black Panther Party,
was shot down in ambush late
Sunday night, July 26. He died
about four hours later with sev-
eral bullets lodged in his chest.

The shooting took place near
the People's Party II Community
Information Center, located on
busy Dowling St. in one of Hous-
ton's several large Black commu-
nities. The Center was establish-
ed little less than two months ago
as a headquarters for the Party's
serve-the-people programs.

The Center had been the target
of intensive police harassment
for more than a week before the
shooting. Party members and
their allies had armed themselves
for self-defense. But they main-
tained a strict rule: never fire on
police unless fired upon first.

The week of tension had begun
when police tried to enter the
Center, pointing their guns at
Hampton and several other Party
members who were blocking the
doorway. Hampton pulled a pistol
and pointed it at the police.
His brothers followed suit. Stand-
off: both sides stood staring and
pointing their pieces for thirty
minutes. Then the police packed
their guns and left.

Hundreds of people filled the
streets. Armed allies, many of
them white and brown, rushed to
the scene to help guard the office.
There was excitement and fear
and solidarity.

On July 26, Hampton was
speaking to an impromptu rally
protesting the arrest of two
Blacks for carrying weapons,
when he was informed that "some
fool" was outside shooting at the
police. He moved out into the
street to find out what was hap-
pening and was laid to the ground
by police bullets.

A gun battle ensued, and sev-
eral members were injured. One was
Bartee Haile, a white man, a
member of the John Brown Rev-
olutionary League. Another was
a People's Party II member
named John Coward.

To the Houston radical commu-

There is little question that

Carl was picked out for extermin-
ation. Immediately following
Carl's death, people organized the
Coalition for the Defense of
People's Party II. Spearheading
the coalition was Houston's Rain-
bow Coalition — the Mexican
American Youth Organization
(MAYO), the John Brown Revolu-
tionary League and People's
Party II — along with the Space
City! (an underground newspa-
per) Collective. They were joined
by such diverse groups as the
University of Houston Young
Democrats, the UH Committee for
a Human Environment, two Hous-
ton women's liberation groups,
the Houston Welfare Rights Or-
ganization and the Youth Inter-
national Party. A rally was plan-
ned for the next weekend at
Emancipation Park, directly
across the street from the People's
Party II headquarters.

The week before the rally was
a tense one. The Houston police
continued to harass and intimi-
date leftists throughout the city.
Police helicopters hovered contin-
uously over their homes and of-
fices. The police did not move in
on the rally, however, which re-
mained peaceful. Nearly 1,000
people showed up, despite fears
of violence. A vast majority of
the crowd was Black, though there
were some Chicanos and whites.

Under the hot Houston sun,
speaker after speaker called for
unity and struggle. James Aron,
from People's Party II, declared
that the police might have won
the battle that Sunday night, but
that they were not going to win
the war. They thought they could
kill the revolution in Houston by
picking off a leader, he said, but
they only gave the struggle new
strength and seriousness. "Now
there are a thousand Carl Hamp-
tons walking the streets of Hous-
ton."

The Coalition will continue to
provide material support for
People's Party community pro-
grams, to educate Houston about
the events surrounding Carl's
death, to supply legal aid and to
build support for the trials stem-
ming from the July 26 shoot-out.



Carl Hampton

Education/Revolution

(Continued from Page 4, Col. 5)

aries, and to understand that it's right for us to be revolutionaries, and that in fact the enemies are the ones who are wrong.

Enemy Words

The enemy uses words against us, talks about "crime in the streets," talks about "disorders," talks about "law and order," all of these are smoke screens, these words are smoke screens in order to confuse us, in order to create conflicts between the various exploited groups and to turn them against each other.

Education

Historically the struggles in the educational arena, in terms of black people, have been waged from, on the one hand the slavemaster not even wanting black people to learn how to read and write, to black people, on the other hand learning how to read and write, and then the struggle transposed itself over into what black people were allowed to read and write, until today black people have reached a point where they want to control totally what they read and write, and this has been a steady struggle against the opposition of the slavemaster, it's been defeat after defeat for the slavemaster, until now we have realized the necessity of taking control over our education, and when you see this long line of progression from the struggle to become literate to the struggle today to control totally the education, we can see the true nature of the opposition that we face, so that all of these racists and liberals who are opposing our moves today, to gain control of our education, they are nothing but the descendants of the outright racist slavemaster who opposed us in our attempts to learn how to read and write on the plantation during the days of slavery.

Tactics

One of the great dangers that our revolutionary struggle faces, perhaps the greatest danger, is that we historically have tended to compartmentalize our struggle, that is, we get hung up on one aspect of the struggle, without having an overall revolutionary perspective and to realize that the struggle that we wage is against the total social organism. That today when we're hung up on struggling against the way that the educational institutions are controlled, we focus all of our attention and all of our energy on the educational system, and we don't realize — or our tactics and our strategy would seem to indicate that we don't realize — that this is only one aspect of our struggle and that the same people who control the educational facilities, control the rest of the social structure, everything from the economy, the judiciary, the political parties, the political instruments, every aspect of society is in the same hands. So that we need a broader strategy, a revolutionary strategy that aims at overthrowing the

rule of this class as a whole, and not just to be going through changes on the college campuses.

U.S. Ruling Class

The repression against the movement, that the United States is now moving, is not a sign of strength on the part of the ruling class, but rather the sign of weakness of the ruling class, and a sign of strength and effectiveness of the movement. All of the lies, the subterfuges, the hypocrisy of the ruling class have been exposed so that they can no longer hope to control or manipulate the movement by words alone, they have to resort to the brutal, repressive forces of the police department. The movement itself has drawn several lessons from this reaction of repression by the ruling class, in the first instance, the clear cut nature of power in the United States is being revealed and the racist policies of the ruling class. On the one hand the rebellion of Black students and Black people thoroughly exposes the racist policies of the administrations of the various colleges and high schools, and on the other hand the repression that the black — that the allies of blacks are receiving — it's really incorrect to speak of the white section of the movement as being the allies of blacks, because in reality there is no such thing as a black movement and a white movement in the United States, these are merely categories of thought, that only have reality in terms of the lines that the ruling class itself has drawn and is implementing amongst the people, because the United States is a sea of apathy; it's controlled by one ruling class, it's one single structure, and the whole drama of the black liberation struggle and the revolutionary struggle in the white community is being played on one stage. Because of the division that the ruling class has historically implanted amongst the people, because of the different experiences of black people from white people, the reality of the division is more apparent than real, because at the top opposed to both black people and white revolutionaries is a single ruling class, there's not a ruling class for blacks and a ruling class for whites, but there's one single ruling class that rules all, that controls all, and that manipulates all, that has a different set of tactics for each group, depending upon the tactics used by the groups, in the struggle for liberation.

College Community

One of the great weaknesses in the movement at this particular time is in the campus focus of the attack upon the ruling class and the power of the ruling class. And this has to do with the compartmentalized thinking of the traditional American society in which the college community and the college campus is viewed as something separate and distinct from the rest of the community. The college is not really looked upon as a part of the community, people who are not concerned with themselves going to college or when they have no children in college feel as what's going on, on the campus is none of their business, but nothing could be farther from the truth, because in reality, the colleges, all are institutions that have been set aside to perpetuate the human heritage, and to pass on human wisdom, the knowledge and technical skills for the further development of society and civilization. And every single individual living in a given society has a stake in what goes on, they have a stake in seeing it that what happens

on the campus is proper, and that the best interest of all the community is being served. On the other hand, the attacks focused on the college campuses serve to expose the nature of the power in the United States, because when you look at the composition of the board of regents and administrations, and councils that control the colleges, we find them replete with military men, retired generals, foundation personnel, and big businessmen. So that we could say that the boards that administer the universities are a good barometer, or a clear barometer of the stratification of power in the society as a whole. We don't see poor people represented on the boards of administration of the institutions of learning, this is because in the society beyond the college campus, poor people do not exercise or possess any power. If they did have the power, they would be in a position to see to it that some of their members were appointed to these boards. But those who control the economy, those who control the various sources and levels of power in the community and around it, are able to have their lackeys and their flunkies appointed to administer these institutions of learning. So that this needs to be brought out much more clearly and brought home to the community, because the composition of the boards of administration of the institutions of learning indicate clearly the powerlessness of the various sectors of society. A connection needs to be made between the college campus and the community so that the repression and the tactics of the ruling class would be defeated by the total community being involved. As long as the pigs are able to vamp on the college campuses and to commit mass arrests and brutality against the students and there is not solid and massive community support, then they will be able to get away with this, and slowly but surely they will be able to grind the movement to a halt by cutting off wave after wave of leadership, by expelling the leadership out of existence. It's a mistake to think that the ruling class cannot be successful if a proper response is not made from the movement, this is a mistake that's been made time and time again in the various revolutionary struggles around the world. There have been cases of the revolutionary movement being very highly advanced, very well organized, much more organized than we are in the United States, with a higher theoretical understanding, and with very good party machinery, etc., and they have been crushed because the power structure would resort to unlimited means of brutality — they would kill, they would imprison, and they had the mass media in their control, and they could use the mass media to justify this, and to brainwash other people who were not organized to do anything about it.

Time

So that it's a question of time. The movement is always behind, the movement has the initiative. The power structure, by over-reacting, seeks to buy time for itself, and the pressure that the movement puts on the power structure demands upon, I mean, determines the amount of time that is left. Because if things develop and progress at such a pace that allows the ruling class to devise means of coping with the movement, then all is lost and the movement itself is doomed to failure. So that a broadening of those involved, or those concerned, and those whose support is now latent is what is required.

(Continued on Page 13, Col. 5)

Poor People

So that poor black people and poor white people and middle class people who are not themselves directly involved in the college situation, need to be made to understand that something of their own precious liberty, which either they never had or which they thought they had is being decisively determined in the struggles that are occurring on the campuses today. That every black mother, every black father, every Mexican mother, every Mexican father, every father and every mother in every group, white Puerto Rican, Indian, Eskimo, Arab, Jew, Chinese, whatever ethnic group they happen to be in, in the United States, the Japanese, they need to be made to understand, that if they have no child or teenager involved in the educational process today because they were not able to afford to send them to college or something of that nature, this in itself is a criticism of the structure of education in the United States. Because it is the duty of any society to see to it that every individual in that society is invested with the human heritage and provided with the technology, the skills, and the knowledge that will enable him to cope with his environment, to survive and to live a good life. This is the duty of the society to provide that, just as it is the duty of the society to provide the highest level of medical assistance, housing and also employment, every benefit that exists in society, it's the duty of the government to provide that. And as long as the government is not providing that, it is not worthy of existing, and under our form of government, which is called representative democracy, it is not possible to provide this, it is not possible for a capitalistic economy to provide a universal education for the people. What it has been providing is universal brainwashing that masquerades as universal education, the quality of the education is contemptible, it's inhuman, and it's only geared to provide a level of intelligence or a level of competence that will enable the product of the educational system to become war material, to be exploited by the capitalistic economic entities within the United States.

So what we're into today is not only sitting back and criticizing, but actively reaching out and challenging the authority of those who control the various institutions in society, not simply challenging this authority, but by actively moving to disrupt the functioning of these facilities in the best interests of the community as a whole, and no longer in the interest of the crosswork monopolies that are being administered by racists and by pigs who only want to exploit people and sentence people to be cogs in a wheel. In the final analysis, the struggle that is now going on on the college campuses cannot be settled on the college campuses, it has to be settled in the community, because those that sit on the boards of administration of the colleges do not derive their power from the fact that they're sitting on the board but rather, they sit on the board because they have power in the community. Their power is based in the economic institutions of society and other institutions that are part of the power structure, and because of their relation to these sources of power, they're able to be appointed to these positions of administration. So that we have to destroy their power in the community, and we're not reformists, we're not in the movement to reform the curriculum of a given

Afro-American History

(Continued from Page 7, Col. 2)

Black Americans in American society, but there is a difference in the methods which are employed.

Reporter: Would you go on to tell me a little about your family? Foster: My wife's name is Gertrude. We have two children, Denise — 10 and Duane — 11. They are very fine children. I get notes home from their teachers that they are among the best behaved children of their class and I hope that they continue to be so. I've sometimes thought that my problems were over when they got out of the diaper stage, but now they are being pressured with all the problems of conformity from their peers and they are both getting into the adolescent period with their problems which all parents have with children, which is how to find themselves, how to be themselves, how to stand on their own feet and to not fall prey to the pressures of their group.

Reporter: Do you think that your children have any added advantage having a father who is aware of his Black History or aware of his history as a Black man, as opposed to children who have fathers or mothers who aren't aware of their history? Foster: Yes, I believe so. Every Black child early in his experience with Whites discovers that he is Black. Some statements are made to him which rudely awaken him to the fact that he is black and that there is something wrong with being black as held by the people who make these statements. To understand that blackness is good and that Black people have a fine heritage and have many reasons to be proud of what they are, fortifies the Black child against this experience that all Black people have, the reminders that they receive that they are Black and, therefore, relegated to a second-class position in society.

Reporter: What's in the future for Black studies here at SICC? Foster: Davis McGale, the African Rhodesian who has been employed here, and I have been working on the program for the expansion of Black studies for next year and this is in the process of development and it has not been accepted because we have not completed our proposal. So, I really can't give you any more information than the fact that we are looking forward to an expansion of the program to include a concentration of courses in Black studies. This is our goal, but we have to complete our proposal before we can expect to get it accepted. We are working on it.

Reporter: So there is something in the making for an addition to the Black studies here at SICC. Let's not overlook your book. You have just completed a book and what are you in the process of doing now? Foster: I am in the process of writing student activities and questions after each chapter. When I complete that, the book will be ready for publication. The manuscript portion of the book is finished and the student questions and activities I am in the process of working on now along with illustrations.

Reporter: Could you give us just a few highlights of what the book does cover and what your expectations are? Foster: The book traces the first part of the African experience dealing with the ancient kingdoms of Africa and the introduction of the slave trade and the effects of the slave trade upon Africans and their introduction into the New World mainly in North America. Then it goes on to indicate the experience of Black Americans in the exploration of the New World. Many Black Americans, I should say Africans, were with the explorers when they came to the New World. Then it traces the experience of the Africans in North America, the origin of the system of chattel slavery in North America. The book tries to indicate the fact that there has been a continuing struggle, ever since the first Africans were brought to America, against slavery and that this struggle is not something which is new. After emancipation, the struggle for complete equality of the Black man in American society developed. I also tried to indicate that throughout the experience of the Black American in North America he has been an integral part of American society. That he has made cultural and economic contributions. He has always contributed to the development of American life. He contributed to the development of this country despite the fact that he had to overcome the prejudices of White people which were quite strong at that period when slavery was still in existence. During the period after the Civil War this contribution of Black Americans to the cultural and economic development of the country continued, and they took part in all the wars and fought with heroism despite the fact that in most of the wars, with the exception of the Revolutionary War, they fought in segregated units under conditions, particularly in the Civil War, of inferior arms and did not receive the same pay as whites did when they fought in the Civil War.

The book also tries to show that there has been a continuing struggle, as I mentioned before, of the Black man first for freedom and then after the Civil War, for full freedom and equality in American society which has emerged today in the Black Revolution in which we're emmeshed now. The Black Revolution is nothing new. Black people have always revolted against oppression.

Reporter: Could you give us an idea of what is probably one of the major factors in this new blackness? Could it have been the death of Brother Malcolm X, the assassination of Dr. Martin Luther King? Could you give us an idea of what you think is one of the major turning points or major redirection in the Black Revolution if there is any? Foster: Well, I think that the major redirection in the Black Revolution occurred in 1966 with the emergence of the term Black Power. I think that the major direction of the Black Revolution is toward Black power. A consolidation of power among Black people. A seeking of equal representation in the decision making process in the United States in order to consolidate their power so that they can bargain effectively for their rights in American society.

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ROPE CALLED DOPE
Clusters of niggers hang in the trees
Ropes 'round their necks, feet in the breeze.
Locked from reality and lost are the keys
They'll never get down,
just swing in the breeze.
Oh! deny what I say
You get down from the trees?
BUT then the locks 'round your mind.
You still have no keys.
Lester Price, Jr.

TURMOIL of LIFE

By Preston Watts

From the time of birth until maturity we have been computerized by our parents to respect the American culture. Our parents were programmed for this task but the severe brainwashing bestowed upon them ever since the first Black man set foot on the American soil. Our parents have revolted in reformist ways but those have failed and I respect them with passionate love. It's been a hard world for them, they've really suffered and they did what they thought was right but Christianity did nothing more than enslave them. They brought us up so we wouldn't be hurt but what they couldn't foresee was the awakening of the Black man who would fight fire with fire. Many parents have awakened and many are still mentally asleep. Many brothers and sisters have awakened and many are still mentally asleep. The time is now or never for all blacks to awaken and do something about what's happening to a people who have been through hell but are still able to fight for what's right. It's time we realize reformist movements have failed and we must unite and overcome the obstacles in our way. Many people feel we should go about it through evolution. They say sure it's going to take time but we can wait. Now if you can dig it, we've been doing through an evolution ever since 1618 and where has it got us today. It's got us into a cheap and shady form of brainwashing and enslavement. It boils down to: the system cannot remain because under this capitalist form of government we can never be free. It boils down to us uniting and demanding human rights, not civil rights and if we don't cop then revolution must take place and the whole damn system must come down and "I mean bow down to us." Many will say what do you plan on putting in the old

system's place? Well I say a socialist-democracy and I mean practiced the way it's written. If we had a true democrat government then there most likely wouldn't be an internal conflict but we're living under a capitalistic government and there is so much internal turmoil that it's gone from a small combustion to the now present bomb that's been ticking for years and the explosion that is about to go off will be heard around the world and will have a very significant bearing on all oppressed people on this earth, especially every enslaved Black nation. I say to you Black man the more oppressed one is the more unshakably resolved will he turn toward revolt. Blacks have been the most oppressed people on earth but I say to you Puerto Ricans, yellow man, even you oppressed whites open your eyes and become allies in this revolution against "right vs. wrong." They say America the melting pot, they should have said America the killing pot "cause all it's doing is making you live a life of pure hell and death. I say awaken now before it's too late. Get that knowledge and use force and power if necessary to overcome this terrible wrong inflicted upon us again and again. Join the struggle and die or sacrifice for what's right, awaken, awaken before it's too late. As Brother Malcolm so truthfully put it "we shall have our manhood (human rights) or the whole earth will be leveled to the system cannot remain because under this capitalist form of government we can never be free. It boils down to us uniting and demanding human rights, not civil rights and if we don't cop then revolution must take place and the whole damn system must come down and "I mean bow down to us." Many will say what do you plan on putting in the old

Due power to the people
Peace and eternal love Beautiful People.
Preston Watts
Young Blood
B — Blacks
1 — Limiting
o — the Oppression
o — of the Oppressor
d — By Dying

Educational Revolution

(Continued from Page 12, Col. 5) convicted for their beliefs. Sometimes they are not charged, but that's only when they promise to university or a given college or to have a Black Student's Union recognized at a given high school. We are revolutionaries, and as revolutionaries, our goal is the transformation of the American social order.

In order to transform the American social order, we have to destroy the present structure of power in the United States, we have to overthrow the government. For too long we've been intimidated into not speaking out clearly what our task is, our task is the overthrow of the government, it has to be understood as being nothing but the instrument of the ruling class. The courts, the congress, the legislature and the executive branches of the state and federal government are nothing but instruments in the hands of the ruling class, to see after the affairs of the ruling class, and to conduct the life of society in the interest of the ruling class. So we're out to destroy this, to smash this machinery and to erect new machinery, but new machinery cannot be erected until the present machinery is destroyed. It is not the task of revolutionaries to keep their heads up in the sky, wondering about what they would do, when they're in p-w-r. What they have to do at the present time is to have their mind centered on destruction, we're out to destroy the present machinery of the ruling class, that is our task and that's what we must be about, And we say

that we will do this by any means necessary. We must do this by the only means possible, because the only means possible is the means that's necessary, and the only means possible is the violent overthrow of the machinery of the oppressive ruling class. That means that we will not allow the ruling class to use brutality and force upon us, without using the same force and brutality upon them. We must destroy their institutions from which they derive their power. A given college president may have his power as a result of being involved in a corporation. We must attack him on the campus but we must also pursue him off campus and attack him in his lair, the lair of his power, in his corporations; this could be through boycotts of the products of that corporation, or through the physical destruction of the property of the corporation, or the physical alienation of him as an individual.

We must not get into a bag of thinking that we're involved in a game; a revolution is not a game, it is a war. We're involved in a war — a people's war against those who oppress the people, and this is the war in the clearest sense of the word. It is only that our resistance is under-developed and it is our resistance that is underdeveloped because the ruling class has arsenals of the materials of war to unleash upon us, and they're only using these timid materials at this particular time, because our resistance to their aggression has heretofore been timid.

New People

(Continued from Page 6, Col. 5)

torial service for the people in the Jersey Street area.

New People differs from other community organizations in that it does not limit itself to any one function. As they see it, the needs of the Jersey Street area are so widespread that to provide only one service would not meet the urgent requirements of the community. They therefore plan to operate on as broad a front as possible.

One of the major problems in this area is drugs. The New People have set up a drug education program. With the use of films, booklets, professional counselors and ex-addicts they have been trying to reach the people and give them the facts about drugs.

The New People have had their own problems. When their funds ran out, which they raised through a concert that was given at Staten Island Community College, their co-ordinator and organizer, Sonny Collins, took on the burden of financially supporting the office and still is.

The New People have reached many people, but its members feel more need to become involved in their organization.

They have many plans they would like to put into operation for the community, but need more support from everyone. As their spokesman, Sonny Collins, has said, "New Brighton is a ghost town and it will be so until new life is drawn to its heart. The people are the heart and soul of their community. If they all don't function, then the community does not function."

The New People would like to see this ghost town become a New Town.

Anyone wishing to become a part of the New People can come down to the office or call 273-7910 or 273-7922.

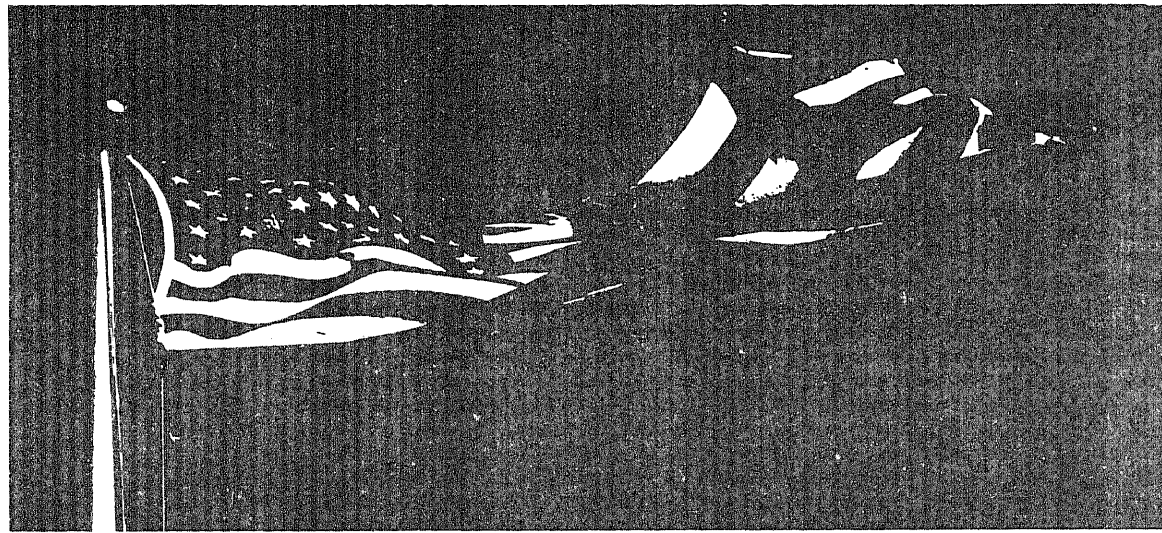
Long Live the Revolution

(Continued from Page 6, Col. 5)

stay in their place. The ones who refuse are convicted of crimes in the racist courts, tortured unmercifully by the underdog and thrown into prison labeled 'POLITICAL PRISONER,' and left to rot.

The people have been severely tricked into believing that a raggedy piece of parchment called the constitution can and will protect them, as well as their rights as human beings and citizens of Amerikkka. Bull! As proclaimed by Judge Julius Hoffman: "Contempt," and by Judge Murtaugh: "... the black man has no rights that a white man is bound to respect." These are just two out of thousands of examples of the Amerikkkan sense of justice and law and order.

... but the masses are awakening. They will awaken to the extent that they will crush all forms of imperialism and fascism. If Nixon is still around they'll kill him. If Rockefeller is still around they'll kill him. If Agnew, Wallace, the Vanderbilts, Marchi, the DuPonts, and many, many more are still around, they'll kill them too. For the people are saying, "We are able to distinguish our friends from our enemies. All of those who oppress us, beware; for the wrath of the armed masses will cause torment that you could never perceive!"
Seize the Time
Free Bobby
All Power To The People
CHE



GOD BLESSED AMERICA (with House Niggers)

By PRESTON WATTS (Young Blood)

Slavery is my ancestral background.

Black is my bond by nature. Rapings by the ofay makes me a particle of his race.

The blood once flowing through my ancestors' veins was once pure and those brutal rapings have made me a by-product.

My ancestors were strong and gracious, they survived the most brutal enslavement in history.

Their minds were stolen, their bodies were enchained, their spirit the master never could break.

The master raped these precious Black women and disowned the children they bore for them. The master just sold them and treated them as castaways.

This low-life master raped Black women, sold or cast away their own sons and daughters and murdered those strong and proud Black men.

As times passed, these ruthless and brutal beatings and killings became so horrible that many of our proud and dignified forefathers began to revolt.

All slave revolts ended in disaster or not getting started because of the undignified and completely lost House Nigger.

The master was slick all right. He used a dumb ignorant House Nigger to turn in his Black brothers. He used the fool to betray his brother that was trying to rid Blacks of this devilish enslavement.

Yes, I have to give credit where it's due and the master really deceived, tricked, cheated and brainwashed that dumb House Nigger. The master did such a good job with those House Niggers after the Emancipation Proclamation (false freedom) the House Nigger was so brainwashed he wanted to remain with his master to be loyal and because he thought he could not make it without the master.

As time progressed there were more and more brothers awakening and there still were many House Niggers which even though time has progressed there still remain the House Nigger and the Field Nigger.

Time goes on and now we're in present America. Time progressed but the Black man hasn't. Now the master has just put a disguise on his forms of slavery.

The master still has his House Niggers, only they're free of physical bondage, but he has them brainwashed and they are still his slaves with partly broken spirits.

The House Nigger still bootlicking the master has given him civil rights and he's accepted them. The House Nigger has accepted something less than the human rights given to him by birth and nature.

The poor House Nigger's wide awake but his mind is still in a sound sleep.

The House Nigger accepts the bigotry of christianity which is no more than the master's number one form of enslavement.

Dig this christian's belief in "Thou shalt not kill," "Love thy neighbor," "Do unto others as you wish them to do unto you," "Turn the other cheek."

I don't have to go deep into this. Look what the ofay has done and he expects you to honor this religion. The House Nigger does, the master didn't.

"Do unto the House Nigger as he wished the House Nigger to do unto him." The master killed the House Nigger's people. The master didn't love his neighbor, otherwise he wouldn't have put Blacks in slavery. The master didn't turn the other cheek, but the House Nigger does.

The ofay doesn't respect his religion. He gave it to all Blacks as a form of self-enslavement. What the ofay did was fight fire with fire and in his religion it says an eye for an eye, a tooth for a tooth.

Awaken House Nigger and think. Open your mind and dig it when your freedom has been won you can choose any religion you want but how can you choose one now that is keeping you enslaved?

Last but the most vicious form of enslavement, the self genocide scene, dope addiction. These are what I call plain niggers. I've been one myself but after opening my eyes, mind, and receiving help I've realized how dope is used to enslave blacks.

Dope mentally enslaves you and physically you have no time for nothing else but worrying about that fix.

Well the master has done it again. He put his poison where it could benefit him the most. I don't have to tell you where but that it's been his most vicious form of enslavement.

The master knows with us niggers mentally doped and physically bound hunting for that dope we have no time for nothing else. Therefore he has less niggers to worry about "cause the master's so slick he's got us committing self-genocide.

Awaken, niggers, get help and save yourself from this self-genocide. Give the master something to worry about.

We the Beautiful People need every Black man, woman, and child.

Don't let the master keep you down through your own self-supidity, he'll just enslave you worse than before. He won't be the one killing you, you'll be killing yourself.

Time goes on and now we're with the rebellious field nigger during the struggle.

The field niggers are the "Black men" of today, the House Niggers are the Negroes of today.

Time marches on, time marches on to the struggle between right and wrong.

Reformist movements have failed and House Niggers are through. House Niggers say we're getting changes. It's just taking time, have patience.

Well, my answer to them is bullshit. We've waited for 351 years and it's time to awaken, if that isn't patience then the word patience doesn't exist.

The time is now and it's been a long, long time coming. Thank God it's here.

We'll have to fight fire with fire and as the christians say it, an eye for an eye, a tooth for a tooth.

We have to demand our human rights. Either we get them or the earth will be leveled in its attempt.

We must unite and either we cop or revolution must take place. I mean "Revolution" — revolution that is hostile, revolution that destroys everything in its path.

As I see it under this capitalist system, we can never be truly free and we are the ones most oppressed.

The more oppressed one is the more unshakably dissolved one is to turn toward revolution. We're fighting not only to rid the oppressors, but for our Black manhood as well.

Awaken, House Nigger and all oppressed people in America. You may not be oppressed as much as blacks but you are oppressed.

Join us in this struggle. You can become our allies and defeat the unholy oppressor.

It's not a struggle of Black vs. White but of the oppressed vs. the oppressor or simply right vs. wrong.

Oppressed people, we are the pain, suffering, blood, souls, of the land of the free and the home of the brave.

Until we obtain our freedom, America is the land of the slave and the home of the oppressor.

Awaken, Blacks, Puerto Ricans, oppressed Whites, and Whites that know their oppressor father and forefathers are wrong.

We must unite under a common bond being "right."

We must destroy through sacrificing and death to rid this bond of the oppressor being wrong.

"Power to the people."
"Peace and eternal love."
"Due power to we."
"Peace, unity, and power throughout the struggle."

Patterns For Progress

(Continued from Page 6, Col. 5)

- zation of plant facilities? Are these facilities available to local communities for after school use? To what extent?
- Is there a need to alter present accounting, budget control or planning techniques? Is the school system efficient?
 - Is our present educational system, especially in its teaching/learning environment, based on a "student needs" perspective?
 - How is local school policy made? Does the policy making process reflect the interests of the communities which provide the professional (teachers and administrators), consumer (students and parents) and financial (business and taxpayers) support?
 - Does the present educational system produce graduates who can function competently in the world of work?
 - Do the professionals responsible for the day-to-day operation and management of the system have the confidence of the general public?
 - Does the present educational system provide sufficient opportunities for all age levels of the public to participate in its program?
 - Does the educational system contribute toward the efforts of the urban poor to define, enhance and realize their own self-image and the realization of their individual potential?

The answers to these questions are important. Public officials should act promptly to implement the sound advice of citizens and educators as soon as Task Force reports are available. Such action would restore the confidence of people who believe government exists to serve the people.

While the various Task Forces are meeting, public officials could support local initiative by parents, students, teachers, administrators, business and professional groups interested in educational change.

Black parents and students could work together in several ways to improve educational opportunities in their communities. Their action would no doubt spur supportive actions on the part of others interested in good education. Considering New York City as a test area, I propose that:

- A. Programmatic:**
 - We establish teams of parents, students and teachers to develop experimental courses in Afro-American history. Through such a course we could utilize the vast resource our oral tradition represents as well as supplement the more traditional modes of learning and teaching. Teachers, students and parents would better appreciate one another's role in the educational enterprise. Efforts could be made to obtain the agreement of the Board of Education, the United Federation of Teachers and the Council of Supervisors Association to introduce these experimental courses in selected schools.
 - We establish within the public school system an Institute for African and Latin American Studies. This institute would provide specialized training, including field trips to Africa and Latin America, for teachers and administrators. Upon their return they would be given the opportunity to plan and conduct specialized workshops and curricula both in regular classes and adult education programs.
 - We plan, in cooperation with local public colleges and universities, the development of College Services Centers to provide counseling and college opportunities information for students and parents, especially in designated poverty areas. For, as James Coleman has noted, "free tuition, as in the New York City colleges, has no meaning for members of minority groups who have dropped out of high school and little meaning for those whose level of achievement is too low to permit work at the college level." College Service Centers could be jointly financed by city tax levies and a corporate consortium with matching grants on an annual basis.
 - We urge our local Community Corporations to develop monthly Seminars on the "Politics of Urban Education," which would help concerned parents and students to understand our stakes and role in educational change.
 - We seek the support of private corporations and public community colleges in establishing expanded Street Academy Programs which would aim at providing educational and career opportunities for our young people who might otherwise be trapped in a poverty cycle.
 - We organize to obtain an Experimental Educational Park in the Harlem, Jamaica or Bedford-Stuyvesant areas. Such a complex would include teacher training facilities, a comprehensive high school, and a community development and adult education center. This unique educational facility would provide a model urban educational enterprise providing a full range of contacts and interchange of ideas and influences between students, teachers, administrators, parents and community leadership.
 - B. Research and Development Policies:**
 - We establish, through the use of foundation funds, a major study of the "School as an Institution" — a study of the school system as an "operational unit" — an organizational development study. This would be carried out by a private firm, but would permit competent teachers and administrators within the system to be hired as consultants.
 - We develop a study on the "Educational Environment and Its Effects on the Learning Experience of the Student" which would include all non-school factors such as: tutorial projects, mass media, work, travel, voluntary group membership, military experience, the family, the community, society—national and international. This study would be jointly carried out by school system representatives, university and foundation experts, public officials, civic and business leaders with the assistance of a consultant firm.
- I think the tasks outlined are practical and possible. I realize that we may differ on means, but we share a common objective — to make our educational system relevant to the needs of all people.
- All who hesitate in facing the tasks ahead need to be reminded that these are indeed revolutionary times. I think black youth recognize and appreciate this fact. Let us join hands and work conscious that the future belongs to the committed and only creative change makes the future possible for our children and ourselves.

YOUNG LORDS RETAKE PEOPLE'S CHURCH



Armed members of the Young Lords Party take over Peoples Church after a funeral march for a Lord killed by Pigs in prison.

NEW YORK (LNS)—"I was chucking all the way through the march when you were all hollering 'Go pick up the gun! Well, we have a surprise for you—the gun is picked up!" Denise Oliver of the Young Lords Party Central Committee shouted over the pounding of hammers that were once again barricading People's Church in El Barrio.

Denise was standing in the chapel next to a casket draped in the Puerto Rican flag. Inside was the body of Julio Roldan, a Young Lord murdered in the Tombs, New York's infamous detention center. The pews were packed with Puerto Rican, Asian, black and white people, many of whom had come to the First Methodist Church last January during the Lords' ten-day occupation, and helped to turn it into People's Church.

Minutes before, at 8 p.m. on Oct. 18, the Young Lords, armed with carbines and automatic weapons, had seized the church at the culmination of a three-hour funeral procession through the Puerto Rican community. Two thousand mourners had followed Julio's casket, chanting "Julio Roldan, tu muerte sera vengada!" (Julio Roldan, your death shall be avenged!) and "Desplerta, Boricua, Defiende lo Tuyo!" (Awake, Puerto Rican, defend what is yours!) The funeral procession went by the Fidelity Savings Bank, where a huge investment ad urged people to "DO SOMETHING ABOUT HARLEM"—as the mourners passed they were swaying back and forth, fists raised, chanting over and over, "GO LEFT, GO RIGHT NOW, PICK UP THE GUN!"

Julio Roldan, 34, was the Young Lords' dictator. It was his job to provide balanced meals for party members, who eat communally. "He was a dynamite cook," says Richie Perez, a Young Lord from the South Bronx. "When he got busted we joked that we should go storm the Tombs because we weren't getting anything to eat."

Julio was arrested Oct. 16. Earlier in the day the Lords had organized garbage burnings in El Barrio to dramatize the lack of city sanitation services in the area. The pigs recognized Julio sitting on a stoop later that evening and arrested him, charging him with first degree arson. The place he was originally charged with trying to set on fire turned out to be his own home, so they picked another building.

Julio was taken to the Tombs, one of the five New York jails where prisoners rebelled and seized guards as hostages recently, protesting bad food, crowded cells, long imprisonment without trials and brutal beatings. On Friday, Oct. 18, Julio Roldan was found dead in his cell, hanging from a belt. Prison authorities claim he committed suicide.

It's hard to see how he could have. The first thing guards do, when prisoners enter the jail is take away all their personal belongings, especially belts and shoelaces. They are particularly careful about stripping prisoners who are sent, as Julio was, to the 8th floor, the high security "psychological observation" section. Most political prisoners are kept on the 8th floor. Crowded as the Tombs is, Julio was placed in his cell alone. Inmates heard screams coming from that cell at 6:30 on Friday morning.

The Young Lords' pathologist who was present at Julio's autopsy found two broken bones in his neck. The doctor says he has never before seen those particular bones broken in a suicide hanging.

The Lords will not take their guns from the People's Church until two demands are met: a defense center for Puerto Ricans must be established at the church; and local clergymen must be allowed into the jails to initiate a thorough, impartial investigation of the New York prison system.

As the Lords laid out their demands at the church, they stressed that the armed takeover was not in response to one isolated murder of a Young Lord. "We aren't going to make a hero out of Julio," said Lords Minister of Information Pablo Yoruba Guzman. "He was just an ordinary Puerto Rican brother. Hundreds of Puerto Ricans die every year in the jails."

"For a year and a half we've tried to improve the condition of our people by peaceful means. All we've ever gotten is bullshit promises and lies. Now we're going to put some power behind the words 'Defiende lo tuyo.'"

The program for using the church as a legal defense center was in full swing by the second day of the occupation. Lawyers and volunteers listened to testimony of community people who came to talk about their experiences with torture, starvation and crowding in the jails; false arrests, high bails and police brutality on the streets. "Everyone has a story to tell," says Richie Perez. The center will also be used by the Inmates Liberation Front, organized by leaders of the prison rebellions who are currently out on bail. The Front's 5-point program calls for just bail, an investigation of the prison system, assurance that inmates' committees will have lines of communication to the outside world, rapid trials, and a readjustment program for inmates released from jail.

The city is not about to grant the second demand—the results would be too embarrassing to the liberals who run one of the worst jail systems in the country.

Twenty-five clergymen from various denominations who had offered to be on the Lords' proposed investigating session Oct. 20, angered at the adamant refusal of Lindsay officials and Corrections Commissioner George McGrath to let them inside the prisons.

Instead the Lindsay administration offered the clergy a "meaningful role" as advisors to a 7-man committee that the Mayor will appoint. The mayor's committee will be a resurrection of a three year old investigating board that has investigated nothing at all for those three years. Before Lindsay can appoint new, supposedly more "representative" members for this team, however, he has to pressure everyone on the old committee to resign. "You have to have faith that we'll get a new committee together in a week," a Lindsay aide told the clergymen.

No one knows how and when the bust at the People's Church will come. Already the armed occupation of the church is a tremendous victory for the people, because Lindsay so far has been afraid to move in on the church. His liberal credentials were badly damaged by the massive prison riots, when the national media was spotlighted on New York's rotten jails. Now his pigs have murdered a Young Lord and Lindsay has every reason to expect a bloody gun battle if he sends in police to remove the young Puerto Ricans. The community around the People's Church is heavily armed, and many people in the area have told the Lords they will start shooting if the police come in. Hundreds of angry Puerto Ricans are in and around the church itself night and day.

But Lindsay angered the police when he declared the Lords' weapons "legal," and said he would not interfere with the occupation unless church authorities signed a complaint against them. Sources from within the police department indicate that the pigs are itching to "teach the Lords a lesson" for daring to seize the church with weapons.

To a certain extent Lindsay will be off the hook if he can get a complaint from the Church. But the new pastor at First Spanish Methodist is not as cooperative as the gusano Cuban exile minister who sicked the pigs on the Lords last January. The new minister, Juan Velasquez, is a Puerto Rican, and he strongly supports the Lords and their demands. But higher Methodist authorities might well decide to violate their own policy of "local autonomy" and sign the complaint themselves if they can't force Velasquez to do it.

ANGELA HELD WITHOUT BALL: DEFENSE FUND SET UP

NEW YORK (CPS)—A defense committee for Angela Davis, who is being held here without ball pending a Nov. 9 extradition hearing, is being organized by the Communist Party USA and the Young Workers Liberation League.

Davis was taken through a tedious series of confusing legal maneuvers following her arrest on Tuesday, Oct. 13, in an FBI stakeout at a midtown Manhattan hotel.

She was first arraigned before U.S. Commissioner Earle Bishop on a federal fugitive charge, and bail was set at \$250,000. Several hours later a warrant for her extradition arrived from California. She was brought before Bishop, who immediately revoked the bail and released her from federal custody. She was then arrested by New York City authorities and arraigned at midnight Wednesday before Criminal Court Judge Morton Tolleris, who set the extradition hearing for Nov. 9.

She is being held without bail because the charges from California are capital crimes. Davis is being charged with murder and kidnapping in connection with the slaying and abduction from the Marin County courthouse of a California judge and four other persons Aug. 7. Although Davis was not present, California law provides that an accomplice who purchases weapons which are later used for a capital crime is guilty of that crime. California alleges that Davis bought the guns used in the jailbreak.

The original charge that put her on the FBI's most wanted list has now been dropped as she is being held without bail.

Call called for citizens to send resolutions, telegrams and phone calls to the White House in protest.

Two hundred people demonstrated at the Women's House of Detention where Angela Davis was allegedly detained on the night of her arrest.

Women's Role

(Continued from Page 11, Col. 5) but the conditions in the hospital were deadly.

On the other hand, we believe that abortions should be legal if they are community controlled, if they are safe, if our people do not sterilize our sisters while performing abortions. We realize that under capitalism our sisters and brothers cannot support large families and the more children we have the harder it is to support them. We say, change the system so that women can freely be allowed to have as many children as they want without suffering any consequences.

Day Care Centers

One of the main reasons why many sisters are tied to the home and cannot work or become revolutionaries is the shortage of day care centers for children. The centers that already exist are overcrowded, expensive, and are only super-babysitting centers. Day care centers should be free, should be open 24 hours a day, and should be centers where children are taught their revolutionary history and culture.

Many sisters leave their children with a neighbor, or the oldest child is left to take care of the younger ones. Sometimes they are left alone, and all of us have read the tragic results in the newspapers of what happens to children left alone — they are

burned to death in fires, or they swallow poison, or fall out of windows to their death.

The Central Committee of the Young Lords Party has issued this position paper to explain and to educate our brothers and sisters about the role of sisters in the past and how we see sisters in the struggle now and in the future. We criticize those brothers who are "machos" and who continue to treat our sisters as less than equals. We criticize sisters who remain passive, who do not join in the struggle against our oppression.

We are fighting every day within our party against male chauvinism because we want to make a revolution of brothers and sisters—together—in love and respect for each other.

Harvey Nobles

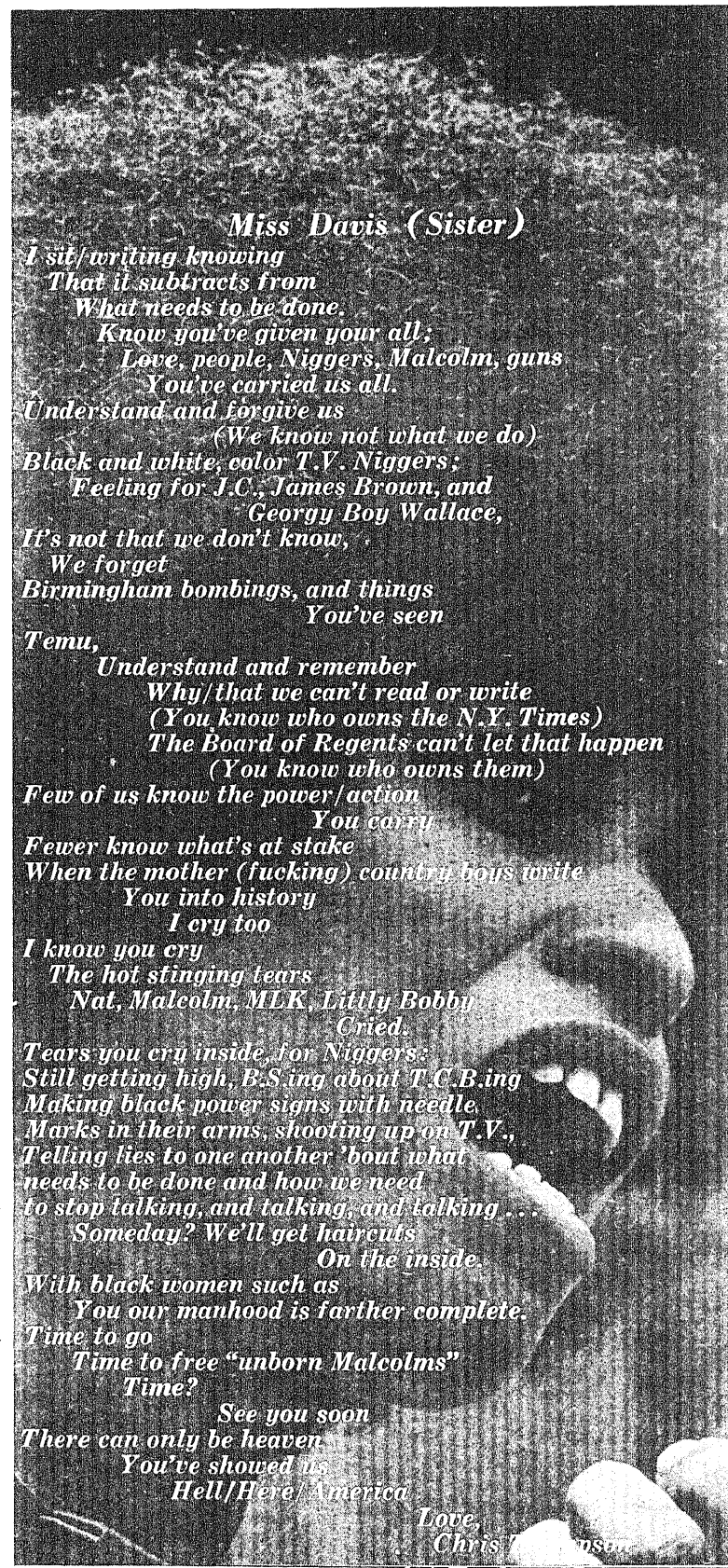
In memory of Harvey Nobles, We all know what he stood for, we all know what he went down for.

But wait, stop, hold it a minute, We have to keep on pushin', pushin' for the cause of being black.

Yes, Harvey's gone, but the work must be carried on. So let's not fall behind, but step into his shoes, and make that first step forward from where he left off and keep on pushin'.

Love You "Mickey" McCoverly

ANGELA DAVIS — RIGHT ON!



Miss Davis (Sister)
I sit/writing knowing
That it subtracts from
What needs to be done,
Know you've given your all,
Love, people, Niggers, Malcolm, guns
You've carried us all.
Understand and forgive us
(We know not what we do)
Black and white, color T.V. Niggers,
Feeling for J.C., James Brown, and
Georgy Boy Wallace,
It's not that we don't know,
We forget
Birmingham bombings, and things
You've seen
Temu,
Understand and remember
Why/that we can't read or write
(You know who owns the N.Y. Times)
The Board of Regents can't let that happen
(You know who owns them)
Few of us know the power/action
You carry
Fewer know what's at stake
When the mother (fucking) country boys write
You into history
I cry too
I know you cry
The hot stinging tears
Nat, Malcolm, MLK, Little Bobby
Cried.
Tears you cry inside, for Niggers:
Still getting high, B.S.ing about T.C.B.ing
Making black power signs with needle,
Marks in their arms, shooting up on T.V.,
Telling lies to one another 'bout what
needs to be done and how we need
to stop talking, and talking, and talking...
Someday? We'll get haircuts
On the inside.
With black women such as
You our manhood is farther complete.
Time to go
Time to free "unborn Malcolms"
Time?
See you soon
There can only be heavens
You've showed us
Hell/Here America
Love,
Chris

By MARSHA DARLING

"You have to make a lot of sacrifices. You can't even pose before yourself the alternative of what am I going to do. Am I going to stay home and get high and have a good time tonight, or am I going to go out to try to organize? You don't have that alternative anymore. I have given my life to the struggle. My life belongs to the struggle. If I have to lose my life in the struggle, well then, that's the way it will have to be. A hell of a lot of brothers and sisters have already given their lives for the struggle" so commented Angela Davis in an interview last summer, before anything else a Black woman conveying her purpose in life. Angela Davis is more than just a brilliant, young, Afro-coiffed Black revolutionary. For all that has happened in her life, she is a symbol of something greater than herself — the struggle. She has belonged to the struggle since her first breath 26 years ago in Alabama. But she realized she belonged when she found her will neither possessing nor directing her own life. She heard this country was the "land of the free." She learned that if this country's government can't mold your Black will to the stage where it can be controlled, they will restrict your life style hoping to cripple your will, making it limp along slowly, devoid of its power of expression.

After almost two months of being wanted by California's (Gov. Reagan's) law enforcement officials and the FBI for her supposed connection with the Marin County Courthouse shootout of early August, Angela Davis was taken into custody Oct. 13 in mid-Manhattan. (The circumstances surrounding her apprehension suggest that she wanted to be found.) She is fighting extradition to California, where no doubt her "legal lynching" will ensue.

During recent months the written and spoken media, going as far back as her childhood in Birmingham, have managed to convey an image which projects Angela as a dangerous militant, a communist, and a Black Panther bent upon revolution. Someone unfamiliar with what is considered right and wrong, legal and illegal, lawful and unjust, in this country — certainly someone not Black, might marvel at the abundance and swiftness of law and justice working these past weeks in an attempt to catch Angela. But little wonder to any brother or sister is the near absence of law and justice when the UCLA Board of Regents dismissed Angela, charging they would not permit an avowed communist instructor to lecture. Their disapproval of her involvement in the Soledad Brothers cause, and of her numerous speeches citing "legal lynching" as a practice directed towards black individuals and groups, resulted in a refusal to renew her contract in June. In essence, academic freedom is a choice rarity, to be enjoyed if you're not Black, and if your purpose in life is that of preserving a governmental system which benefits you the most.

Angela has her mind where it should be. She has her purpose in life. And her Black will, no longer dormant, shall pulsate for as long as there is breath within her. They may physically destroy her; but then, destroying a brother or sister is far easier than conquering their Blackness, breaking their will. For as each of us breathes there is a growing power that asserts. This is only a beginning — the struggle shall go on.

DIG DOPE and DIE

"My brothers and my sisters," I'm going to rap to you which concerns each and every one of us! Now dig, what I'm saying! Too many of our brothers and sisters are in this bag, which we all know and is called, dope. The ones who aren't in this terrible bag are becoming more effective by the ones who are in it. I'm not rapping about this bag some of us are in because — I'm not in it, but I'm rapping about it because the ones who are in it need help.

Because I've never had the "pleasure" of being in this so-called bag you may think I don't know a damn thing about it, but my brothers and my sisters I do know. As a matter of fact, I know more than you think! You see, the reason why I know is because, I live around the vicinity where almost each and every brother or sister is in it or trying to get out of the habit. You know, a lot of my brothers and sisters thought, I would get into this bag they're in, but I had better things to do with myself and my whole life. I'm not downing our people because they've had the "pleasure," I just want them to know where "Dope" is really at! Yeah!

They talk a whole bunch of bullshit about why they use it. For example, one of my brothers said, he used it because, it made him feel good, another brother said, he used it because, it solved his problems, one of my sisters said, she used it because, she enjoyed it! It doesn't matter how depressed, hurt, happy and good it makes you feel, "dope" ain't shit! The man injects dope into the Black community for the simple reason he knows it makes you lose your respect for your loved ones, your loved ones lose respect for you, you go out and do things you never dreamed you would, you begin to change slowly and gradually, your outlook on life becomes erupted. And putting them all together you become a complete loss; Okay fine, you know you're wrong and you know you want to get away from this bag but, that doesn't help going

away a few months and coming back! You got to have your mind fully together, I don't mean the time you're away getting clean, I mean the time when you leave and come back and know what worthwhile things you want to do for the rest of your life. When you realize that your life is the most worthwhile thing you have, that's when you consider yourself as being cured or having your mind fully together and out of this so-called bag.

My brothers and sisters, the reason why I feel I should rap to you about this is because, if we all got together and put our minds together this world would be a better place for each and every one of "us," to live in.

Everywhere you look and everytime you listen to the radio or television, everyone is dying because, they took an overdose. (O.D.) The junkies get busted dealing, stealing, killing, and a whole bunch of bullshit that's not worth risking your life over. And the reason why I say, "Dig dope and die" isn't because I want you to go out there and dig it. I want you to understand and realize what I'm trying to say. I'm saying this because I want to help my brothers and my sisters who really need help! I'd rather see them dead than drug addicts because when you're dead you can still have your self-respect, and the respect of others. Once you get into that terrible, terrible, bag you can hang it up! I want each and every one of you to dig what I'm talking about because I know you need help, like I need help. I need help because of the fact I have lost too many brothers and sister, close friends, and the place where I live is becoming a disgrace to all. I could go on rapping about this for days but, my brothers and my sisters, I feel that if your mind is together you have dug what I've been saying, if not I say, "More power to you!"

All power to the people!
 D.M.S., age 16
 Bronx, New York

GOV'T DROPS BOBBY SEALE'S CHICAGO CONSPIRACY RAP

CHICAGO (LNS) — One year and a half after arresting Bobby Seale on charges of "conspiring to cross state lines with intent to incite a riot," and for giving a speech at the 1968 Chicago convention demonstrations, the Government was forced to drop charges against the young chairman of the Black Panther Party.

The government in effect lost its case against Bobby when his seven co-defendants in the Conspiracy 8 trial were acquitted of the conspiracy charge. "It would seem inappropriate to try Seale alone on conspiracy charges," the U.S. Attorney explained. Five of the other seven were sentenced to five years on lesser charges, and all seven and both their lawyers were given up to four years for contempt of court.

Seale was separated from the Conspiracy 8 trial when Judge Julius Hoffman declared his case a mistrial. He sentenced Bobby to four years in prison for insisting to hold off trial until Seale's lawyer, Charles Garry, recovered from surgery.

When Bobby began to cross-

examine witnesses who testified about him, Judge Hoffman ordered Seale bound and gagged in the courtroom.

But the sight of the black man bound and gagged in a U.S. court proved too embarrassing a symbol to the government, and Judge Hoffman declared the mistrial and sent Bobby off to prison to serve his contempt sentence.

The four-year contempt sentence still stands, in spite of the dismissed charges. Lawyers are appealing Bobby's sentence.

Seale is presently in jail in Connecticut where he has been held, without bail or trial, for over a year as he and seven other Panthers await trial for the murder of a fellow Black Panther, Alex Rackley.

Police infiltrator George Sams, who has admitted in court that he murdered Rackley, is the state's prime witness against the Panthers. "If anybody had said we should murder Rackley, I would have jumped up and called them a pig and kicked them out of the Party," Bobby explains.

