

THE BLACK PRESS

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A Plain Ole MURDER

BATON ROUGE, La.—It was murder—just plain cold blooded murder. There is no other way to call it.

All the rules of evidence point to the fact that the two unarmed students who died here at Southern University last Thursday were shot down in cold blood by law officers called to the campus at the order of the school president to put down a "disturbance" that never really existed until the officers themselves created a disturbance by firing into the unarmed crowd of students.

Investigation further shows that the two students were murdered after an incredible orchestration of official bungling and poor police work which high officials attempted to cover up through a symphony of lies and half truths and it became known that the FBI had started an official investigation into the cause.

These lies and half truths concerning the murders have so enraged this Black community that it nows waits here on the banks of the Mississippi in stunned seething silence, like a stick of lethal dynamite which well might explode into other deaths when an attempt is made to reopen the school next Monday.

Despite the official lies which are now being gradually retracted by the governor, the sheriff, and school officials, it is now clear that:

1. None of the students were armed and no weapon has been found on the campus except in the hands of law enforcement officers.

2. The smoke bomb, which police first said was thrown at them by students, actually was a smoke bomb which police themselves first threw at the students. An alert student picked it up and threw it back where it exploded in the ranks of the police. The unedited films of the incident clearly show this.

3. The Parish sheriff, who at first said his men had orders not to fire their guns, and who at first said they had not fired them, now admits that his deputies did fire tear gas shells into the crowd and that some of his men may have "mistakenly" fired buckshot shells into the crowd thinking that they were firing tear gas shells. (The students died of buckshot wounds).

4. Finally, it has been established both by students and newsmen who were on the scene that neither the students nor anyone else could hear or understand the orders being given them by the sheriff's deputies because of the noise, bedlam and confusion created by the cries of the crowd, the shouting of deputies over a loud-speaker, all mingled with the whirring noise of the sheriff's helicopters hovering in the air a few feet above it all.

Student after student told this reporter that they were frightened by the onslaught of the armed

forces which descended upon them and that they were ready and anxious to obey any orders that were given.

But they said they simply could not hear what they were being told to do or where they were



being told to go. Newsmen confirmed this.

In this kind of confusion the deputies ordered them to do certain things in a given time limit of seconds. When they failed to obey the orders which they could not hear, the deputies opened fire.

The callous disregard which officials held for the students are clearly shown by following facts which this reporter unearthed in three days of talking with students, officials and families of the students:

1. As late as 5 P.M. on Saturday, (three days after the murders) neither the president of Southern University, nor the Governor who rushed to the scene, had sent one word of condolences to the mother of Denver Smith, one of the slain students. Not even a phone call, even though Mrs. Smith herself is a student at Southern University and the mother of twelve children. (And the governor got 93 per cent of the Black vote in his last election.)

2. Despite the fact that the sheriff's office was saying for three days that it could not identify the second youth who was slain, people who volunteered to go to the morgue to try to help identify the youth were refused permission to do so.

This reporter personally asked to view the body and was flatly refused.

Meanwhile officials were strongly suggesting that the slain youth was an "outsider." After four days of such attempts at lying officials finally admitted, what the students knew all the time, that the youth was a bona fide student who lived in nearby Gilbert, Louisiana.

3. In another bizarre turn of events which also points to the

NIXON'S DOCTRINE AND AFRICA

First Of Two Parts SEE PAGE 3

insensitivity of officials here, a Black history teacher at Southern suddenly left his class when the emergency began, and returned to the school a few minutes later in uniform with his gun.

He turned out to be one of the sheriff's deputies. I asked him how

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Housing Project In Newark

Newark's City Council moved to kill the Black-sponsored Kawaida Towers apartment houses by voting to withdraw tax exemptions from the project. Whites are opposed to having the Towers built in the predominantly white area. Blacks led by Imamu Baraka are determined to build it.

NEWARK—North Ward white leader Anthony Imperiale chained himself early Tuesday morning to the gate at the Kawaida Towers work-site to prevent resumption of construction at the Black-owned mixed housing complex. But he unchained himself after police warned that he had to do that or face arrest.

So, as Superior Court Judge Irwin I. Kimmelman ruled, Monday, work resumed on the 16-story, 210-unit project sponsored by Kawaida Temple. The court ruling had lifted the temporary injunction imposed last week as a "cooling off" measure because "violence is possible."

Following Monday's court order, Kawaida Temple head, Imamu Baraka, said his side would take "a strong law and order position." And he advised his Black and Puerto Rican supporters to

stay away from the site of the \$6.4 million middle and low-income project.

Mayor Kenneth Gibson issued no statement after the new ruling. But after the City Council white majority had barred construction, Mr. Gibson had said the sponsors had a legal and binding contract and that the project "will be built," with police protection for workers if necessary.

The action for an injunction had been brought by Assemblyman Imperiale; attorney John Cervase, a former Board of Education member and two others in behalf of whites of the North Ward. In court, Monday, Cervase tried to prove that tax abatement granted to Kawaida Towers was illegal.

The North Ward is not a blighted area, Cervase argued. But Irving Vogelman, representing Kawaida, argued that the state law does not require that such abatement be granted only to projects in a blighted area. It could be granted to new housing to aid redevelopment of an area of the municipality that is blighted.

And Judge Kimmelman agreed that "there is no such limitation" as the North Ward lawyer had suggested. To which attorney Cervase replied: "The judge has tortured the law. The court is giving aid and comfort to an acknowledged revolutionary and I refer to LeRoi Jones," the name by which Mr. Baraka was formerly known.

"We are glad it is all over," said Cheo Mfuasi, president of the Kawaida Towers Corporation, owners of the building. "We are going to set back and let the law deal with the situation."

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The PCA Dept.

People just get tired of all the Bullshit. When they look around and see the proofs behind-the-statements-the half-ass attempts-the programs-the basic structures, the white colleges on a whole—a microcosm of the United States—a "pure racist" society.

Don't ask me or my Black Brothers and Sisters why don't we participate in your "funky school." Because its' just a method used by you to alienate us more. All we are here for is your degree. Just to check it out—a lost attempt made by us to try it your way. But with our aims which is to get degrees in business, medicine, etc. Those that are viable to our people's health and growth and general survival even supremacy.

Who's fault is it? Yours Honky? Suppressor of a people. We are no longer Blinded by the glare from your whiteness. We can see your every move. And most of them are against us. You are guilty. You do owe me a great deal more than you are willing to pay. But it will be mine. Stop denying me of what's mine.

PCA if you're so non-Racist why is theatre workshop manned only by non-Blacks?

I know because no blacks show up and express their interests. Bullshit! It is your faults, your habits of including us but exclude us. It's up to you to find ways, to find the people.

It's cleaning up shop time. It is up to you. If you say you want Black involvement to make your programs interesting to the black population on the campus, it is up to you to find ways. I'll volunteer

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EDITORIAL PAGE

A Call for Help From Press

Taking on the responsibility of a newspaper is a big responsibility: It takes hard work, and long hours, especially when no one wants to work with you. But it doesn't have to be long hours and hard work if we all work together.

As editors of the Black Press we asked many black students to help us get the paper together by writing short stories, poems, or something. We also asked for some new ideas. Don't forget that we want to reflect your thoughts as well as give you information that is relevant to the black experience.

Now if the response that we received is a sign of how much the black students on the campus care, then the Black Student Union is in a hell of a lot of trouble. Because if some shit really hit the fan on this campus, we'll be wasted.

A number of people have come to me and said what happened to the paper and then they accuse us of jiving and half-stepping, not knowing all the facts. The facts that I've got to sit around and listen to the bureaucratic bull-shit of Student Government. And we have to put up with black senators that vote against giving "The Press" a few more dollars which are sorely needed. Furthermore, the Graphics Center is in a state of confusion every time we go over there to get something done.

Other people said they have no faith in our ability to even put together a flyer; and then I ask them to write an article. They're the first ones who say, well I would but I gotta do this and I gotta that. To those who fit into any of these categories, I say thanks a lot, because with mothers like you there might not be a Black Press; and we'd like to say, May God set fire to your black ass.

We must show some kind of unity, to prove to ourselves that we can stand together on a smaller scale and get some self-satisfaction from getting something accomplished as a unified body, a true Black Student Union.

ED.

Program Freedom

The Black Liberation movement of the 1970's has begun to move more directly on the centers of real power: land-capital-industry-politics and culture — which include law-education-health and the arts. There have been a variety of strategies for the seizure of power—from the creation of parallel black institutions to the gaining of control over white institutions.

And there have been a variety of responses from white america: the attempt to create a pro-capitalist black bourgeoisie—the killing of and imprisonment of outspoken leaders—the renewed use of token reform and integration techniques—not to produce economic political equality but to dilute the black nationalist thrust in the major cities and the South.

The drive for Black Power in the 1960's continues on in the 1970's often in different forms but with the same sustained power and energy.

It is important at this time to locate the new directions the Black Power surge has taken — that we may accurately assess the strengths and weaknesses — the gains and losses of the Black Liberation movement and properly focus our energy and enthusiasm so that we are neither riddled with despair nor puffed with false optimism.

For ours in indeed "a permanent struggle" as Sekou Toure put it and the extremes of either despair or optimism are at this point in history incorrect. Rather we must foster a sustained will to resist and achieve collective liberation however long it takes and by whatever means.

—Black Scholar

For the Fallen

When all human and social factors involved indicate that the core of man's existence is basically corrupt, then those individuals who are labeled as the most conscious of men are prompted to change the society; to take progressive steps and transform the soul of their existence.

Such is the case with men in this period of social chaos, where peoples' lives are unnecessarily sacrificed to maintain a decadent, decaying status quo. One event, known popularly as the Attica Massacre, has further blemished the ledgers of infamy, and inscribed with the blood of twenty-one men. Men whom this society, or rather the rulers of this society, classified as criminals. And in so labeling these men, the maintainers of the society, saw fit to execute twenty-one individuals whose only crime was that of crying out to their captors, "We are human beings."

—Sacheim Zuitambwa Basaku (Cold Blood)

POWER TO THE PEOPLE

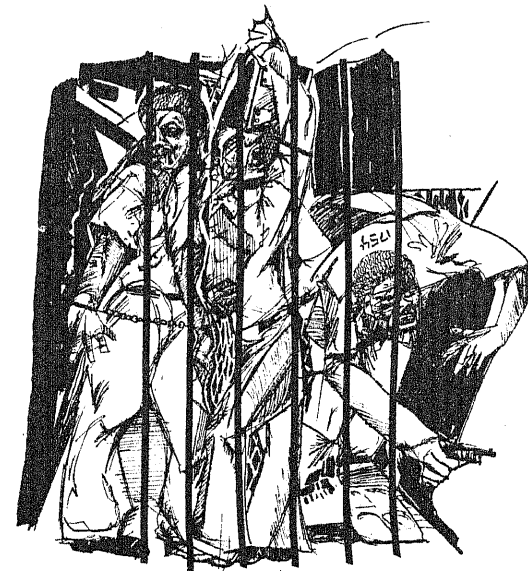
Power to the people
 A song—a tune—a people
 Strugglin' hard—in the face of unconventional odds
 Living as a revolutionary clan
 Initiating the master plan
 Liberation of the people and the land
 Eventually we'll win
 Gun in hand—the creator at our side
 Marching billions strong—to the oppressor's door
 Signaling the second fall of Babylon
 Can you dig it:
 Singin' loud—singin' proud
 Power to the people
 Death to the pigs

—Peace—

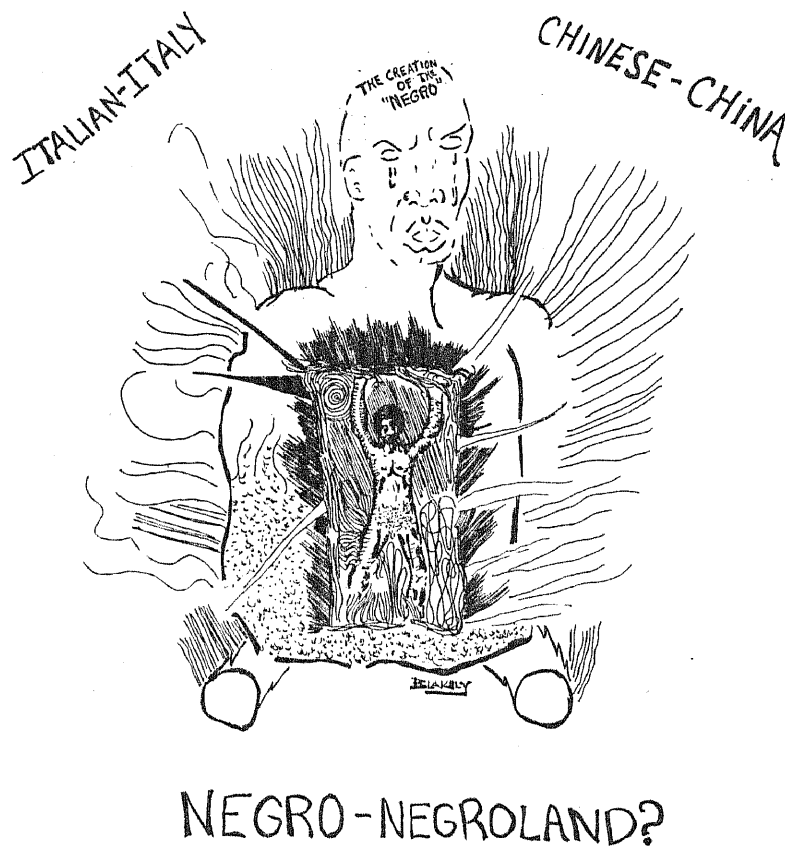
Great American Reformer

(The creed of Frederick Douglass, embodied in this speech delivered in 1857, is remarkably like that of civil rights reformers today.) Let me give you a word of the philosophy of reform. The whole history of the progress of human liberty shows that all concessions yet made to her august claims, have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and, for the time being, putting all other tumults to silence. It must do this or it does nothing. If there is no struggle there is no progress. Those who profess to favor freedom and yet deprecate agitation, are men who want crops without plowing up the ground, they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.

This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress. In the light of these ideas, Negroes will be hunted at the North, held and flogged at the South so long as they submit to those devilish outrages, and make no resistance, either moral or physical. Men may not get all they pay for in this world, but they must certainly pay for all they get. If we ever get free from the oppressions and wrongs heaped upon us, we must pay for their removal. We must do this by labor, by suffering, by sacrifice, and, if needs be, by our lives and the lives of others. From Eyewitness: The Negro in American History



THE BIGGEST JAIL OF ALL



THE BLACK PRESS

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Dese White Folks

Ya no wite folks is de funniest folks I see seen,
 Dey supposed ta be intelligent humun beings.
 But really I'm beginnin ta doubt dat fact
 'Cuse things I sees don't seem lake that.

Well so far I gist ya don' unnerstand
 Wat I'm wanna tella ya bout dis wite man.
 But let me start in somwher long de line.
 P'haps you'll git muh meanin in due time.

I'm a blak man, I guess ya'll no
 And de wite folks sa I'm a dum savage so and so.
 Dey sa I ain't smart 'nuff ta be equal ta dem.
 Dat muh haid ta thick, and muh small mind's ta dim.

Dat I ain't got no drive and I see lazy as kin be,
 Dat I won't mount to much as a little ole green pea.
 Yit wen I tries hard to git up, dey hep yock me down.
 Deny me jobs, tryin to keep me on the groun.

Also wen I tries ta go to "dey schools" dat are better than mine,
 Dey say "coon you ain't redy for intragration, you needs a lil mo' time.
 And thousands of dem come out wid sticks and stones to hurt muh chillen,
 As iffen dey was murderers or sum other kina villin.
 And though four hundred years has passed by
 I wonder how many mo' hundred will pass befo' I will be "civilized anuff" to sit by his side
 Widout "eatin him" or spreading disease to his clean wite hide!

He says I live in slums and muh house aint no good,
 Dat I could do better iffen I only would.
 But he fergets he tells me where I kin live.
 In da worse places, where no other life kin live.

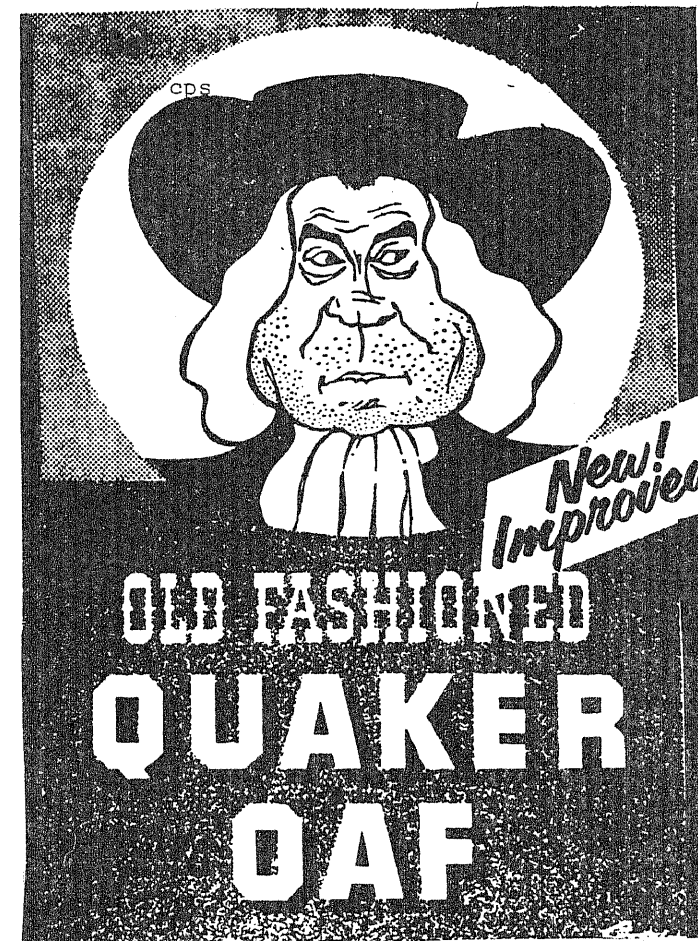
Wen I suves nuff money to git a better place to live in,
 Dey burn crosses on muh lawn, and da dynamitin begins
 And muh po' wife and chillun gits as scared as dey kin be
 And I, I sees all my life's savings gone oway from me.

So back in ta da slums I goes, wid Nothin' fo muh family ta eat,
 And muh chillun turn to delinquency ta git shoes fo dey feet.
 Dey take dis and sas "see I tol ya colored folk jist ain' no good, Dey nebbber do nothin like dey should."

Wite man you mak it so hard fo me ta mak a livin for muhself
 ...
 Da only time you seem happy is in muh death,
 And throughout all muh life it will remain a mistery
 O wat dis "intelligent wite man" wents from a por dark man lak me?

Project in Newark

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 He was grateful for the support given to Kawaida by North Ward's Blacks and Puerto Ricans, Mr. Mfuasi told the Amsterdam News. At a Sunday night rally in the Ward, they had expressed themselves "100 per cent behind the Committee for a Unified Newark."



"NIXON DOCTRINE"

Trickey-Dick is up to his old tricks as usual, which isn't unusual. Read how he intends to further suppress our Brothers and Sisters in Africa.

Shortly after President Richard Nixon came to office in 1968, he enunciated what was to become the "Nixon Doctrine." The essence of the Nixon Doctrine, as explained by Earl C. Ravenal in the influential quarterly *Foreign Affairs*, is that, among other things, it embraces the Nixon administration's hope for "reducing the forces we maintain for Asian defense and avoiding involvement in conflict." (1) In actuality, however, the so-called Nixon Doctrine is little more than an ideological reflection of the political and military fact that the cutting edge of U.S. imperialism in Asia is being blunted by the heroic resistance of the Asian people and the rise of two potential super powers, China and Japan.

The impending defeat of U.S. imperialism in Asia, together with the intensification of the anti-imperialist struggle in other parts of the world will most assuredly have momentous consequences for the socialist movement in Africa. Markets for American goods, sources of raw materials for its factories and trade concessions for its multinational firms will inevitably decrease in Asia. At the same time, the rise of Chilean Marxism, the devastating effectiveness and rapid spread of Tupamaro resistance in Uruguay and the emergence of Brazil as a fascist superstate will have a similar effect upon the course of U.S. imperialism in Latin America.

A predictable result of these developments is the expansion of American interests and the intensification of its activities in Africa: Africa being the only continent remaining where there exists no power or potential power capable either of defecting the onrush of U.S. imperialism by giving aid to resistance movements or of mitigating its effects by posing as a potentially hostile competitor. Nigeria, Congo (Kinshasa) and Sudan have real but latent potential in this respect. Indeed, there are those who seem to think that the potential for Nigeria's emergence as a major world power is more than just latent and have gone so far as to refer to Nigeria as "the Japan of Africa." However, while Nigeria is without a doubt the most important black country in the world, it is in no real sense comparable to Japan—Nigeria still imports the vast majority of the goods it uses and what productive capacity it has is largely in foreign hands. Moreover, even if it was desirable to have an African counterpart to Japan (and it is not), the deepening crisis of U.S. imperialism in Asia and other parts of the world has created conditions which militate strongly against the emergence of an Africa superstate built on the Japanese

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MURDER

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 He felt in making such a quick change against his students. He refused to talk about it.
 On Saturday I drove deep into the bayou swamps of Louisiana to interview Mrs. Erman Smith, the mother of 20-year old Denver, one of the slain students.

Denver lived in a place called New Roads, located on a river called the False River, about 65 miles west of Baton Rouge. It is in the heart of the sugar cane country. It was one of the most incredible interviews this reporter has ever had.

Mrs. Smith is the mother of twelve kids ranging from 7 to 24 years old.
 Incredibly, two of her oldersons graduated from high school and entered the service, four more are now in college at Southern, three are in high school and the two youngest are in grade school! That leaves one unaccounted for. His name was Denver and he is the one who was shot down at Southern last Thursday.

I sat with Mrs. Smith in the living room of the small white-washed wooden frame house and listened to her tick off the dozen names of her children, Ada, Lawrence, Josephine, Erman, Gloria Ann, Nelson, Kimball, Alvin, Julius, Victor Paul, Russell Lee and as the tears rolled down her cheeks she bravely called off the last one, "Denver."

The family all came in and the little room was completely filled. They had come together to plan the funeral of their dead one. They pointed out to me that two years ago their small Sixth Ward Baptist church had conducted a drive to bring young men back into the church.

Denver was one of 21 young men who were Baptized in the drive. When he died, Denver was the only one of the 21 young men who had not drifted away from the church. He was there every Sunday.

But Denver will not be buried from his favorite church. The little church does not have electricity and with the Rev. Ralph Abernathy coming from Atlanta to deliver the eulogy at the funeral, the family, reluctantly, but bravely agreed to hold the funeral services on Thanksgiving Day at the St. Mary's Baptist Church, 25 miles "up the road." The Rev. J.R. Witherspoon, Denver's pastor, will officiate.

I asked Mrs. Smith to tell me about her son, Denver. Was he a firebrand? Was he a student leader on the campus? What was he like?

"He was very quiet" she said. "We all go to school and he commuted 72 miles a day and always came home to study."

At this point I interrupted. "You say 'we all' go to school." What did she mean by that?

"Oh, I forgot to tell you," she said. "I go to school too. I'm working on my degree at Southern!" I found it hard to believe, but it was true.

Mrs. Smith is an area coordinator for Southern University under an OEO program which is helping adults to go back to school and get their degrees. In addition

to taking care of her family of 13, she works, and attends classes which meet at the Rosenwald High School in New Roads where she will eventually get her Bachelor of Science degree. She was worried that her classes might now be ended, particularly with the future of Southern University so much in doubt.

She told me that her knowledge of the school as a student has convinced her that the whole thing which ended in the death of her son could have been avoided.

She said she is "sure" that there was never any necessity to call law enforcement officers to the campus.

On the day of the tragedy she said the sheriff's office called her and simply said that they were sending the body of her son to her home.

I asked her what about the expenses for the funeral? Had anybody from the school said anything about helping her. Not a word. "I guess all the weight is on us," she said wearily.

Does she plan to sue the school, or the state?

"I don't know if there is any legal action possible" she said. "I don't like the idea of retaliation, but I can't just let them get away with this because it could happen to some other child. And I also feel that it would not be fair to my son because he died supporting something he believed."

She said the FBI had called her and asked to see the clothing her son had been wearing when he was killed. They obviously wanted the clothing to further their investigation.

But they will never get it. Unfortunately, the clothing had been sent to the Smith home by a friend who examined it upon arrival back at the home. He saw how shredded the clothing was an decided in rural ignorance that it was of no value to anyone. So he burned it in an effort to spare the family the grief of looking at it. The only thing he saved was the boy's shoes and his blood stained wrist watch.

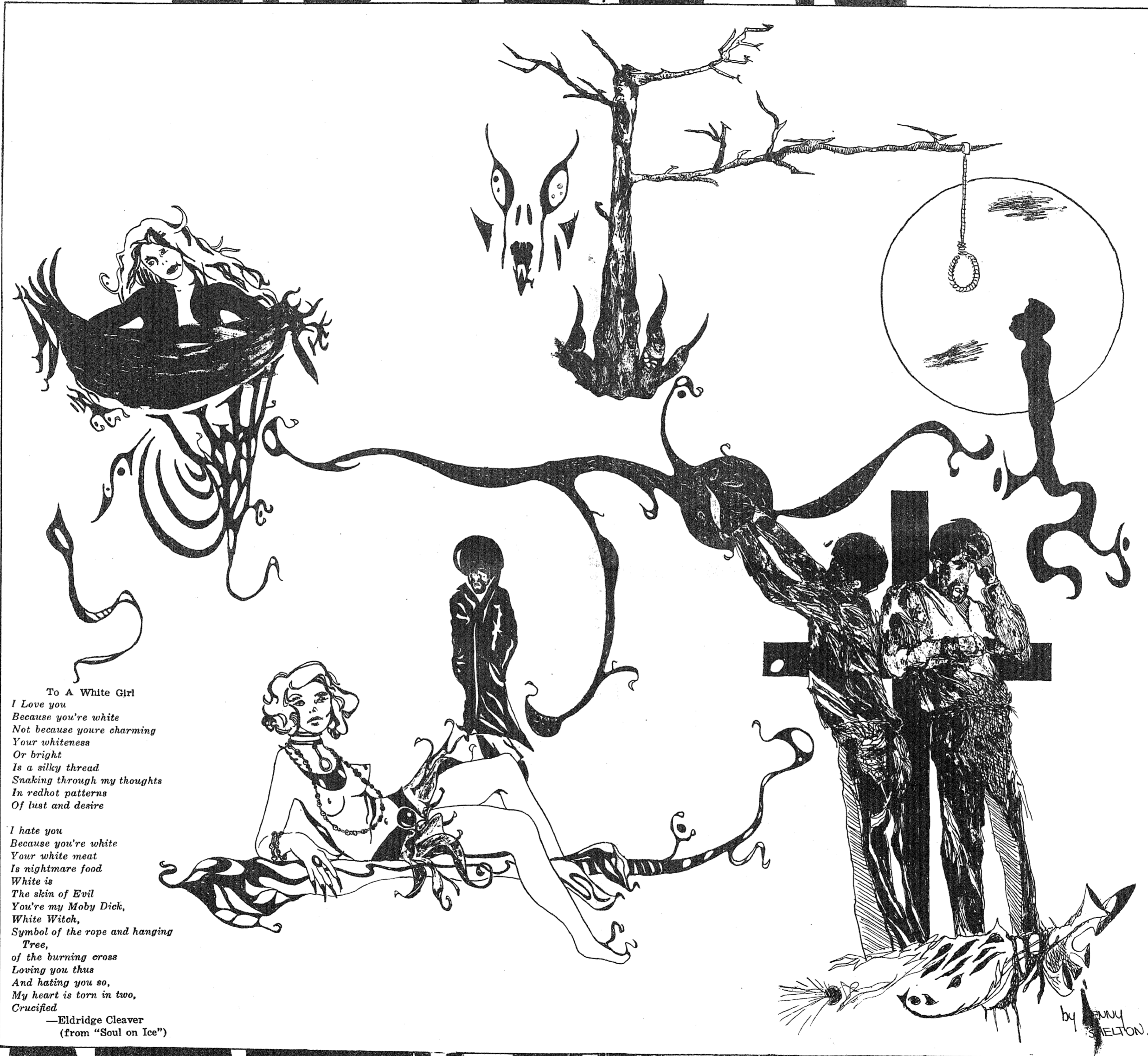
PCA

(Continued from Page 1 col. 5)
 one more black instructor, but isn't it funny that the PCA Department is "firing" their only Black instructor in theatre, Cynthia Belgrave, a woman whose career has enhanced her students' interest and has made firm many shapely interest. Because her students can look at her and see that she is actually in theatre and making it. But now I hear there is an underlying jealousy in PCA because this Black woman is doing well in theatre and in the school. She has done a lot for the school through her students. Black and white. She has operated very well indeed even with the handicap of white people's politics. Making promises that they cannot keep. Equality—Interest—"The American Way?"

Closing, keep on PCA which is a microcosm of a micro — just watch it burn.

A Black and Angry Man (Name withheld by request)

IT'S TIME TO



To A White Girl
 I Love you
 Because you're white
 Not because you're charming
 Your whiteness
 Or bright
 Is a silky thread
 Snaking through my thoughts
 In redhot patterns
 Of lust and desire

I hate you
 Because you're white
 Your white meat
 Is nightmare food
 White is
 The skin of Evil
 You're my Moby Dick,
 White Witch,
 Symbol of the rope and hanging
 Tree,
 of the burning cross
 Loving you thus
 And hating you so,
 My heart is torn in two,
 Crucified

—Eldridge Cleaver
 (from "Soul on Ice")

by JIMMY SHELTON.

INTENSIFY THE STRUGGLE

NIXON . . .

(Continued from Page 3, Col. 2)

or Brazilian models. This, of course, is not to argue that such a development is impossible. For U.S. imperialism is now having serious second thoughts about Japan. Indeed, Nixon's recent "Ping Pong Diplomacy" was in no small way the beginning of a diplomatic program of rapprochement with the People's Republic of China. There is, therefore, little reason to expect that the United States would stand by and watch the development of a strong African state, whether socialist or capitalist, that could foreseeably become a bulwark against, or a competitor with, the spread and advancement of American imperialism on the African continent. This seems especially true when we realize that the need for the development in Africa or a black "fascist" supstate has been pre-empted by the rise of the white fascist Republics of Rhodesia and South Africa in the South which are little more than Anglo-American dependencies.

In fact, as far as Sub-Saharan Africa is concerned, the implied policies of the western powers have tended, generally, to flow in the opposite direction. Instead of the creation of large capitalist super-states such as Japan and Brazil which would act as imperialist proxies in the west's desperate struggle against the spread of socialist democracy, the capitalist powers of the west have usually opted for a policy of balkanization in tropical Africa. This means that among the western powers—the U.S., West Germany, South Africa, Portugal, Israel and France in particular—there exists an unstated consensus that a multitude of small ministates such as Togo, Dahomey, Gambia and the now demised "Biafra" would render western interest in Africa much more secure than would the emergence of a number of larger territorial entities such as Congo (Kinshasa), Sudan and Nigeria. It is not surprising then that the most vicious wars of "secession" to take place in Africa since independence have occurred in the latter three states and it is still less surprising that these wars have been provoked, financed and militarily supported by one imperialist power or the other.

It has been largely due to contradictions, conflicts of interest and disagreements among the imperialist powers themselves that the larger territorial units of Africa have been able to survive. Nigeria provides a good example. I recently paid a two week visit to the East Central State, the core of what used to be called the Eastern Region and the arena in which much of Nigeria's Civil War was fought. During the time I was there, I managed to get a chance to talk with many Ibo people from all walks of life, including the Governor of the state and his commissioners. From talks and interviews with members of this latter group, I was informed that a decisive factor in the war had been the winning of Nixon away from the side of Biafra by the Nigerian Federal Government and that this had been accomplished by assuring Gulf and Mobil Oil companies—both of whom were large contributors to Nixon's presidential campaign—that they would have exploration rights in the war territories once peace had been achieved. Shell Oil had already received similar assurance in the early stages of this conflict; this together with the fact that British interest in Nigeria has traditionally been linked to that of the Hausa dominated North goes a long way towards explaining the British government's support for the Federal side. In this particular instance, therefore, the policies of two major imperialist powers, Britain and the U.S., went decidedly against those of other imperialist powers such as South Africa, Israel, France and West Germany, all of whom saw their interest best served by the break-up of Nigeria and the creation of a small, conservative, overpopulated and land-hungry ministrate whose economy had little hopes of ever growing to, say, much more than half the size of the budget of General Motors and other multinational giants with whom such states are expected to compete. Such ministries can never become anything more than trading and consumer republics, and are utterly defenseless when poised against the political, economic and military giants. (2) For people and territory (land) are the basic ingredients of national and international power; without them, the kind of massive armies that will have to be raised to deal with the incursion of imperialist powers such as South Africa, Portugal and the U.S. cannot be maintained and the kind of dynamic and industrialized economy that must form the base of any genuinely independent state cannot be developed. The idea of an "independent" national state based exclusively upon ethnic groupings is a notorious myth, created and perpetuated by western imperialism and its opportunist Africa supporters. For there is no tribe in Africa numerous enough to supply the manpower needed to build a modern nation state.

But the threat to Africa and its people cannot and must not be measured merely by the extent to which the western powers have been able to implement their policies of balkanization; for balkanization is only one means by which the western powers intend to exercise control over Africa. There are other techniques which serve both as long range contingency plans, to be put into effect if balkanization fails, and as adjuncts to the policy of balkanization itself.

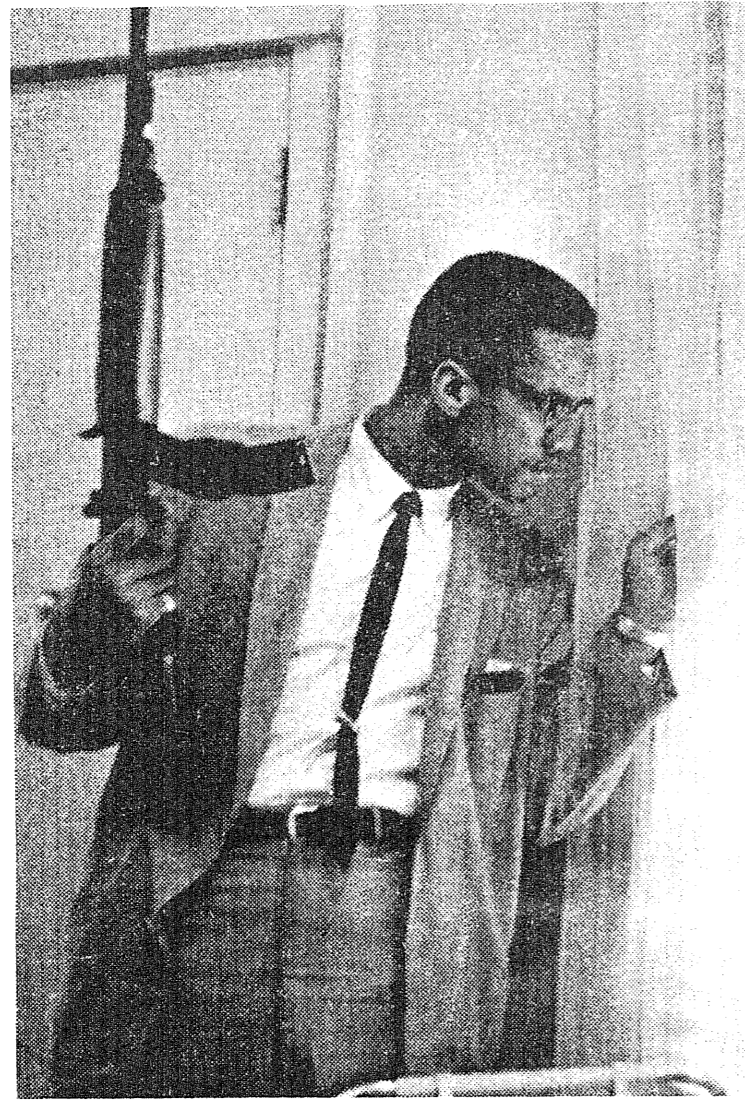
For the most part, these techniques of control fall into two broad categories: military and non-military. The latter may be a substitute for, or a complement to, the former, depending upon such prevailing conditions as the level of political consciousness among the masses, the strength of the resistance, the disposition of the national bourgeoisie and the military power and administrative effectiveness of a particular puppet regime. In other words, whether or not the imperialist powers resort to out-and-out military conquest and domination depends upon their ability to subvert and suppress the socialist movement by indirect and/or non-military methods. The U.S. in particular seems, for the time being, to have opted for an intermediate policy of indirect military rule through the provocation and sponsorship of "palace coups" and a more liberal policy towards the sale and dis-

tribution of arms to America client states. This is borne out politically by the frequency of CIA engineered coups in Africa and ideologically by the Nixon administration's emphasis on "Asianization" in Asia.

Yest, "Asianization"—the use of Asian rather than American combat troops to defend U.S. corporate interests in Asia—has tended to increase rather than decrease the likelihood of direct and extensive American military involvement in African affairs. For the troops which are withdrawn from Vietnam and other military outposts in Asia are now free to be dispatched to Africa. What is more, whereas U.S. imperialism has, in the past, been prepared to wage "whole wars" in Asia and Europe and "half wars" in Africa, "Asianization" is a step towards the application of the "whole war" concept in Africa.

(1) Earl C. Ravenal, "The Nixon Doctrine and Our Asian Commitments," *Foreign Affairs*, January, 1971.
(2) See Reginald H. Green and Ann Seidman, *Unity or Poverty: The Economics of Pan-Africanism*, (Penguin Press, Baltimore, 1968)

(Part Two Will Appear in the Next Issue of BLACK PRESS)



"You get your freedom by letting your enemy know that you'll do anything to get your freedom."
—Malcolm X

Come Together

*I look anxiously toward the time
Where/When we can
Come together
Come together
In harmony
In revolutionary unity
A time when/we can come together
come together
Masses of third-world revolutionary warriors
A new breed of man
A new breed of woman
Living a new life—sharing a new dream
Daring to become sensitive!
I look anxiously toward that succulent moment
Where/When we can
Come together
Come together
We the people
We the righteous breed
Maybe tomorrow
We will—Come together
Come together*

Peace—10/9/72

Young Warriors

*How many more
Of our courageous—young warriors
Must die
Before the consciousness settles upon the world
How much more—of their blood
Must be shed upon the battleground of amerika

How many more—babies must die
Hungry
from the lack of food
Diseased
from lack of proper medical care.
How many of us are dead—psychologically
Because we've failed to realize
That niggers have got to pick up the gun
That niggers have got to get on the case
—And deal out the heavy death blows.*

*No more lies, no more tears
Spare me—the weaknesses
That prevent me from taking the crackers' head.*

—Peace****—SZB—

**You Too Can Write for THE BLACK PRESS. Come to C-114
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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 in 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 it's
propriety*

*For someone of my nature
"society" is sick and poison
To my nature it is a total detri-
mental crossin*

*To do everything within my
power
Is a must to help nature restore
equalities honor*

*For poverty and death are no fun
Especially from the "problems"
guy*

*In order to obtain rightfully what
I lack
I must resort to fighting back
Bestowed upon me again and
again.*

*I have a sincere belief
In helping abolish the grief.
I truly believe I have found
something strong enough*

*To substitute for Dope and make
rehabilitation a success.*

*That strong belief is unifying my
people and overcoming this
monstrous obstacle, no matter
how difficult the task may seem
I will never give up.*

*I will do it, for, to try means a
failure.*

Preston Watts (Young Blood)

URBAN AMERICA GOALS AND PROBLEMS

*compiled and prepared for the
SUBCOMMITTEE ON URBAN AFFAIRS*

of the

Joint Committee Congress of the United States

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Evolution By Extension

If what is known about animals when they are crowded or moved to an unfamiliar biotope is at all relevant to mankind, we are now facing some terrible consequences in our urban "sinks" ("Jungles"), ("Ghettos").

The adjustment of these people (Negroes) is not just economic, but involves an entire way of life.

The lower class of Negro in the United States poses very special problems in their adjustments to "Sink" living, which if those problems are not solved may well destroy us by making our cities uninhabitable. An often overlooked fact is that lower class Negroes and middle class whites are culturally distinct from each other.

Some Negro spokesmen have gone so far to say that no white man could possibly understand the Negro.

They are right if they are referring to the lower class Negro. Only those who we have trained do we understand.

The Need for Controls

Our studies show the relationship of man to the city is the need for enforced laws to replace tribal customs. Laws and Law Enforcement Agencies are presently in cities all over the world, but at times they find it difficult to cope with problems facing them and need help. An aid to law and order that has not been used to the fullest extent possible, is the power of custom public opinion in the ethnic "Enclaves." Cooperating preachers, politicians, teachers, etc.

These "Enclaves" perform many useful purposes, one of the most important is that the "enclaves" act as lifetime reception areas in which the second generation can learn to make the transition to the "sink" (jungle) (ghetto) life.

The main problem for us with the "enclaves" as it is now placed in the "Sinks" is that its size is limited. When the Negro population increases at a rate the enclaves is unable to convert them—only two choices remain: 1. Territorial growth, (more land), or 2. overcrowding. If the enclave cannot expand and fails to maintain a healthy "density," (overcrowding) a sink develops.

The normal capacities of law and order enforcement agencies are not able to deal with "sinks." Apart from letting "sinks" run its course "more land" and destroy the city, there is an alternative solution:

Prepack or introduce design features that will counteract our undesired affects of the sink. But most important not destroy the enclave in the process.

A study by Pathologist Charles Southwick discovered that peromyscus mice could tolerate high cage densities.

In animal populations, the solution is simple enough and frighteningly like what we see in our Urban Renewal Programs or sinks.

Conclusion 1

To increase density in a rat population and maintain healthy specimens. (a) Put them in boxes so they cant see each, (b) Clean their cage, (C) and give them enough to eat.

Then you can pile them in boxes up as many stories as you wish.

Note: Caged Animals become stupid, from states of flux boredom; confusion, which is a risky price to pay for our super filing system of these people.

The question we must ask ourselves is, how far can we afford to travel down the road of sensory deprivation in order to file these people away in these public housing projects?

Our most critical needs at this time therefore is for ideas, principles for designing spaces that will maintain a healthy density. A

UNDER THE STREET LAMP

A tear clings constantly to my heart when I think hard on the measure of things, of how we're all enslaved. You know man, I believe that things got to get better, brother! 'Cause, man — these pigs sooner or later gonna force us to pick up the gun—and there won't be nothing left to do but have us a righteous barbecue. Like I heard my man say just the other day: "Today's pig is tomorrow's bacon."
—Sacheim Zuitambwa Basaku,
10/11/72

MANY TIMES

*Many times
I am amazed
At the reality of it all
The choking, the strangulation
That the land does impose upon us
But it's real
And the feelings go unspoken
And like children in a new world
We live and learn
We love and hate
We exist and die
Such is life's reality
And we, my brothers
Would be wise to heed time
To heed reality
To heed our destiny
—Peace—Love—
—Sacheim (Cold Blood)*

Mind Food

Its' a struggle, its' a struggle when face reality and find that your friends, and you, no longer have anything in common; and you'll never find any new friends who have anything in common because you cant find anyone who has anything in common with you; for fear that it might get lost again. So one's only alternative is insanity.

**Think about it
Think about it
Think about it**

TEARS

*Remember me—as I was—if it gives—your soul
Some comfort—for you see—I refuse—
To cry—I refuse to let tears—become—
My lifestyle—nothing is accomplished in
Life without death—and death is a release
And I—personally will be happy when these foils
decide to send me to my maker, to kill
me in the act of serving the people in making
the revolutionary struggle here—with
A gun within my hand—and a love melody within my heart and a kiss
upon my brow
—Sacheim Zuitambwa Basaku!—10/10/72*

healthy interaction rate, a proper amount of involvement, museums, jobs, games, swimming pools, movies, etc. And a continuing sense of ethnic identification.

The creation of such ideas; principles will require the combined efforts of many diverse specialists all working secretly, closely together on a massive scale. "Coterie of Experts: City Planners, Architects, Engineers of all types, Economists, Law Enforcement Specialists, Traffic, Transportation Experts, Educators, Lawyers, Social Workers, Political Scientists, Psychologists, Anthropologists, Ethologists and Preachers. Ae we know, "some of the most capable help is Negro enclave specialists, hire as many as you can and keep contact. In their presence don't talk, listen and let them talk. Remember it is important to learn about them in order to forward the desired effects.

It is absolutely essential to us that we learn more about how to compute the maximum, the minimum, and the density of the Negro enclaves that make up our cities.

Through a process of taming, most higher organisms, including Negro men can be squeezed into a given area, provided that they constantly have a minimum amount of food provided for them, that they are made to feel safe, and their aggressions are under control.

(Continued on Page 8 col. 1)

WHITE WOMEN, BLACK LITERATURE

In most contemporary literature by and about American blacks a single figure emerges consistently. There she stands amid tragedy, mayhem, despair, shallow victories and defeat—the white woman. At first her numerous occurrences seemed merely coincidental but only if the basic tenet that characters have a purpose is forgotten. She is not always a mere sex object; she is hated, cherished, murdered, raped, married, despised, used and sometimes loved. The pleomorphic manifestation of her qualities may sometimes lead you to believe that she acts only as a symbol for white America. The variety of her occurrences plus a small amount of philosophizing will support that argument. It is my contention that the incidence and effect of white women in Black Literature is a definite catalyst in the formation of black revolutionary characters.

For our first theme let us begin with a popular American misconception: "All a nigger wants is a white woman."

J. the protagonist in "Miss Anne," a story which takes place in the urban East during the era of freedom riders, is fond of saying "don't gimme no light woman. I want a white woman." He meets a Jewish girl in the village at a freedom rally. While trying to prove that color makes no difference to her she ends up sleeping with him. After a few weeks feeling secure that she has proven her point, she tries to break off the involvement. J. refuses to consider it and while arguing in the street he strikes her. He is immediately set upon by two white policemen, who beat him severely. J., always a cop hater, is now a white hater, prerequisite for acceptance of a revolutionary ideology.

Cleaver, in "Scul On Ice," appears to assign to white women a primary importance in the formation of a revolutionary. You must not only be ghettoized, impoverished, and imprisoned, you must quest for the holiest of all grails, the white woman, and find her lacking. This is in order that you attain a pragmatic view of America, thus enabling you to regret it. Your conquest must be semi-rape.

"Five Smooth Stones," portrays the white woman as a loved one and a helper. Through his liaison with a white woman, the hero finds the strength and courage to attempt the near impossible: the civilization of the white race.

In Ralph Ellison's "Invisible Man," the dominant racial fear has a new twist. Now we have a white woman whose primordial desire is to be raped by a "black buck." The protagonist despises her and in trying to escape finds himself in the middle of Harlem during a riot.

As early as the 1860's, white women were involved in the crystallization of revolutionary ideals among blacks. This is evidenced by the relationship between Tom and Eva in "Uncle Tom's Cabin." After Tom saves her life, Eva persuades her father to buy him. Tom and Eva have a friendly relationship and she persuades her father to free him. Her father dies before this action is taken and Tom is sold to the infamous Simon Legree. Urged on by brutal treatment and a promise unfulfilled, Tom becomes a runaway.

The first room Styron's Turner goes to during his rebellion is that of a white woman with the intent of killing her.

The very title of J. Lites' book gives support to my thesis: "Look out whitey, black power's gonna get your momma."

Revolution is defined as:

1. Alteration or change in some matter or report.
2. A sudden, radical, or complete change.
3. Basic reorientation.
4. Renunciation of one form of rule for another.

The white woman in black literature has a definite role. I posit that this may be of revolution-maker. —Leslie Reynolds

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10301

URBAN AMERICA . . .

(Continued from Page 7, Col. 1)

However, if men are made fearful of each other, fear resurrects the fright reaction, fear, plus overcrowding produces panic, thus creating an explosive awareness of their need for more land.

We can not allow this to happen. Land will not be allowed them, that as we all know is the most precious of all values.

Our policy must be to entertain, compromise, maximum community control and financing in their sinks, but no aware or awakening to the true values.

Conclusion 2

You can't shed culture in the briefest possible sense, the message of this book is that no matter how hard man tries, it is impossible for him to divest himself of his own culture, for it has penetrated to the roots of his nervous system and determines how he perceives the world.

Most culture lies hidden and is outside voluntary control, making up the warp and weft of human existence even when small fragments of culture are elevated to awareness they are difficult to change, not only because they are so personally experienced but because people cannot act or interact at all in any meaningful way except through the medium of culture.

Negro Leaders

Political interests of Negro community power are best indicated in the talk and actions of Negro leaders.

Of course it is not always easy to know who is a Negro leader and who is not, for rarely do leaders lead everything, or as rarely as community itself is utterly in a singular direction.

Further, yesterday's leader may not be today's leader.

However, with close observation and sympathetic objectivity you can identify present Negro leaders with community power or influence or respect of the people.

The only major precaution which must be taken is to avoid the easy mistake of superiority or authority approach when seeking their leaders. In other words act and show exceptional concern, respect, and friendliness to them ask questions, unsuspectily and listen.

Our enclave or those in the Negro community with whom we would prefer to deal, and whose influence is already established with our power structure, may not be leaders at all.

And if they are leaders, then they may be leaders of interests other than that of the community interests. This is why they must be watched very close and deep through our enclaves as well as the many laws which we have at our need.

A Negro leader is one who moves his community, rather than establish legal authority in the country.

The popular leadership of the Negro community is almost unknown to those in authority outside the community.

Without the involvement of legitimate office the true Negro leaders are unnoticed by the media and by public opinion.

When in danger from us they are carefully guarded by the Negro community itself. The undisputable fact remains that there are thousands of such leaders, each one moving the local community with a powerful potent force.

Our wisest and most urgent move now should be to put them in "New Towns in Town" and let them have "Community Control" so they will have a feeling of security. Thus creating self containment.

PART-EES

Part-ees where we get together and do our thing

The Last Poets are heralding, great warnings hip

Hippin many cats to where it's at

*While maiden sisters voyage across laden floors
to strings of niggers blues*

Sweet and cool dip sway funky

YEAH

FUNKY FUNKY FUNKY

Lovin' her black man's caress

HEY THERE LONELY GIRL THIS

LONELY BOY IS IN LOVE WITH YOU

The record ends and we must begin again

Just gimme my raisin gin cried my Aunt Bessy

*Just gimme my raisin gin cried my Aunt Betty Lou,
cried Joe Ella, cries, cries*

Big Momma Thornton cried Billies Blues and the joint

PIMPIN, LEANIN, AND FIENDIN

*Pimpin, leanin, and fiendin
Some say I'm dreaming
But I know I'm scheming
Scuffling and hustling, slipping and sliding always hiding
Heats around underground
Hanging Blacks in the courts
Hustlers trying to stay off them,
While folks jails reports
Pimpin, leanin and fiendin
White folks cold
Black folks getting bold
Like let's blow up the world
And send everybody to the moon
In a blasting way
In little bits and pieces
Like blood and guts
Blood and guts
Spread on a volcano
Everybody smashed up
Pimpin, leanin, and fiendin
Shit I ain't dreaming
Like I said before I'm just scheming
Survival is my thing
Shooting dice for my life
Trying always to win and always losing
'Cause of white folks choosing
Crackers constantly misusing blacks
Abusing life, nature, babies, truth, the written word,
The song of a bird
Destroying air
Hooking folks on horses
Pimpin, leanin and fiendin
Some think my thing is rest, dress, and request
Sometimes I don't even have a permanent address
I'm a thinking man
Forced to play a survival game
I'm an educated man
With a doctor's degree from S.W.U.
Side Walk University
Pimpin, leanin and fiendin
Shit I ain't dreaming*

—Angry Brother

BLACK PRESS SUGGESTED READING

- Blueschild Baby
- New Black Voices
- The Siege of Harlem
- Blood in My Eye
- Nigger, Whitey and America
- Black Nationalism and the Revolution in Music
- Black Voices From Prison
- A History of Pan-African Revolt
- Daddy Was a Number Runner
- Malcolm X: The Man And His Times

NEXT ISSUE THE BLACK WOMAN



LITTLE CHILD

*Little Black Child Heart's Jewel, To Love And to Cherish but I'm no Fool.
If you're to survive and stay alive there will be times when I seem cruel.
If you falter, stumble, fall, I'll do what I can but never all.
For in this hard-hearted white man's land you have to be strong, if you're to stand.*

*just passes me by
in the Ghetto*

UM HUM

YEAH

IN THE GHETTO

UM HUM

YEAH

*Where the niggers vine fine
But ain't got a dime . . . to defend the Panther
against crime*

Oh niggers niggers lovers friends

You'll come to yourselves

Libra's wed to Scorpius hum

I'm a Capricorn-Aquarius

The prince of peace must hear our plea

*Let H Rap, rap
Let Huey, Dewey
Let Bobby Seale Deal
Let Dizzy Gillespie let the good times roll
Let Poets, Poet
Let Flute players, flute
Let trumpeters, trumpet
Let Drummeters, Drum
Let songs be sung of Revolution*

*Let Charlie Mingus be understood if not overstood
Let white blood flow like wine down a nigger's throat
if this shit don't stop*

STOP

STOP

STOP

Angry Brother