

## Black History Course Tells It Like It Is . . .

History 21 is finally on its way! After a great extensive search, for a qualified black teacher (due to strenuous efforts on the part of the History and Social Sciences Dept.), the college is now honored by an appointment of such a teacher. Mr. Altharanzo L. Thompson was selected from a list of five black teachers compiled by concerned students. Hired as a part-time faculty member, Mr. Thompson will teach only History 21 (unfortunately named "American-Negro History" in the catalog).

### First Impressions

What was my first impressions of Mr. Thompson? My impressions are limited because I was unable to attend his entire first session. He appeared to be a very respectable and well educated black man. He was very curious about why students had enrolled in the course, and what they expected to get out of it. Some replies were as follows:

1. "To familiarize myself with

facts concerning the black man."

2. "To learn about the culture of black civilization."

3. "Because I never was taught by a black teacher."

Mr. Thompson also passed out some literature, among which was a poem composed by himself. It was entitled "The Story of a Race," which contained various quotes from "The North Star Shining" by Hildegard Hoyt Swift. I advise anyone interested in the development of the black man in white America to get a copy of this literature and read it with sincerity and an open mind.

May I extend my thanks to SICC and its faculty for taking this initial step in black education. On the other hand, maybe I should not thank them because the course should have been instituted along with the other curriculum offerings during the college's first year.

I can assure both blacks and whites that they will benefit together from the course.

— Sylvia E. Sumter

## Awareness

There are too many would-be black people who are not aware of what is happening around them. "Would-be" because black is more than a color, more than saying you're black of "black and beautiful"; it's knowing what makes black beautiful, what black is. Black is a total way of life, an unidentifiable beauty, an ideology, a concept to be proud of.

There is a revolution coming, not just a black revolution, but a Total revolution against the American system as it is now. This same system that offers the black man his rights, as you would give sugar to a horse to encourage him to work harder, offers nothing to the individual who believes in the ideological America. This system attempts to break all who oppose it, while those who believe in it profit in its corruption.

The black man and other aware people, must change America from what it is now to the free nation it pretends to be—where ALL decent individuals should profit. The need for both blacks and other people to change America is shown to be present by the increased coalition between so called Black militants and white radicals (so-called in the sense that what is radical and militant to you all depends on what side you support).

Both groups feel the need to change or to destroy the present system. There need not be a joining of integration of these groups but they work toward a common goal of a new free America.

(Continued on Page 4)

## SG Misses The Boat For Campus Changes

As a senator, I was astounded by the proceedings at the Student Government's Social Activities Committee meeting of February 26. The purpose of the open meeting was to consider suggestions from interested students as to which artists they would like to have at an upcoming Student Government concert. The bitch was that the committee had already decided on what bands they were going to have, without having a meeting to which interested students were invited so that they could give their suggestions.

To begin with, the majority of the committee and the president of the Student Government arrived late. To top that, all except three members of the committee brazenly stalked out of the meeting. Never have I seen a better display of insolence. By walking out of the meeting these so-called champions of the people finally aired their true feelings. They demonstrated their disrespect for their offices, their disrespect for student opinion, and their disrespect for the student body president. Obviously our president had little cognizance of, or regard for, the committee members positions, since he made no comment or explanation as these bumptious little creatures walked out of the room.

### SG Elections

I feel that the subject or outcome of the meeting was important only in that it shows the student body the importance of taking Student Government elections seriously. Students must realize that the present Student Government caters to those who care only about music in the lounge and psychedelic dances. Those of us who are preoccupied with policy-making and student representation

in the governance of the entire college are very minutely represented in the Student Government.

I refuse to believe that even the least aware of SICC students wish to be governed by another Student Government such as this one. These people's arrogance is surpassed only by their ignorance. Ignorance? Yes! Not because they have not considered having any Black artists at any of the dances or concerts thus far, but because there are more important things going on in this college besides dances and concerts.

### College on Verge of Change

The entire college is on the verge of change and the SG is represented in these changes by mere tokenism. The changes and developments now occurring were not initiated by SG but by high-minded individualists who felt that the only way to make strides was without the aid of SG.

I do not consider myself to be disloyal to Student Government by writing this article. I feel that part of the responsibility of my position is to discover and reveal any faults that I find in the policies of the college, regardless of the fact that these revelations may reflect on me or my associates. I hope that they and you will realize that countless important things are happening at SICC.

### Candidates Platforms

I hope that when voting in the upcoming SG elections the student body will take all I have written into consideration. They should listen to each candidate's platform and vote on that basis. They should jot down the candidates who seem to be aware of what is going on, so that they will elect those candidates that accurately represent the ideas of the electorate.

Finally, when the candidates enter office, they should be closely observed to see whether or not they are fulfilling the promise they made before they were elected.

The SICC student body must not inadvertently elect a Student Government that will be biased narrow-minded, high-handed, supercilious and ignorant of the more important aspects and purposes of an educational institution.

—Terri Brooks

## Martin Luther King Jr.'s Last Word to the Nation

Dr. Martin Luther King, Jr., in a lengthy survey of the human rights movement prepared just before his assassination, said that the predominantly black dissent against inequities in American life is the country's hope.

"I am not sad that black Americans are rebelling," the late civil rights leader announced. "This was not only inevitable but eminently desirable.

Without this magnificent ferment among Negroes, the old evasions and procrastinations would have continued indefinitely. Black men have slammed the door shut on a past of deadening passivity. Except for the Reconstruction years, they have never in their long history on American soil struggled with such creativity and courage for their freedom. These are our bright years of emergence," said Dr. King. "Though they are painful ones, they cannot be avoided."

He made his survey of the human rights movement's future in an article in the January 1969 issue of Playboy magazine. The article was tape-recorded exclusively for Playboy in late March, 1968, just before Dr. King's death in Memphis. The edited version was approved by Mrs. Coretta King, the clergyman's widow.

Dr. King hit hard at the inequities of American life which discriminate against the black and poor. He criticized the Kennedy and Johnson administrations, saying that the two Presidents had been given "much underserved credit" for helping the American

Negro. "This credit has accrued, he said, "only because it was during these two administrations that Negroes began doing more for themselves. Kennedy didn't voluntarily submit a civil rights bill, nor did Lyndon Johnson. In fact, both told us at one time that such legislation was impossible." AL-

(Continued on Page 4)

## The Great Race Toward Mis-Education

O.K., so we're late . . . better late than never. For many generations our people have been deprived of a decent education because of white oppression. But should we be even later because of a proposed cut in the state budget? The value of an education is vital to our people to help us express our concepts and theories.

Black people have a lot to contribute to both the arts and the sciences. However, to achieve this we must strive for an intensified goal—education. Since equality is not a reality, and we don't have much time, there must be some way to obtain this ultimate goal. An education is our foundation. We can build our creative ideals with the support of this foundation. We can build our creative ideals with the support of this foundation. No matter what obstacles counteract our goals, we will always have this foundation to build on again.

Brothers and sisters, let's get together and strive for this THING.

—Jamette Spencer



"Don't Forget About Me!"

**Vote  
The Straight  
Academic  
Freedom  
Party  
For All  
Student Government  
Offices**

BLACK AWAKENING

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Land of the Free?

The Black man in America is not eligible for the draft because he is not an American. Any man who has to fight or die to have the right to vote, to be served in a public institution, or to use the toilet in "the land of the free" is not an American.

America thought it was doing us a big favor when she made that supreme sacrifice, the Emancipation Proclamation. That was a beginning, a prelude for the rest of the false promises that were to follow.

Black America is tired of paper contracts, tokens, and kind words. The U.S. emphasizes action and prosperity, but is upset when the black man takes on any kind of initiative.

-Juanita E. Ray

A Message Dedicated to Those Who Call Me a Dirty "Nigger"

All my life they have told me that I am inferior and that you are superior. Now I pause for one moment in my life and begin to think: Why have I been told that I am inferior and that you are superior?

"nigger." I am beautiful. Why am I beautiful? I am beautiful because I possess the gift of soul and because my color cannot be duplicated by you, man; that is why.

-Yolando O. Philpotts

for a black honkie

just what is your bag? where do you stand in today's world? what do you think of yourself and the image you create?

you let the white man fill your mind with trash such as "white is right"; he uses you, "befriends" you and finally, when you're not looking, stabs you in the back,

-Winifred L. Neblett

Letters . . .

Intellectual Black Awakening

To the Editor:

I read your paper Black Awakening and was pleased to find it literate, intellectual, and relevant to our times. But I found several portions repulsive to me as a man, not a black or white man, but as a member of the human race.

In the article "Soul Has Been Sold Again" the words appeared, "The course, supposedly a historical-sociological survey of past and present contemporary struggles for equality, has been organized by whites who do not begin to know the black experience."

The letter by Winifred L. Neblett also contained some disturbing elements. I agree totally with her rebuttal of Sandy McDougall, but Miss Neblett thinks that the black man holds a patent on music, art, and creative dance.

Miss Neblett wrote "The average American refuses to believe that there were millions of other peoples, the majority of them black, brown, red, and yellow on the earth long before Christopher Columbus made his serious traveling error in 1492."

Also in the pages of B.A., Yolando Philpotts wrote, "It was out of the unknown that the Black Man came bringing with him the gift of soul."

B.A. is an excellent and long-needed publication on campus. In its essential purpose the paper brings out its point with great impact.

But B.A. could improve itself greatly by deleting defects like the ones noted above.

-Richard Plouff



The Black Man's CUNY in Trouble Code of Conduct

I am a black fighting man. I serve in the force which guards our black inner cities and our way of life. I am prepared to give my life in their defense.

If I am captured, I will continue to resist by all means available. I will make every effort to escape and aid other black brothers to escape.

If I become a prisoner of war, I will keep faith with my fellow black prisoners. I will give no information or take part in any action which might be harmful to my brothers.

When questioned, I will be bound to give only my name. I will evade answering further questions to the utmost of my ability.

I will never forget that I am a black fighting man, responsible for my actions and dedicated to the principles which will set my brothers free.

-Alex P. Hubbard

"A Slave Shouldn't Fight"

Fighting in name eating ham At home you're as humble as a lamb. A slave shouldn't fight For his Master who wouldn't allow him out a night.

-Shirley A. Curinton

To exist or not to exist, that is the question involving CUNY. What exactly will be the results if the budget cut is passed by legislation remains to be seen.

Let's first examine the fact that if the budget cut is passed, it is possible no new freshmen will be admitted this year. Such an eventuality would be a gross injustice to those high school graduates planning to go on to further their education.

What effect will this cut have on minority groups in New York? The grim truth is that the minority groups will become extinct on campuses. The budget cut will eliminate all the special programs geared toward enrolling these students.

It is doubtful that blind faith in our State legislator's will suffice to stop their attempt to economize on education, but for our sake (and for theirs even more) let's hope that this absurd budget cut will not be passed.

-Sylvia E. Sumter

Walls

Walls are not solid things, They can break at any time. You have your walls And I have mine.

-Hilda D. B. Gittens

## 'Soul on Ice'

Soul on Ice, written by Eldridge Cleaver, is a modern philosophic entry and very relevant to the present times. His philosophy is the rejection of white America and the true liberation of the black man in America. Cleaver feels that freedom is not only something one hopes for in the after-life, but is a real and essential part of this life. He was not born with this philosophy but acquired it through his experiences in the ghettos of California, in the prisons and reform schools, and from his contact and non-contact with different people.

Cleaver refers to "forces" shaping his life, claiming that they are "molding our national destiny." He is trying to fulfill his philosophy through various means. He is Chairman of the Black House Council, Minister of Information for the Black Panther Party and in his own words, "a full time revolutionary in the struggle for black liberation in America."

To Cleaver, black power is black independence from the white man's way of thinking, and putting our own resources to work for our benefit. He also feels that the black man's role in America, which has been indoctrinated into every black man from birth, must be altered. The white man may insist that this was not intentional, but it was forcefully implied, if I might say so myself.

Soul On Ice is a collection of essays and letters written from California's Folsom State Prison. The book is divided into four parts: (1) Letters from Prison, (2) Blood of the Beast, (3) Prelude to Love—

Three Letters, and (4) White Woman, Black Man.

The first chapter of the book is appropriately called "On Becoming," when he was 18 years old in 1954. This was a very significant year, for the Supreme Court had just outlawed segregation, and it was really the real beginning or becoming for many. The last chapter in the book, "To All Black Women, From All Black Men" is also appropriate because it represents a kind of unity and identity that has come about as a result of "becoming." However, the most intriguing thing about Soul On Ice is its very human quality which manages to prevail throughout.

Eldridge Cleaver is not only a mere essayist, but he is a social commentator in the full sense of the word. This quality is present in the piece "On Watts." So intimate is his relationship with the subject matter that we are immediately transported to the scene and become a part of it. "On Watts" deals basically with the reactions of the young black Americans to the incidents in Watts. That feeling of importance and joy is portrayed by Cleaver's adoption of the everyday slang of the young blacks and the pride with which they use it in the dialogue. The element of identity is evident, for they can identify with the unrest and the importance of their role in the U.S. and with their own personal way of expressing themselves.

Soul on Ice will affect you, either positively or negatively — but it will affect you.

—Juanita E. Ray

### Retreatism: "Poor Jane"

Jane was born in a family of ten  
On that day her troubles begin  
Father said she's an accident  
Mother cursed God for the burden  
he sent.

Mother on the welfare line  
Dad no job, drinks his wine.  
Bills keep rising, he can't pay  
Beats his wife and kids each day.

Jane suffers throughout her life  
Every day a day of strife  
With ten kids around, t'was quite  
a feat  
For her to find food to eat.

Many nights she went to her bed  
On the floor, no food, unfed.  
Years fled by, Jane grew tall  
She decided to leave it all.

She sneaked out late one night  
Her parents didn't even miss her  
flight.  
First time out all alone.  
She got scared missed her home.

No skills and no work to do  
Lucked upon a countryboy who  
Gave her a few sticks of pot.  
She got high, smoked a lot.

Later she was taking it in the vein  
Each time ole Country came  
Had no money to buy her stuff  
Never seemed to get enough.

So she started walking 42nd Street  
Turning tricks for every cat she'd  
meet.  
Just to earn enough to pay  
For another fix another day.

Never found a happy day yet  
Cried one night her pillow all wet  
Took an overdose while laying in  
bed  
Police found her lying dead.

—James P. Wooten

### Freedom At Home

It's early Sunday, Saigon time.  
I try to think about the war and  
the thoughts are blowing my  
mind.

They hassle over the table at the  
Paris peace talks.  
The table may be a polygon but  
the hawk does stalk.

My good Raymond is back from  
the Nam.  
He's physically all right but his  
mind is damned

To see people get killed and act  
as hostile as they do.  
Don't worry, brothers, you'll get  
a chance to see it all, too.  
UNCLE SAM will catch up to  
me and to you.

The government makes good use  
of Black Power there.  
In ratio to population more Blacks  
are there  
Fighting on the front lines and  
doing their share.

The Black man has a strong back  
and a very strong mind.  
Many Black men get killed or  
wounded on the front lines.

They say, "WE ARE FIGHTING  
TO KEEP SOUTHEAST ASIA  
FREE."

What I want is freedom at home,  
for ME.

—Aaron Crowder

## 2nd Look Into History

With the growing emergence of black power and pride, the white American has been forced to accept a new image of the black American that has never been seen before. This situation is ironic, for the black man of today, who has been found to be aware, a little intelligent, and a maker of history, has always been such. Upon realizing this I decided that the black students, and the white students as well, who attend SICC should know something about the true black man of the past and not the distorted portrait of him that has been drawn by our elementary and high school history books.

### Little Known Black Americans

I would like to mention two little known black men of America. The first is Benjamin Banneker. Banneker was a free-man from Maryland who had a great reputation as a mathematician and astronomer of the late 18th century. Among his many feats he carried on a correspondence with Thomas Jefferson in regard to the treatment and the emancipation of the black slaves. In his letter, Banneker appealed to Jefferson's convictions as a Christian man as well as a human being, but Banneker also reminded Jefferson of his own ideals of freedom and asked him to recall the time that he and his fellow colonists were subjected to the slave irons of King George. Also included with the letter was a transcript of Banneker's Almanac, as a benevolent gesture, but most of all as a proof that the black man was not as ignorant as most men thought.

Jefferson's reply was brief, with a thank you for the almanac and an expression of confidence in the black man's wide capabilities. But Jefferson took the almanac and sent it to Paris to prove to the secretary of the Academy of Sciences there that the black man's potential was enormous.

### Document to Academy

He wrote: "I have taken the liberty of sending your almanac to Monsieur de Condorcet, secretary of the Academy of Sciences at Paris, and member of the Philanthropic Society, because I considered it a document to which your whole colour had a right for their justification against the doubts which have been entertained of them." How noble a deed for one of the forefathers of the American democratic heritage! —but how fruitless!—for his favorable comments remained unknown in America.

The second illustrious (yet unknown) black man could be considered a prophet, for on January 29, 1901, he prophesied the future of white and black America. He was George H. White, who in his valedictory statement in Congress, predict-

ed the growing strength of the black man. White was the last of the black congressmen to leave, and after March 4 of the same year there would be no black congressmen in Washington, as was the case before Reconstruction. In his last speech, which was one of a small number because he was hardly ever given a chance to speak, he tried to convey the true picture of the black man at the beginning of the 20th century.

### Black Congressman Retaliates

He first openly attacked the congressman from North Carolina, Mr. Kitchen, who had tried desperately to prove the illiteracy and incompetence of the black man. Congressman White retaliated by giving data concerning the black man's struggle upward. He proved this by stating that since 1868 black men had reduced their illiteracy by 45%. The black American had also written 500 books, published 300 newspapers (of which 3 were dailies), produced 2,000 practicing lawyers and about the same number of doctors, accumulated over \$12-million in school property, \$40-million in church property, and 140,000 farms and homes worth about \$750-million, and raised \$11-million for educational purposes. Black America's property per capita for every man, woman, and child was estimated at \$75. Other black accomplishments or possessions included several banks and commercial enterprises, a silk mill, a cotton factory, 32,000 teachers, and 600,000 acres of land in the South alone. White noted that these advances were attained despite every obstacle imaginable to prevent any kind of success from taking place.

### "We Are Climbing"

In conclusion, the congressman foretold the rise of the black man in America: "With all these odds against us we are forging our way ahead slowly perhaps, but surely. You may tie us and then taunt us for a lack of bravery, but one day we will break the bonds. You may use our labor for two and a half centuries and then taunt us for our poverty, but let me remind you we will not always remain poor. You may withhold even the knowledge of how to read God's word and learn the way from earth to glory and then taunt us for our ignorance, but we would remind you that there is plenty of room at the top, and we are climbing."

The honorable congressman had summed up quite neatly what the black power struggle of today is all about. So you see, we haven't changed, or experienced rebirth; it has been going on for centuries. And it is up to white America as to whether or not this inevitability is to come about peaceably or by force.

—CarolAnn Palmer

## Afro-American Artist

(Part II)

Trends around 1910, some arising from external pressures of American realism and others from internal urges for racial self-expression, raised sentimentally the basic issue of racial representation in and through art. For a while, the trends divided artists into two camps of thought, even threatening some with split artistic personalities as they vacillated between the urge to be "racial" and the desire to be "universal" in their art. Finally, in the mid-twenties, the combined weight of realism, Americanism, and cultural racialism won dominance, and the Afro-Americans experienced the first group-conscious school of Afro-American.

A few traditionalists, May Howard Jackson, Archibald Matley, and Laura W. Waring yielded to the trend while pioneering talents such as Aron Douglas, Sargent Johnson, Hale Woodruff, and Malvin Gray Johnson—especially the last two—broke through to avowed acceptance of racial self-portraiture and self-expression as the primary goal of the Afro-American artist. Thus,

the artist found his place beside the poets and writers of the New Afro-American Movement, which in the late twenties and through the thirties galvanized Afro-American talent to strong and freshly creative expression.

During this critical period, the Afro-American artist had helpful allies. Henri George Luks, Henry Bellows, James Chapen, and Julius Black, who were raising the Afro-American subject from the level of trivial or sentimental genre to that of serious type study and social portrayal. Then there was the influence of successful self-expression by Afro-Americans in the kindred arts during this period. Of particular importance and help also were the annual exhibits and prize awards of the Harmon Foundation between 1928 and 1935 for the work of Afro-American artists. By this time fairly coherent groups of young artists were flourishing not only in Harlem, but in Chicago, Cleveland, Boston, Philadelphia, Hampton, and Atlanta.

—Winifred L. Neblett

AMERICANS: "I'm not going to sit at your table and watch you eat, with nothing on my plate, and call myself a diner. Sitting at the table doesn't make you a diner. . . . Being here in America doesn't make you an American."

—BROTHER MALCOLM

Support the Boycott  
On Friday, March 14

Black Is Beautiful!  
Are You?

## To Be Natural

To be natural is to be honest, to be true, to be immaculate, to be yourself. It has taken generations to begin to extinguish the conditions which the white man has placed upon us—the condition which we have passed on from generation to generation: that fine hair and white skin and features are most desirable.

I remember reading of an oriental woman who had an operation on her eyes to westernize herself. I laughed and I laughed because I thought that was the funniest thing I had ever read—funny in a morbid way. This woman takes the most attractive part of her and shames it, degrades it, and destroys it.

I laughed until I came face to face with the mirror. Then I stopped laughing because I couldn't see myself as I really was. My hair, my hair for as long as I could remember, had been artificially straightened, and for this reason I could never see myself as I really was.

Why was I and millions like me subjected to this outrageous humiliation? Was this process making us more beautiful or more acceptable? I'm afraid it was the latter of the two reasons. If I was just acceptable after this process, what was I before? This is only one of the conditions which black Americans are burdened with; there are many others. I have been liberated from this one; so have others, and so will more in their own time and way.

To be natural is to be honest, to be true, to be immaculate, to be yourself.

And to be yourself is truly to be beautiful.

—Arlann Harper

## Black Mood On Campus

"Black Mood on Campus" was the title given to an article in the education section of the Feb. 10, 1969, issue of "Newsweek." Clear yet concise is this report to readers about the feelings of black students on campuses throughout the United States.

Every student involved is just beginning to be aware of himself and of the fact that he also can be the man on top, as well as his neighbor the white man. Being black contains a special pride not to be hidden as was before.

Prof. Charles V. Hamilton, chairman of the Political Science Department at Roosevelt University in Chicago has said about the current black movement. "Black students are not saying, 'We want to throw over the university,' only simply that we want to make it over." How else are black men and woman ever going to truly fit into colleges and universities unless this happens? The present, already established institutions were white oriented. Today many blacks are qualified to go beyond grammar and high schools. These students must be accommodated.

This was only one of the pertinent and informative topics touched upon by the article, which, not surprisingly, was the cover story of its issue. Read it!

—Brenda Grant

## The City

The city is vast buildings big and tall and it lives.  
Each day it grows bigger, slums grow greater  
And it gives.

—James P. Wooten

## World in Darkness

They carried the lighted candle  
from the three-room house  
with one toilet and no tub  
to the local Community Center  
and slowly watched the wax drip  
to the asphalt floor where they ate.  
There they waited patiently until  
some stupid self-righteous cop with the clap  
came and breathed on the flickering flame  
and left the world in darkness.

—Joe Aguanno

## Awareness . . .

(Continued from Page 1)

The black man is aware of the need for change and as an individual, with individual ideas, looks for a means to change America from what is to what it should be. He must evaluate his ideals and examine the America that is holding him back. He must realize that this system has been influencing and brainwashing the black man since the first black man was brought to America. This influence has been passed from generation to generation and has infected the black man's mind. He must search his own soul to try and find where this influence stops and the real man starts.

He may never truly know the power of this influence until he can look at America from outside its borders. He must know whether he is living off the system or just caught in it. In other words, when the time comes, will he be destroyed along with the system?

If you are indeed an aware black man, you must realize that you can't change the present American system from within because it is too rotten to bring about an effective change under its rigid structure. Some people think that the revolution will be crushed or never take place, but that's not so. Once you are aware of things as they are you can never be happy with them again. This system has the power to destroy people but can't destroy this growing awareness. This generation is becoming more aware and will never again be happy with things as they are. This awareness won't die but will be passed along until there will no longer be a place for the believers in the old America.

—Robert Young

**Remember  
Non-Violence  
(M.L.K.) died  
April 4, 1968**

## Born to Lose

Due to things which have happened in the not-too-distant past, some blacks have been accused by whites of moving too fast, being too militant, doing things without informing them, and many other negative charges. The negative charges which we as blacks must fight are many, and when we fight these petty charges and countercharges, it takes away the drives needed to eliminate the evils—the political, economic, and social evils that are affecting the people of our community. As our eyes begin to open, we see these tricks that the man uses to jive and mislead us. We begin to turn to ourselves. Malcolm X put it like this: "It is pitiful, but not pitiful for us any longer; it's actually pitiful for the white man, because soon now, as the Negro awakens a little more and sees the vise that he is in, the bag that he's in, the real game that he's in, then the Negro's going to develop a new tactic." If we as blacks don't develop new tactics and take a meaningful stand, a stand of "by any means necessary," our little children will grow up and look at us and think, "shame."

It is time when we as black students must begin to realize that the worst thing we can do is to cause division among ourselves. The worst division we could possibly make is one caused by a lack of knowledge of the subject. First we have to know who the enemy is. Then we gain as much knowledge as possible about the enemy, and then finally go to war. When one goes to war he doesn't carry a peashooter. Bring your big guns and the enemy will be "born to lose."

—Christopher Thompson

## We Must Change Too

We black American females must give our males back their manhood. We, like the white women, must give up our domination of our men. We must forget how we were handed down from slavery. We must fight down that desire to rule, to run the community, to handle the money, to be supreme commander of all we survey.

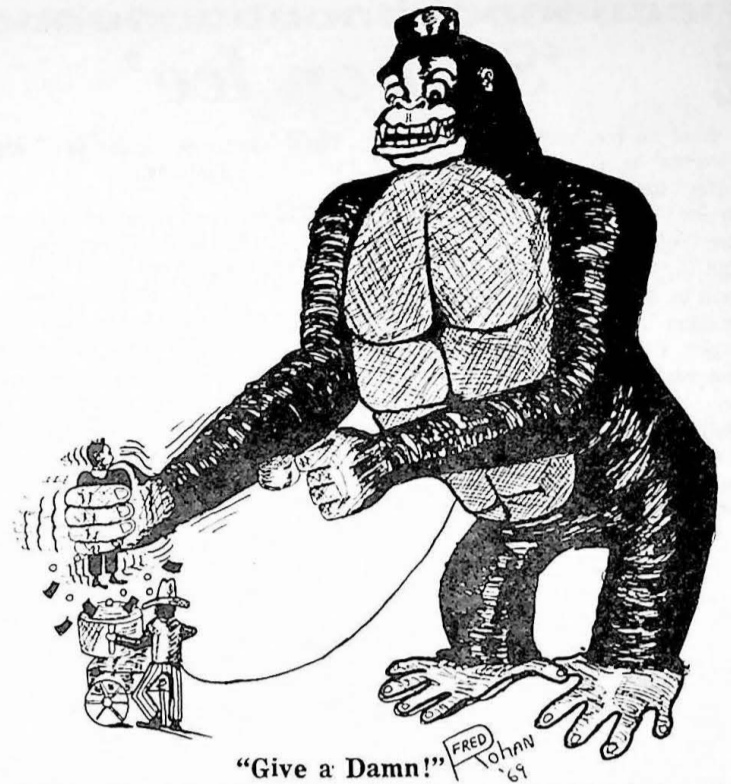
This matriarchal society is what slowly castrates, suffocates, and eventually kills our precious males—precious, because without them we cannot exist. To keep our own femininity, we must build our males to the stature of their ancestors—self-confident, strong, and resilient.

We women will be strengthened by the attributes of men who are sure of their positions, at home and in their communities. In return, we will be building ourselves into better women, with secure lives.

When their former glory is restored, we will no longer be faced by black males but by black men—men in every sense of the word.

—Ernestine Robinson

**Join the  
Afro-American  
Society**



## Martin Luther King . . .

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though President Johnson "responded realistically" by getting bills through Congress "that other men might not have gotten through . . . (he) has not been nearly so diligent in implementing the bills. . . ."

### Stupefying Complexity

But Dr. King's criticism did not center on a few men. Pointing out that "separate problems" have now merged into a "social crisis of almost stupefying complexity," he stated: "White American must recognize that justice for black people cannot be achieved without radical changes in our society . . . The black revolution is much more than a struggle for the rights of Negroes. It is forcing America to face all its interrelated flaws—racism, poverty, militarism and materialism. . . . It reveals systematic rather than superficial flaws."

Dr. King explained that his indictment of "white America" did not refer to skin color, but to an attitude. "We have found that there are many white people who clearly perceive the justice of the Negro struggle for human dignity. Many of them joined our struggle and displayed heroism no less inspiring than that of black people."

With some exceptions, he claimed, relations between whites and Negroes in the human rights movement "are now on a much healthier basis. In society at large, abrasion between the races is far more evident—but the hostility was always there." The Negroes are just expressing what they long felt, he said. Dr. King challenged the idea of "most white people" that Negroes have made great gains in the passage of national legislation. Racism is still a brutal and daily fact to most Negroes, he said, even if the leader said "the aura of paramilitarism among the black militant whites are not aware of it."

Although the late civil rights groups" speaks "more of fear than of confidence," he rapped white critics of programs adopted after riots had taken place. "Many white people think that we merely 'reward' a rioter by taking positive action to better his situation. What these white people do not realize is that the Negroes who riot have given up on America.

"When nothing is done to alleviate their plight, this merely con-

firms the Negroes' conviction that America is a hopelessly decadent society. When something positive is done, however, when constructive action follows a riot, a rioter's despair is allayed and he is forced to re-evaluate America and to consider whether some good might eventually come from our society after all. . . .

"It is a paradox that those Negroes who have given up on America are doing more to improve it than are its professional patriots. They are stirring the mass of smug, somnolent citizens, who are neither evil nor good, to an awareness of crisis."

### World Perspective

Dr. King saw the crisis not only in national, but in an international perspective. He condemned the Vietnam war as "in one sense, a result of racist decision making." And he suggested that American Negroes can become "a bridge between white civilization and the non-white nations of the world, because we have roots in both."

American Negroes, "if they were in decision-making positions," could give "aid and encouragement to the underprivileged and disenfranchised people in other lands," he suggested.

Dr. King pointed out that America has had a long history of dissent. Today's dissenters, he said, "tell the complacent majority that the time has come when further evasion of social responsibility will court disaster and death. America has not yet changed because so many think it need not change, but this is illusion. America must change because 23 million black citizens will no longer live supinely in a wretched past."

The article, entitled "A Testament of Hope," concludes by pointing out that Jesus had only the poor and despised as his disciples, but changed the course of mankind.

"Naive and unsophisticated though we may be," said Dr. King, "the poor and despised of the 20th Century will revolutionize this era. In our 'arrogance, lawlessness and ingratitude' we will fight for human justice, brotherhood, secure peace and abundance for all.

"When we have won these—in a spirit of unshakable non-violence—then, in luminous splendor, the Christian era will truly begin." (Reprinted by permission of Religious News Service.)