

# BLACK AWAKENING



Vol. II—No. 1

Staten Island Community College

Thursday, October 2, 1969

## Afro-American Society To Expand in 2nd Year

By Fred Rohan

The Afro-American Society has entered the new fall semester with a change in membership and a different mood in its harmony. This year the school has received more than double or triple the amount of Black and Puerto Rican students than it ever had since the time it started. Due to the existence of SEEK, College Discovery, and other programs, SICC has enabled Black and Puerto Rican students to go to college. The Afro-American Society, due to this large entrance of Black and Puerto Rican students, has expanded somewhat more than it did last year.

The First Afro-American Society meeting took place during the first week of classes. The incoming freshmen have shown a great enthusiasm in involving themselves with the club. At the first meeting the observation was made that the organization was large enough to pursue the various problems that affected the Black and Puerto Rican students in and outside the college. The goals and motives of the Afro-American Society are many but the central goal of all Black students is to improve whatever conditions exist today that affect not only the Black Students but the people of the Black community as well. The Afro-American Society hopes that it limits itself not only to the needs of the Black students but to every Black community and every Black family. The expectations

of the club are that every black person who is honestly sincere would help in any way to change the conditions of the community and make the community as powerful and aware as is possible.

The Afro-American Society is not a social gathering or a place to create nothing but social events nor is it just of a political nature. There is a need for both the political and social aspect of college life. This coming year every Black student involved with the Society will attack directly or indirectly the political aspects that affect Black people.

The expression of change or disagreement will be expected and encouraged. If the club is leaning to a detrimental stand, it should be confronted by the Black students who are concerned and who are in disagreement with those issues. If the student does not want to express his feelings in the Society's meetings, then he or she could possibly do it through the usage of the **Black Awakening**.

The **Black Awakening** is not subjected to the Afro-American Society's every dictate, but to needs of the entire Black Community. The **Black Awakening** is the tool of the community for communication purposes. The paper is also a learning process just as much as it is a means of communication. And to all Black people in or out of school, the **Black Awakening**, as many other Black papers do, should receive a great amount of response.

## Black Theater

By Fred Rohan

Today many young Black people are expressing their Blackness through the entertainment field. Not only have these young Black entertainers have a sense of awareness of each other, but they have also a way of expressing themselves other than through the political spectrum. This is why so many Black theaters in the country today have been so successful. In music, dance, and drama, a strong message can be conveyed to the people; and more of a spirit can be felt in the hearts and souls of our Black Brothers and Sisters.

A Black theater is trying to be established in SICC. Last year there was a small establishment of Black students in the entertainment spectrum. A few members of the Afro-American Society gave an African dance during club hours. The dancing became sensational, but it only lasted for a short period of time. This year we hope to get more Black people with their talents and efforts, to make this show a more sensational show than it was last year.

Next week the people in the Black Theater Group will give auditions to people who are interested in leading roles. People who are interested in participating in other parts of the performance, other than leading roles, are just as welcome. The **Black Awakening** office will have a pad on the desk for those who are interested in joining. We ask that applicants please write on the pad their names, addresses and free periods during school time. If there are any questions, they can contact Jay Johnson, Miriam Hernandez or Fred Rohan, who may be found in the **Black Awakening** office.

## Black Dance Troupe Presents Performance

By Phyllis Harris

The Afro-American Dance Group is in need of both male and female students who would like to participate in a dance performance at the college. This group is part of a large modern-dance club called "Orchestr." In "Orchestr," many different groups put on performances stressing modern dance.

Last year, Black men and women of the Afro-American Dance Group presented a smash-hit performance in the SICC theater. This year they hope to present another dance. In order to do this, they are looking for new and old students to join the group. Both male and female, dancers are needed, and no experience is required to join.

If there are any males who play bongo drums or any musical instrument they are welcome to join. The group hopes to make this year's performance better than last year's. The members ask other talented students to "Say it loud: I'm Black and I'm proud. Be Black and proud; join our group."

For more information, Phyllis Harris, Brenda Grant, Naomi Hill, or Jay Johnson may be contacted at the **Black Awakening** office, C132, or through Prof. Carolyn Watson in D101.

(Continued on Page 3)

## Black Awakening Backs Slate of SG Candidates

The Black Awakening endorses the candidacy of the following individuals for Student Government:

For President  
**SAM WOHL**

For Chief Justice  
**ARLANN HARPER**

For Senator  
**JAMETTE SPENCER**  
**JAMES SAMUELS**  
**LAWRENCE GRANT**  
**JOHN HARRIS**  
**JAMES DAVID**  
**MARCELLUS JONES**  
**HARVEY NOBLES**  
**FRANK ROSENBERG**  
**BOB CLORFELD**  
**BARBARA PERECCA**  
**MARY ELLEN BYRNES**  
**GREG CARLSON**  
**RICKY COX**  
**MARY ELLEN McDONOUGH**  
**LORETTA ARGUE**  
**JEAN ICANNETTE**  
**IVAN KRONENFELD**

The students mentioned above are running on a platform which includes:

(1) Student Government should run the college bookstore and the bookstore should be run for the students. The bookstore is presently charging considerably more for its books than outside commercial bookstores such as Barnes and Noble in New York City. Also, the bookstore does not sell used books, a practice which would be of enormous financial help to those students who presently must spend at least \$50 on books and materials.

(2) There is an urgent need for more and better parking facilities for students who drive automobiles to school.

(3) Nursing students should

be given the opportunity to either work a whole day in the hospital or work a whole day at school. A nursing student should not be split in half on a daily basis. We believe that the present requirement to attend school and work at the hospital on the same day is not practical and constitutes a hardship on students which is not necessary.

(4) Community college students and all students in all of the universities throughout the nation are talking about the relevancy of the educational process to their daily lives. One way in which the university will become relevant to the students' lives is to institute some program through which the students' desire to work in his community and to become involved in activities like newspapers and drama workshops is stimulated by the offering of official college credit for such involvement. Credit should also be given for participation in some community program sponsored by student organizations or by the community itself, or for actual involvement in SICC activities which help to enrich the college's curriculum and the life experiences of the students themselves.

The **Black Awakening** firmly believes that the platform stated above directly reflects the needs and the desires of the entire student population at SICC and does not relate solely to any particular student-interest group here on campus. We see the platform specified above as a means of joining the different groups on campus together for the purpose of meaningful communication and reformation.

## Voluntary Genocide

By Annette Rohan

I have a few questions to ask our Black men. As a Black woman involved in the community and interested in the future of our Black race, I would like to know what my Black people think they are doing when they date, or live with, or marry a white person. Are they practicing genocide on the Black race? Is it lack of respect for their Black Brothers and Sisters? Are they trying to prove something to the white people? Is this what we are to believe is the hope, identity, and power of our Black race?

I've asked many questions of those I thought might be more informed than I, and I haven't gotten a reasonable answer yet. I've been told that years ago it was the fashion, especially during the war years, for a Black person to pick a white mate to marry or a "shack-mate." It was a psychological attitude that we believed they were taking toward the white people: "See, I'm better than you, or just as good; I have one of your kind.

If you don't watch out, and get on the ball, and stop messing with me, I'll gather all my Black Brothers and Sisters together and you won't have any race left—so watch out! I'm threatening your whole race; it is going down the drain; there will be only mixed, Black children in a few years to come; maybe my next woman will be your wife, or maybe she'll be your daughter; you have held us down for so many years that this is our way of getting back at you." The justification for this approach to the "race question" was that one cannot help whom one falls in love with. Love, idealistically has no color or race—love falls wherever it may. I contend that all of these reasons are fraudulent and weak and ineffective, and I will believe this until someone or something proves me wrong.

Perhaps it would be unfortunate for those who feel that they have fallen in love with a member of the white race, but in these days of revolution, when

## Racist Mentality

During the Hugh Maskela concert of last Saturday, the **BLACK AWAKENING** office was visited by a sick mind. A mind diseased by racism. A fatal sickness which affects an unbelievable number of minds throughout this country. It is a mental sickness that results from the inability of a capable individual to relate to his own shortcomings and to the rights of other people who do not necessarily belong to his own social group.

We of **BLACK AWAKENING** realize that racism is a terrible sickness and should be cured, but we can not allow sick individuals to make attacks on our office.

With this thought in mind we expose and condemn the racist pig, who felt justified in his back stabbing night attack on our office. In his delirium, he removed a poster of Huey Newton from the door and left an paper airplane with 'Niggers suck' inscribed on its wing. We inform our readers of this, and say that we will not stand for racist acts of sick minds. We feel that this is the germ of a dangerous and fatal disease; kill it before its too late. We can only hope that this disease has not spread any further, for it will have a grave affect on our education, and yours.

## The Flood

Let no man stand  
Before the flood  
No need for blood

The time  
High time  
Is now  
No promised land  
Just jobs and food  
No need for blood

The time  
For change  
Is now

Or else  
The flood  
Of blood

—Beresford Jones

**BLACK AWAKENING**

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**First Meeting of the AAS**

The Afro-American Society of SICC is looking forward to another year of accomplishments. But this year the accomplishments are prophesied to be even greater and better than the previous year's. This will be due to the faithful members from the past year and the added strength of the Black students who entered this semester. The entering Black students who joined or will join the club will be like vitamins to the club because of the boost they will be giving it. These Black freshmen are really "together" — in the sense that

their minds are set on important changes within the college and within the Black communities. Although there seems to be the idea that college partying is the thing, these Black students' minds are oriented and geared toward the ideas, challenges, activities, and changes that will benefit their communities as well as themselves. With these purposes in mind, we can see that the Afro-American Society is headed for bigger and better accomplishments this year. So watch out, SICC.

—Jay Johnson

**Open Letter To Freshmen**

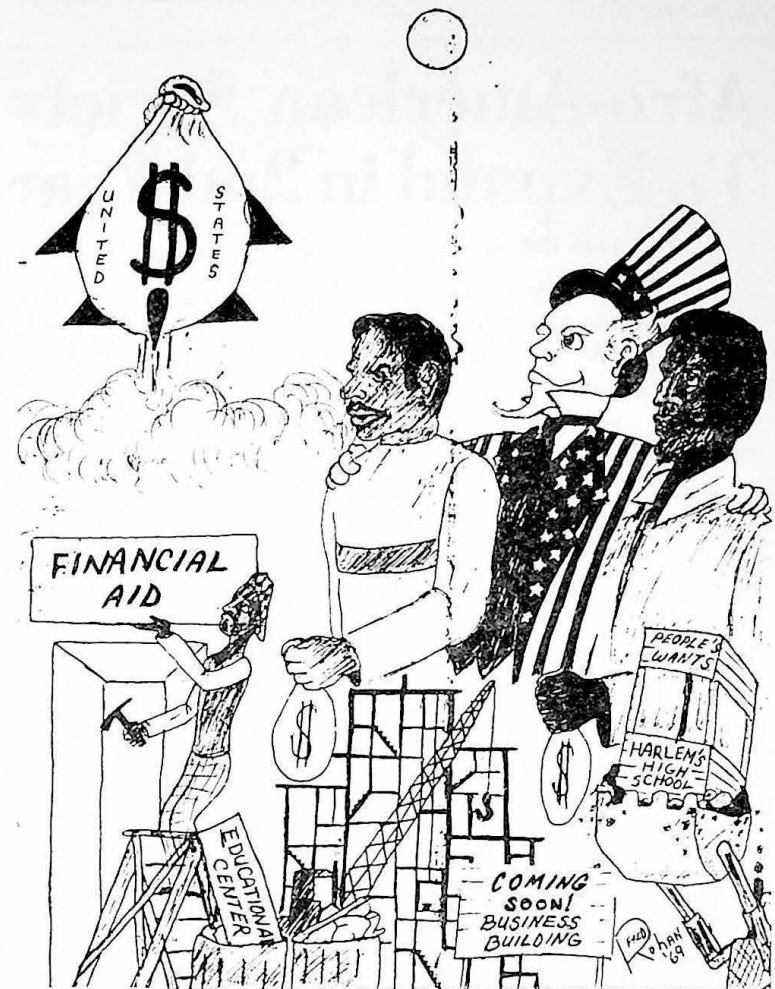
By ROBERT YOUNG

As you graduate from high school and prepare to further your formal education, you may have many different concepts of college and college life. Many believe that college is the place to obtain knowledge, a well rounded education, and to come out an individual ready for adult life. Some think that college will take a high school kid and turn him into a mature individual. There are those who think college is a place to learn some professional skill to make more money. The latter of the three comes nearest to the truth.

The great American legend of college, the institution of knowledge, doesn't exist as such. There can be no institution to teach or give a student knowledge. Knowledge is an interaction of given information with personal experience and practical use. To know a fact is merely to know as much as the page on which it is written. People say to young men, "Join the Army, boy.. It'll make a man out of you." But what type of man does it make out of you? It makes an Army man out of you. The Army needs a man that it can rely on to operate as a military machine — not to think, but to act. College will basically do the same thing to you, if you let it. College manufactures minds to service the present social machine. If you sit back waiting to be given knowledge you expected, you will get a course in basic training for a place in the present social machine.

The Black man should not seek a place in this machine because it does not service him. College is an opportunity for knowledge which the Black man needs to get out from under this social machine. I urge all Blacks to get off their asses and use the opportunity to obtain this knowledge. The present system has made the mistake of giving you the opportunity to obtain the tools necessary to destroy this oppressive system: Don't you make the mistake of passing them by. You should explore fully every course you take in order to achieve its full value to you as a Black person. If you were to do a deep study on any course, you should find that there is no course offered to you in which you cannot learn something of personal value. If you learn nothing else, you learn about people. You shouldn't start any course with the attitude that it is required of you, but that you require it to obtain your goal. Every course given to you can be considered an expression of man's ideas, actions, and their results.

The instructor has the responsibility to educate and stimulate your minds, to awaken you to knowledge. If he fails, in your opinion, then you must accept this responsibility or consider the course a waste. But a waste to whom? The instructor still gets paid.



**The Priorities Game**

By Ted Malino

On June 4, 1969 two American citizens stepped onto the moon's surface and for one hour and sixteen minutes picked up rocks, walked around, and generally wasted time in their scientific fact-finding mission. This event was a culmination of a series of rocket flights called Apollo, which cost the American people 24 billions of dollars excluding the exploratory Mercury and Gemini flights which led the way for the Apollo series.

At the same time, State Legislatures throughout the nation were cutting funds on education, health care, welfare expenditures, and other socially oriented, already underfunded programs. Spokesmen for the White House have made it clear that any savings realized by the end of the Vietnam debacle would not be channeled automatically into domestic programs but would probably go toward restocking the military supplies used up in Vietnam.

The United States system of priorities exposes a basic moral dilemma. Faced with the need for vast sums of money. America forms, which themselves require vast sums of money, American equivocates between the half-measure of anti-poverty programs funded year by year, subject to legislative mood and the repression of organizations and individuals who insist upon bringing these problems to the consciousness of the people.

The masses of black students, along with their poor-white, Mexican-American, Puerto Rican, and American Indian counterparts, take the brunt of this callous use of priorities.

The success of the open admissions program within the City University complex and through-

out the nation hinges upon the colleges' receipt of the funds necessary to support this desperately needed program with tutorial and other supportive services. Without the open admissions program, community service organizations and "equal-opportunity" advertisements in the newspapers are nothing more than balms on an open sore.

To deprive education for any reason is to deprive people of the opportunity to improve their condition of life. All in the Black community, and most people in the white community, recognize that living conditions for Black people, as well as for many others, must be improved. The system of priorities which places a greater stress on satisfying military demands for frustrating the "communist menace" and which downgrades the needs of the hungry, the ignorant, and the sick here at home is an immoral system, a destructive system, a racist system. It thrives on blind racism in all communities and depends on racism to cloud the minds of different communities in order to obscure the true criminal's image of the politicians and industrialists who need to keep us at each other's throats to perpetuate the system which keeps them rich and us poor.

As Black students, we are faced with a challenge. We can achieve a personal goal here at SICC and go on to advance ourselves into the American system while turning our backs on our community. On the other hand, we can serve as an arm of our community, we can initiate programs to go out into our community and serve it, in whatever capacity we are able, and assist it in filling its needs.

The challenge is real, the need for decision is great and urgent, and the time is now.

**Faculty Profile: Joseph Harris**

SICC has a new face among its faculty, that of Joseph Harris, Associate Dean of Students.

Mr. Harris is a graduate of LaSalle College in Philadelphia. While at LaSalle he majored in government which he eventually plans to teach. He also attended Fordham University in New York, where his studies were concentrated mainly on political science and race relations. Before coming to SICC, Mr. Harris was the director of the Center for Community Affairs at York College of the City University of New York. Formerly, Mr. Harris was an adviser with the National Conference of Christians and Jews in Philadelphia. Since his student days, Mr. Harris has been actively involved in community affairs and the student's involvement in the community.

Part of his job at SICC will be to help set up a Center for Community Affairs on Staten Island. The Center will encourage students, faculty, and the people in the community to share their ideas and to work together on different programs. As Associate Dean, he will also be working in the area of student personnel, financial aid, and student activities. He will also be looking into ways students can be engaged in community programs "hopefully for credits."

His interest in student activities does not only apply to the college student, but also extends to the education of young children. He feels that the education of children should not be restricted just to the basic essentials—reading, writing, and arithmetic — but rather that they should also be introduced to the world of the arts. Both he and his wife have been active in trying to establish such programs for young children.

This is Joseph Harris, an intelligent and sensitive man, aware of the problems of society and eager to find the solutions for them—a welcome figure at SICC.

**To Black Women**

- My woman
- MY Black woman
- My Black Beauty
- My Darkness
- Reflection of my Blackness
- Mirror of my Black soul
- My love
- Basis of my strength
- Black Strength
- Bearer of my seed
- Seed of my Blackness

Our Blackness

POWER SHALL BLOOM BLACK

—Alexander Willis

**White Man's Stuff**

That old white man ain't so bad; I mean look at all that stuff he give me.

He give me a must beautiful way of life. I sees the world so much more clearer now.

I mean all these brothers walk around talkin' 'bout black power and the such.

Why, they ain't got no stuff like Whitey.

They want to work and make things better; hell, better how? I don't have ta work now.

I got my vines, and all this beautiful stuff Whitey give me; what's better?

They talking about getting our heads together and being black, Damn man, my head is together, it is BAD.

And I know I'm black man, all the cats in the neighborhood call me "Big Black."

And then they say we gotta get out brothers off that stuff, to clean their minds.

Man this stuff is what cleans your mind; it takes you in the world of your mind.

A nod ain't nothing but a cat deep into his world.

You know how it is: Shovel it up your nose, you're set for awhile, Shoot it in your veins and ...

—Robert Young

## Third-World Conference

By Sonny Collins

Having spent countless hours on the college campuses across this country, I felt that the students are often responsible for the lack of support, and the loss of certain goals. This is particularly true of the Black student organizations. Many of these organizations have completely isolated themselves from the other students and other organizations. As soon as this isolationist attitude takes over, the students have lost several "administrative" battles. These battles are lost because of lack of support from the white students, who would otherwise offer support in the form of propaganda, manpower, representation, etc.

The college officials are aware of the growing concern and the growing demands of Black students for better educational facilities, and Black culture classes, and Black pride. These officials are using this concern to perpetuate racism and hatred. They realize that by meeting some of the Black students' demands they are actually supporting the isolationist attitude for the Black students, pushing the white students further away from the Blacks and building a barrier between the ethnic composition of the campus.

The Black students should, by now be aware that Black-history courses and Black representation in student government is being hindered and even made meaningless by taking the cultural nationalist approach. The isolationist approach overlaps into the cafeteria, the library, the dormitory, and back into the neighborhoods. And the college administration uses this same isolationist approach to deny the demands of the Black students, to create mistrust among the Black, white, yellow and red students on the campus. Competition between the ethnic groups is used as a tool to perpetuate racism on the campus.

Colleges all over the country have experienced turmoil caused by Black students in search of courses relative to Black pride, so the administrations already are aware of what is needed and what is wanted by Black students. Why then must the brothers and sisters isolate themselves behind a hate barrier? Why don't the students unite with other groups that are willing and capable of offering full support of Black students' demands, of all the students' demands? Why do the brothers and sisters insist on falling into the trap laid so well by the pig system, and the pig-supporting college administrations? The confrontations and the unrest on the campus is a class struggle also. For the students to forget this and to relate to race and religion is to fall into the trap; it is to fall into the control of the administration. But to form allies, to form a rainbow coalition composed of people relating to the class struggle is to avoid that trap. Students can create an atmosphere conducive to higher education because they will be able to devote precious time to eliminating the contradictions of racism.

All of the Black student organizations should adopt the Black Panther ten-point program into their constitutions. In so doing they will never fail to realize what they are striving to achieve through education. The Panther ten-point program is the most complete and to-the-point explanation of what Black people are demanding. This documentation is so complete that it has been adopted, with little or no changes, by several other revolutionary orientated organizations, including the Young Lords, and the Young Patriots.

## One Man's Answer

By M. N. Little

Live your life anyway you see fit. For what is life but a prelude to death? And what is death but the end with no end. When you die, your world ceases to exist. If you are involved all your life, or never get involved, death is always there. It is inevitable and infinite. Death is certainly incomprehensible, but is it all-comprehensive?

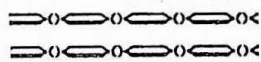
Relate to life; put yourself into it. When it ends, you can relate to nothing. No one can stop you, and you can stop no one. Life is too short, no matter how long you live, to be burdened down with restrictions. Are you burdened with restrictions? Do you sometimes feel helpless to control your own life? There is no predestination — so who is controlling you? Could it be the system that is supposedly working for you?

Granted, we should all work together for the betterment of our lives, but is this what is actually happening? Look around you. Who is reaping the seeds of your toil?

Some people feel that in order to enjoy their own lives, they should be allowed to step on others and push them down. Those who are pushed down must reach up and grab someone else in order to get back up. Not everyone makes it. Those who don't are pushed further down by these who keep pushing and pulling, thus forming a pyramid-type structure. This is known as the system.

Now is the time to break down this pyramid and work together to build a plane-type structure. Don't try to move up the pyramid. There is no place for you, but don't be content to stay at the bottom. You have as much right as any man to live a decent life. There is no difference between you and the people at the top. You will all die one day, perhaps the same day, and then where will you be? So why is he up there and you down there?

Break the system; tear down the pyramid. It is only for your own good to do so. But if you feel that you can make it in the system, then go right on, for you will step on someone and convince him to begin.



### THE AFRO-AMERICAN SOCIETY

will expand its scope

to the

EVENING STUDENTS

AT S.I.C.C.

There will be a

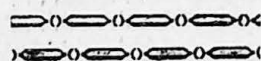
MEETING

NEXT TUESDAY

OCTOBER 7, 1969

Further information

will be posted.



## The Winter of the Latin Lily

The warm Summer

THEN

Oh Allah it's cold!

WHY?

Why did You Let me grow

THEN

Only to let me die of the cold

WHY?

Why did you let me spread my pollen

THEN

Not let me stay to see ours grow?

WHY?

Why don't You give me one day with ours?

THEN

i could rest in peace.

WHY?

Why? Because then i'd know i've truly lived.

THEN

Time is on our side?

WHY!

Because spring will come again.

THEN

The end will begin again.

WHY?

I love You. AMEN (so be it).

—Brother Thompson

## Voluntary Genocide . . .

(Continued from Page 1)

The Black people are the central figure in a drama of vast proportions, when around us rages a social revolution unprecedented in American history, our identity and power in economics and politics are the prime concern. I feel that large and small sacrifices are necessary. Within the context of the world wide struggle for human rights, this revolution involves a massive recasting of roles and relationships across ethnic, cultural, and socio-economic lines. At its heart lies the destruction of inequalities of practice and theory that have long alienated our Black population from the mainstream of American life, both in economics and politics.

The Black people have for years been attacking their Brothers and Sisters, saying we had lack of respect and didn't stand behind our cause and didn't make each other strong. Now, the times are crucial; there isn't any more time to dabble and dabble. We intend for the white people to get the message. If they don't give us equality, we will have to take what is rightfully ours. There isn't any more time for playing games. This isn't the time for the Black men and women to turn away from their own.

We are trying to respect our Brothers and Sisters and help each other find our identity by finding our own and respecting ourselves. We want to help our people to build their lives, fight if necessary, take care of our homes, make our children strong in body and mind. We want to show our children the shining example of our adult men and women who will lead us, be strong, stand up for their rights and make their mark in society.

This cannot be done when Black people show that they are rejecting their own, that they can only take their places in society with one of the white man's children by their side. Black Brothers and Sisters are denounced and dishonored.

Perhaps a Black person could write an answer in this paper. As a Black woman who loves her Black man and believes that he has done great things and will continue to do great things,

I would have to see our own people practice genocide on our race. I would like to know in these days of turmoil and revolution, and of seeking identity in a white world—how on earth can a white person help a Black person find identity? Or does it just happen with those who are not seeking it in the first place, and don't care if the Black race rises or not, or if they ultimately become extinct?

A Reply  
To Black Woman  
From Black Man

Sister, wife, lover, daughter, mother, bearer of my children: vessel of strength from which I sprang, I salute you. You bore me up under the press of fear and self-hatred that I have lived with; you kept the tiniest flame alive in my soul in the bright, white light of hatred and injustice and searing pain and fear. For your reward, I have become accustomed to kick you and to curse you and to run away from you when I was able. Forgive me. Understand me. Help me to overthrow the chains of ignorance and fear that have repressed my manliness for so long. Love me. It is true that in the past I didn't understand the true price of freedom. I did not even know what freedom was. I didn't love myself and that made it impossible to love you because you are me, and I am of your flesh.

Suddenly, I have found the meaning of freedom. I have found the true price of freedom and I am preparing myself every day so that should the opportunity arise I will not be wanting. You do not have to stand alone any longer. You do not have to hide your beauty from the rapping pig beast any longer. You do not have to hide your fear and pain because I will share it and we will conquer it together. I will not apologize for the pain, the disappointment, and the rejection of yesterday. Our relationship has already been twisted by too many "I'm sorries." I was another person then.

I will not reject you any more; neither will I cause you pain. I am determined not to disappoint myself in my new-found pride, and certainly I will not disappoint you.

## Two White Boys

They call me dreamer

Yesterday I had a dream

I dreamed of many beautiful things

I dreamed of the Garden Paradise

interwoven with a new Adam and Eve

What a beautiful dream I had

A dream full with excitement

A dream where every man and woman

every boy and girl regardless of creed or color

live a life of fulfillment

Today two white boys stood on a corner

And one said to the other

Behold the dreamer is a coming our way

Let us shatter his dream and see what

becometh of him

They shattered my dreams with verbal and

physical abuse

Now that my dreams are shattered

My heart is sad and aching

I dream no more

Such beautiful dreams I had

all shattered by two white boys

Tomorrow there shall be no more dreamers

like me

For I shall let the Black Panther loose

You two white boys will you enjoy tomorrow?

Oh what beautiful dreams I had

All shattered by two white boys.

—Yolando O. Philpotts

# What We Must Do

By Alexander Willis

We the Black people (and all people) must awaken. We must rise and realize what is actually happening to us. We must pick ourselves up from the valley of death into which we were thrown by the white capitalists and become what we are supposed to be. We must take ourselves off the auction block of capitalism, the chopping block of capitalism, and place our persecutors, our oppressors, our enemy where we were. Let them know exactly what they did to us. Let us put them in the position where they have to face their own atrocities and injustices and either have to accept a punishment handed down by a jury of the people or have to succumb to their own former practices. If they refuse to realize their wrongdoings or if they refuse to pay for their crimes on so many people, they must be put in a position where they will not be able to inflict their criminal actions on anyone again.

Violence, by the white man's definition, is not pleasant and is not appealing as a method of righting people's wrongs. But I, as a Black man, do not respect the white man's definitions, for his definition of Black does not particularly appeal to me either. He uses words to suit his needs, and his desires. When white men level a city and kill hundreds,

thousands, or millions of people, he calls it a battle or maybe even a victory. But when the American Indians, or the Japanese, or the Vietnamese, commit a similar action, it is called a massacre, or an atrocity. So, the white man's definition of violence does not mean anything to me, since it means nothing to him as long as he is not the recipient of the violent action.

"I believe in anything that helps and furthers the liberation of the Black people," said Malcolm. The "anything" includes silent protest, sit-ins, picket lines, boycotts, and speeches. It also includes riots, seizures of university, government, and other administrative buildings, or organized military and civil guerilla warfare, open conflict, or any possible means. Nor is "by any possible means" just a catchy phrase; it is a belief held by a great many people. Of course, armed conflict should not be discounted as a method if all previous methods fail, and many have already failed. Remember that there are not many avenues of struggle left untrodden.

"We must be prepared to fight for our very lives, and I mean by the gun."—Chairman Mao Tse Tung.

"Power, then peace. But first, power" — Ndugu.

# A Few Words...

By Naomi Hill

At the beginning of the semester I was very pleased to see many more Black faces around the campus. Over the summer, many changes had taken place in the school. Many new machines had been added, for example, all shiny and polished, making it a very impressive sight. But don't let that fool you! Don't think that you won't still be confronted with the same problems you faced on the outside.

Many of you will be coming straight from high school eagerly anticipating college and a beginning of a new way of life, supposedly. You have been reminded, I'm sure, that you will have to make certain adjustments that will be to your advantage and assume a role as a young man or woman. Your primary goal has been charted, and all your efforts will be directed toward reaching and fulfilling it. Many of us would like to become nurses, doctors, lawyers, or engineers. But unwittingly, we don't look far enough ahead to adequately prepare ourselves. We've been looking only to the few years that will be invested in obtaining an education. But what is to come after that when we begin to think of settling down and raising families of our own? Will our lives really be that much more different or better than our parents'?

Now, many of us are here, and that alone shows that we are trying to make it, to have a fighting chance once we get on the outside. But some of us get so caught up on being a student that we remove ourselves from what is happening around

us and become totally unaware and lost, as far as I see it. I know that a student is supposed to be a person engaged in book learning or someone attending an institution of higher learning. But actually a student is a learner, period. Now you can learn from school, you can learn from books, and you can learn from being out on the streets. And sometimes your street education may be more beneficial to you than your degree. And most of our people have had to make it off the former.

The role of Black students has changed, along with everything else, over the years. Out of necessity, we as Black students can no longer content ourselves with being book learners. We have an obligation to ourselves and to our Black brothers and sisters to get and digest all the knowledge we can and use it in such a manner that it can benefit not just one person but two. For instance, let it help you and at least be motivating to someone else. We shouldn't allow ourselves to become isolated and distant from our Black communities and to excuse ourselves by saying it doesn't affect us. It certainly does. Whatever happens to our Black brothers and sisters affects us the same way simply because we are Black.

And I would like to take this opportunity to warn you that the going will be rough for most of you. But try not to become disillusioned, and keep in mind that we, as students, can play a large and vital role in correcting this present-day situation and in enriching this sick society.



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AMENDMENT

to

ARTICLE IV

SECTION 5

Vote In Room C128

Before Oct. 10, 1969



THE  
AFRO-AMERICAN  
SOCIETY

meets

THURSDAYS

12:35

in

Room B209



BLACK  
AWAKENING  
needs

WRITERS

TYPISTS

and

Photographers

inquire

ROOM C132



# Who Is An American?

By Aaron Crowder  
("Ron Crow")

Many people don't know what to call me. We have been called many things since we were forced here in chains in 1619. The title I prefer, and the correct title for me, is **A Blackman in America of African Descent.**

Some Black people say we are all Afro-Americans. I beg to differ; the only Americans are the almost extinct American Indians. By calling myself an Afro-American, I would be coming out of the pig's bag. When the treacherous pigs came here, stole, cheated, and killed the Indians for their land, the pigs started to call themselves English Americans, Dutch Americans, French Americans, etc. Almost all those pigs wore the name American improperly and still do wear the name unjustly.

As I said, the only Americans are the American Indians. Similarly, the only Dutch Americans or American Dutchmen are the offspring of Dutch men or women married to American Indians.

When the pigs came, they raped many Indian women and the bastards were English Americans, Dutch Americans, French Americans, etc. There were some marriages between the white man and red man, and the offspring justly wore the name English American, Dutch American or French American. In the same way, if a French man or woman married a Dutch man or woman the offspring would be a Dutch Frenchman or a

French Dutchman.

The white man has been very bold and arrogant to come here, name the red man's land after him, take the red man's land, and use the name they put on the land to label themselves as if they were the original natives of the land, without considering the natural inhabitants, the Indians.

I would not be able to call myself an Afro-American unless I had some American Indian blood in my veins.

A great injustice has been done to the America Indian by the colonial imperialist pigs. The Brothers and Sisters who are truly Afro-Americans have twice the reason to hate the pigs that a Black man of African descent has.

If you consider your family background, you will see that your American or Indian ancestors had the land taken away from them, and your African ancestors not only had their land and culture taken away from them but they were taken away from their land.

Brothers and Sisters who don't have American Indian blood in their veins should not fall into the diabolical pig's bag and wear the name Afro-American unjustly. You are a Black man (or woman) in America of African Descent.

All Black people in America of African Descent and Afro-Americans are Brothers and Sisters. We must be united—power to all the Brothers and Sisters.



# Meditations Via Coltrane

I

Where is out culture?  
Is it back in Ethiopia or is it in the blues sound of Junior Wells and Homesick James on the South Side of Chicago?  
Is it Senegal or in the "sacred" tenor saxophones of John Coltrane and Archie Shepp?



II

I have one dashiki, no I have two dashikis, no I have three dashikis.  
I have a dashiki for every day of the week.  
I don't get my hair conked anymore.  
I've even denounced Dr. King as leader of a "Hamburger Revolution."  
I don't even listen to records by Bob Dylan.  
AM I BLACK ENOUGH?



III

"WITH LIBERTY AND JUSTICE FOR ALL"  
(Except for those niggers: dirty nigger, stupid nigger, jealous nigger, incorrigible nigger, lying nigger, deceiving nigger, drinking nigger, shooting nigger, knife-throwing nigger, black nigger, white nigger, uncle-tom nigger, bible nigger, church nigger, smart nigger, city nigger, country nigger, book nigger, thinking nigger, good nigger, wise nigger)



IV

Let me in!  
I want to come in.  
Please let me in?  
I'll show you my qualifications:  
I have a moderate Afro, not one of those bushy ones.  
I've read all the books by Jacqueline Susann.  
I even quote phrases by Norman Mailer.  
I really dig that soulful Frank Sinatra.  
That Mayor Daley really tore those heads up in Chicago.  
I can't understand my people with all that black power stuff.  
The Black Panthers are a disgrace to our people.  
Nixon's the one!  
That Roy Wilkins is the man I stand behind.  
Black Studies? Huh, tell 'em to do some "book studies."  
I even believe in the American Dream.  
So, please let me in?  
I think I meet the qualifications.

—Robert Huggins

