

BLACK**RAP****AFRIKAN STUDENTS FOR AFRIKAN LIBERATION**

December 18, 1979

*Reprinted from the Black Scholar, Vol. 5 No. 9, June 1974*

BLACK AWARENESS

by Beverly Rush

It seems to be the general consensus among many Black people that life today is far better than it was in the past and conditions now allow us to exist without the discrimination and abuse that our forefathers experienced. This however is a large misconception. While Racism may not be as pronounced or as physically overt, the affects of racism are quite prevalent and are just as destructive as ever. Along with racism are many other issues which have profound affects on the lives of Black people. In order to deal with these issues, and to overcome as a people any obstacles which might stand in the way of progress, we must all become more aware.

Black awareness involves knowing what is happening to brothers and sisters throughout the nation and the world. It also encompasses knowing what we as individuals can and should do in order to aid not only self but our entire race. Black Awareness comes through communication, verbal and otherwise. But in order to have a lasting affect on a mass of people we must all come together with this awareness and work in a unified manner. Therefore we must first of all know where to begin ...

The Child (grade schoolers)

As children grow they of course need love, attention and much care as a prerequisite to learning or attempting any task successfully. Learning Black history and experiencing Black culture can certainly enhance their sense of identity and pride in their Blackness.

Cultural experiences such as trips to Black museums, Black theatres, etc. are good suggestions if possible. Books are also a very inexpensive, but non-the-less affective source of cultural enlightenment. Books which depict Blacks with dignity and pride, whether the setting be the inner city, suburbs, or Africa, can be good reading for children. Fairy tales such as Cinderella and Snow white can be modified to Cindy(Black Cinderella) and Ebony (the beautiful Black princess). These are ways to enhance a positive sense of identity among our young. We should also encourage children to read books depicting Blacks and whites together because they will not spend their entire lives in an entirely Black setting. Therefore showing children that they must deal with others as well as Black brothers and sisters is very necessary.

Helping a child develop a positive sense of identity as well as pride is very important. There is no better way that parents can help a child appreciate his

Blackness than by showing him the tender love and care that all children need while growing up. Hence it is essential that parents take the time to simply talk with their children in order to establish good parent/child relationships.

With a sound foundation of love and trust, children can have positive feelings about themselves and their people. Those without such preparation often can not develop a high level of self esteem. For this reason many people who claim to have great pride in their Blackness hurt other Blacks along with themselves. They regard Blackness as an end in itself without realizing that Blackness alone can sustain no one. It is the pride, the sense of obligation and unity towards other brothers and sisters that results in a true sense of "I'm Black and I'm Proud." This attitude must come through the guidance of elders.

Black adults especially parents have an obligation to help our children develop realistic and positive ways to deal with

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CONFERENCE ON THE PRISON SYSTEM

by Jocelyn Burton

Almost two weeks ago, ASAL (Afrikan Students for Afrikan Liberation) sponsored a two day event which featured the topic, "What is the Purpose of Our Prison Systems?" This event was very informative and enlightening. I feel sorry for all of those people who could not find the time to attend.

We are fortunate to have people like Kim Mitchell who will initiate such projects as the prison system one. Yet, isn't it ironic that the Chicago Sun-Times made an effort to cover this project, and the Stentor did not. Oh, I am sure that the Stentor has a valid reason such as, "We didn't know about it far enough in advance!". Yet the Stentor advertised the project in one of its own editions.

The event, "What is the Purpose of Our Prison Systems?" consisted of a documentary film on the life of Fred Hampton, and a panel debate and discussion on the topic. The film was very educational. It clarified what the National Black Panther Party was all about and why it was viewed as a threat to the controlling forces of America. A strong part of this clarification was their emphasis on how important it was for organizations to formulate theories about an educational process. Yet, I feel the panel debate and discussion were the most stimulating. This panel consisted of a probation officer, Mr. McGee; a female ex-inmate, Marilyn Isabel; and three brothers from the Pontiac Brothers' Defense Coalition, (Bear, Sid, and Ed).

Mr. McGee's main argument was that the reason so many prisons are being erected is that's what the public wants. He stated that people are overly concerned with rise in crime and what they perceive as a lack of punitive response.

Mr. McGee also related how a request for 8 million dollars for work camps on Governor Thompson's desk was passed recently. He went further to suggest that prison talk about "...humane treatment of incarcerated individuals" is over. A couple of years ago, there was a thrust in corrections towards community based programs such as half-way houses. Now these programs are no longer a priority. McGee also pointed out how there is a proposal for three other work camp sites in Southern Illinois.

Next, we heard from Marilyn Isabel, an ex-inmate who served 5 years in Dewight Correctional Center. Ms. Isabel started her statement by pointing out the emphasis the media has placed on police control. She stated that "everybody becomes crime conscious when we're in an economic nightmare." Ms. Isabel explained that people are angry and the government is diverting their anger onto criminals.

An example which demonstrates the emphasis towards police control is the change in the description of armed robbery from a survival crime to a violent crime. She also points out how the industry of correctional institutions is a money-making industry, especially with the misuses of funds allocated for prison improvements.

In 1975, tax payers contributed 65 billion dollars for prison improvement. Isabel estimated that between 15,000-17,000 dollars is spent on the average per year for each prison inmate. Prison improvements included such things as a new rug in the disciplinary room, air conditioning, and ten speed bicycles for prison guards. She also claimed that educational, and vocational programs were virtually non-existent.

Ms. Isabel also brought insight to specific problems that female inmates endure. She talked about how they were fed like babies, and yet expected to carry the same workload as men. She effectively pointed out how the double-standard existed in co-ed institutions. Women were penalized for pregnancy whereas the men were treated like kings. Ms. Isabel offered a lot of insight and information by sharing her experiences at Dewight. She was a very dynamic person-who was determined to get her point across.

Last, we heard from three brothers (Bear, Sid, and Ed) from the Pontiac Brothers' Defense Coalition. These brothers' main argument was in agreement with much of what Ms. Isabel had said. They felt that change always comes from within. Throughout the debate, these were the two major opposing opinions. Mr. McGee felt that any effective change would have to occur within the political system. Whereas, Isabel and the Pontiac Brothers' Defense Coalition felt that change has to come from the people within.

They turned to the Pontiac rebellion to illustrate this idea. The Pontiac Brothers' Defense Coalition explained the rebellion as being a spontaneous occurrence. Sid compared it to the riots and burnings of the 60's. Yet, the prison administration described the rebellion as an organized conspiracy. They explained how this description draws attention away from the real problems within the system. In the Pontiac case this was done by putting the responsibility of the rebellion on 10 to 20 supposed gang leaders. By doing so, the reason for the rebellion was lost in the dramatics of it. Namely, the conditions of the institution were still not improved.

Bear, Sid and Ed agreed with Ms. Isabel that change had to be initiated from within, starting with the people. Yet, these brothers pointed out that once attention has been drawn, as in the Pontiac case, outside organizing must occur in order to add validity to any insurgence. They backed up Ms. Isabel's accusation of the non-existent governmentally funded programs.

After everyone from the panel had presented their view, they entertained questions from the audience. This experience was so captivating to some students that they continued conversing with the Pontiac Brothers' Defense Coalition until about 11:00 that evening. Projects such as this exemplify to me what true learning and sharing are all about.

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other Blacks and to bring about a better society. We must first help them understand that their own personal development is the first thing that they can do to bring about change. We do not want to leave our children with a feeling of helplessness by making them aware of conditions without showing them that these conditions can be overcome as they acknowledge their obligations to their people.



The Child (high school student)

by Joseph Campbell

After, one has gone through the early stages of childhood and has learned black culture, the high school student is now able to further develop his ideas about Black awareness. The maturity and patience he has gained through age will aid him in this task.

When the child is in high school it is very important that the parent begins to communicate so that he can build his confidence toward Black awareness. There is no way that one person can instill anything within another person unless they are able to respect one another. This respect comes with communication and commitment to help the child when he is disappointed at the world or himself. The parent's care and interest will give the child the determination he needs for a positive sense of himself as a Black person. In time, this makes it possible for the child to listen to his parents when they tell him about Black achievement and culture within his beautiful race.

Many white racists have the ideal that the definition of Blackness is growing up in poverty, pimping, stealing, super-ability in sports and lacking they study skills necessary to make good grades in school. In applying this definition they figure that they can play with the psychological portion of the Black mind so that they can keep blacks from moving into positions of power. This is when he parent steps in. They have to help their children understand that white racist attitudes are the problems of white racists and in no way whatsoever measure the child's ability as a black person.

As you can see the parents are the ones that have the sole responsibility of making their child aware of his black culture. However they must be careful that they do not force information on their child when he or she is not mentally ready to hear it.

THE CHALLENGE TO CLOSE THE GAP

by Luke Williams

The new challenge is to move up. It was difficult marching across the plains, but it will be even more difficult climbing the mountain. Too many people in this generation have lost an appreciation for the historic shoulders upon which they started. The challenge of this generation is to match opportunity with effort. If this generation is to be great, it must keep the doors of opportunity open, walk through them, and conquer the tasks beyond our opportunity.

In periods of inflation, recession and high unemployment we bear the burden of a shift of attitude. The call for balanced budgets, Bakkeism, Proposition 13, and the role of conservatism in America has increased. These elements all represent facets of a challenge to our upward mobility. White America has become convinced, that Blacks are making progress at the expense of Whites. The mass media has conveyed to White America that Black people have gained too much too fast and have come too far. It is here that we also get the notion that our struggle is over. Everyone seems to think we're equal now - look at all Martin Luther King and the Civil Rights Movement accomplished. Black people have become superstars! We star in t.v. shows, news broadcasts, and all facets of entertainment...etc. Hell, we even get to attend schools like Lake Forest College.

This generation must analyze this situation. Do we actually have educational and economic equity and parity? We are still challenged to close the gap between Black and White, rich and poor, male and female. The challenge begins right here on campus. We must realize that while we are sheltered in the warmth of nice dorms and the community of Lake Forest we are destined to be the professionals and leaders of the next generation. There are still many problems of the masses of Black people that we must address. These problems are highly visible here at LFC. Look at the comparison of Sheridan Road in Lake Forest and 4th Street in Chicago. I say, one street's resident will have trouble eating and staying warm, while the other won't even worry about such. Is this equality? The problems are still with us. They've only moved to different dimensions.

We are challenged to massive involvement and massive effort. Both tears and sweat are wet, but they render different results. Tears will get you sympathy, but sweat will get you change. We must pursue the course that allows us to smell with sweat.

If we are to lift ourselves out of this morass, we must shift our sights from the superficial to the sacrificial. If we are to close the gap, we must do so by disciplining our attitudes, engaging in ethics, and developing our minds.

Believe that life is not accidental, that it has a purpose, if you will but seek the way. We, the next generation, are challenged to carry the struggle into the new dimensions.

INNER THOUGHTS

By Linda M. Jones

I sit and wonder if I am ever to become what I want to be. I have come to this conclusion:

Nothing comes easy in this world. The birth of a baby, life is a good example. A baby does not just drop into this world. This process takes nine months, sometimes more. It is a painful, determining, exhausting and finally gratifying experience. I should look at my life and the goals I am trying to reach as such an experience. Sure there are going to be barriers but life would be worthless if I let them restrain me. Yes there will be conflicts but without them, I could not develop into an individual, a decision maker, an adult. What about the let downs? If everything went my way, I wouldn't be able to cope with opposition. Life is not meant to be easy. If it is, then I am not living. I have thought of this before but now I am pulling myself together. I am opening my big, brown beautiful eyes to what living, to me is about. I it is time for me to make waves, push stones, climb mountains and stop sitting and wondering but actually perform. I must produce, I want to produce. In essence I want to have a baby, only here my baby will be me. I want to have intercourse, but with knowledge. I want my brain to be fertilized, I want to go through those nine stages of development. I want to fill the pain of pushing forth all that I have learned and using it to help others. I am determined to have this baby, not letting anything or anyone block my womb. This is something I want. It may be an exhausting experience but what else am I doing, what is life about. I want that gratifying feeling of knowing that I have produced a baby, life. I have produced me.

I dedicate these feelings to all who are giving up, losing hope or feeling that it is useless to try to obtain those things they want. I dedicate this, especially to me.
Linda Marie Jones

by Stephanie Qualls

My mind is tangling up, I cannot think clear. I feel as if I am so alone in this world, this giant, humongous world. My soul is oh, so angry. Something is bothering it. What? I do not know. Everything is confusing and blurred, yet all is very clear. The road I am taking appears to be one of simplicity, endurance, determination and longevity. I feel that I am more than capable of reaching my goal, however, each step that I take hurts so much. I do not understand this pain. Is this part of my struggle?

I have a lovely family. We help each other out in many different situations. We joke, laugh and cry together, yet I feel as if I am alone with no one to come to my aid. When I am down and depressed, no one seems to notice or to care, therefore I must push my feelings aside and cater to the other person's needs. For I do not want to be alone, at least not in this state.

I have very close friends with whom I talk about my innermost feelings. Still, the pain, confusion and anger remains and I am still all alone.

My soul, body, and mind, my very being is oh so restless! I can not sleep at night, nor during the day. I am angry with my family, my friends and with myself. Then again, I am angry with no one.

What am I searching for? Am I searching for something? I am searching for something! What is it? I do not know...

My mind wanders--school, friends Stephanie, church, God, Africa, politics, Kayl, medicine, success, failure, Momma, never satisfied, trying, never right, just me, can't, can, is hard to be, loved ones pressure, want you, like another, can not be, must be one's ownself, more pressure, must be the best that I know how to be, not anyone else's best, take me, as I am, Do not put me down because I do things differently, these things are God's gift to me, stop rejecting me, please, I try so to do, just to do, must try harder, seems as if no one believes or trusts, this hurts, deeply--pain. Is this what is must be? I pray to God that it is not. Lord, give me the strength to conquer this pain and all of its loneliness. Lord, give me... Amen.

For those of you who realize that growing can be a painful experience, perhaps my expressions of inner thoughts will help you to realize that throughout the pain and confusion you are never really alone.

KUUMBA

by Joseph Campbell

On a mild Saturday afternoon a few brothers and sisters from Lake Forest College travelled to Chicago to check out a play presented by Kuumba Workshop. The play was entitled *Deadwood Dick, Legend of the West*. Walter King was featured as Nat "Deadwood Dick" Love, and he really had the ladies floating into matrimony.

One may recall that Kuumba Workshop visited Lake Forest last spring with a play entitled, *Flowers for the Trashman*. Once again, Kuumba maintained their exceptional record with their performance of *Deadwood Dick, Legend of the West*.

Deadwood Dick, Legend of the West was written by J.D. Bordine, Jr. and directed by Reggie Lee. Mr. Lee stated that he was pleased to be associated with Kuumba during their traditional question and answer session. His present credits include: The New York Production of *Deadwood Dick, Legend of the West*, and *For Colored Girls Only, Who Have Attempted to Commit Suicide When the Rainbow Was Enough*.

On behalf of the Black students at Lake Forest College, I would like to thank Kuumba for their beautiful presentations, and wish them all success in their future performances.

A CHAIN REACTION

by Jocelyn Burton

While skimming through the August edition of *Essence* magazine, I came across an article entitled "Macho Myths and Michelle Wallace." The title alone brought back many significant memories, many of which were resultant of my spring term on ACM, Urban Studies.

Marcia Gillespie, editor of *Essence* effectively examines the importance of the book, *Black Macho and the Myth of the Superwoman*. Ms. Gillespie's main argument is that the book is a reflection of Michelle Wallace's own personal experiences, and it relates how these experiences have affected her attitudes now. I feel this accusation is legitimate having talked with other women who lived during the 60's and who were involved in the Civil Rights Movement. These women may have recognized some of the things that Ms. Wallace expressed as being true, but often they interpreted them from a different perspective.

Gillespie continues to defend her argument by specifically pointing out instances where she felt Ms. Wallace presents a narrow and limited scope of the era. Some of her comments about the book include accusing Ms. Wallace of making wide generalizations about Black people as if we were all alike, and charging her with really promoting "a Black female macho." She also explains that Ms. Wallace expresses ideas which are really only relevant to the era which the book depicts. And at its worst, she accuses Ms. Wallace of merely presenting facts without any real insight as to what was really going on.

I do agree with many of the ideas that Ms. Gillespie cites, but I also feel that the book, *Black Macho and the Myth of the Superwoman* does have some worthy aspects. The book was especially informative for women, who like myself, are far removed from the 60's era aside from the stories and inklings of history that we have picked up from others. I found Michelle Wallace's underlying theme of Black women assuming responsibility for their own futures to be very compelling. Ms. Wallace doesn't blame the continuance of Black men's sexist attitudes on Black men, she believes that our belief in the emasculated Black male has facilitated in us blindly condoning sexism and oppression. Along with this idea is the tendency to view ourselves as superwoman.

Although it does appear that Ms. Gillespie criticizes the book, *Black Macho & the Myth of the Superwoman* harshly, she does make the interesting point that many people of the sixties tend to get upset when someone criticizes this era other than their peers. But, Ms. Gillespie continues to say "...it only reaffirms the need for us to now move beyond that open critical discussion and become bridges over which the young may cross." So if nothing else Michelle Wallace's *Black Macho and the Myth of the Superwoman* will start some forms of communication. Here are some ideas which Ms. Wallace expresses that I found particularly interesting.

1. She describes the standard woman as "Doris Day, housewife and mother-pretty, attractive, sexy even yet inaccessible and virginal; married to a prince who never cursed his wife, never raped his children, and always brought home more than sufficient bacon." Ms. Wallace continues to say that this man brought home more than sufficient bacon. Yet, the circumstances of our lives made that standard not only impossible to achieve, but masochistic to hope for. First of all, we were black and therefore we could never be Doris Day. Second, our needs were really quite different."

2. Wallace cancels out Moynihan's argument which shifts the responsibility for poverty and deprivation onto the matriarchal family structure. She points out that significant numbers of fatherless households did not become evident until Blacks began to become more successful economically.

3. She discredits the notion of women having more advantages in the job market. Although the 1970 Census report showed that there were twice as many Black female professional and technical workers as there were Black males, the females usually held the lower status professional occupations which were lower-paying. Also, according to this Census the average Black male made 1 1/2 times more than the average Black female.

4. Ms. Wallace analyzes Moynihan's theory in an interesting manner. She attributes it as being instrumental in the increasing advantages of the Black male in the sixties with respect to college admission; graduate and professional school admission; and high status professional, technical and business employment.

5. She depicts the American idea of beauty as the following: "She watched as America expanded its ideal to include Irish, Jewish, even Oriental and Indian women. America had room among its beauty contestants for the buxom Mae West, the bug eyes of Bette Davis, the masculinity of Joan Crawford, but the Black woman was only allowed entry if her hair was straight, her skin light, and her features European; in other words, if she was as nearly indistinguishable from a white woman as possible."

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6. She suggests that "white features were often a more reliable ticket into this society than professional status or higher education. Wallace found this to hold true more so for women than men.

7. Wallace states that the Black woman since the days of the movement has "...begun to straighten her hair again, to follow the latest fashions in Vogue and Mademoiselle, to rouge her cheeks furiously and to speak not infrequently, of what a disappointment the Black man has been." She goes on to relate how she feels that relationships between Black women are very shallow with as less contact as possible. She goes on to say our main drawing points are usually clothes, makeup, furniture, and men.

8. She challenges the motivation of the upwardly mobile Black woman who is pursuing an advanced degree, a higher salary, or professionalism. Is this woman motivated by a desire to improve the lot of her race, or by a desire to break away from all its accessories of humiliation and guilt.

9. I found particularly interesting her definition of liberation as being "...nothing more than responsibility, responsibility for setting the tone of one's own life and standing by it."

10. Ms. Wallace feels her book is about what the Black woman has evolved to be, because she has yet to become what she really is.

by Omonike Weusi-Puryear
ed. *Essence Magazine*, December 1979

How I Came to Celebrate KWANZA

One morning I stood before my bathroom mirror, looked myself in the eyes and said, "You ought to celebrate Kwanza" That's the holiday Dr. Ron Karenga created for Black Americans 13 years ago. Mind you, jumping on bandwagons is not my style. New food, foreign places, new products, new anything-they're not for me 'til I've checked them out thoroughly.

Kwanza fell into my *new* category. Two years ago I started collecting information about the celebration. I discovered that Kwanza starts December 26th and ends January 1st. Black, red and green are its colors. Black is for our people, red for our continuing struggle and green for land and hope.

Kwanza was founded to celebrate our families and communities, our warmth and love, our interdependence and freedom struggle and our joy and strength. But the thought of celebrating it made me uneasy. My anxiousness came from knowing that I would be taking the first step toward defining myself-an action alien to me. In time I overcame my apprehension and renewed my search for more information about the seven-day celebration.

When I went to my local suburban library for information, it was of no help. But oral tradition triumphed again. Through a network of friends I found out that because we are an African people, Dr. Karenga looked to the motherland; borrowed an ideal; used creativity and ingenuity; mixed it with the Black experience in America; and created *matunda ya kwanza* (Kiswahili for first fruit), the celebration commonly known as Kwanza.

In traditional Africa most people are farmers; therefore rites and ceremonies that relate to rural living are common. First fruit festivals are one of these rites. Our ancestors developed these celebrations as a time for giving thanks to God and to their ancestors in order to insure good crops for the next season.

In Nigeria, West Africa, yams are the staple crop among many of its people. Every year a week-long New Yam Festival is held to celebrate the new crop. The seventh day of the festival is a time for incantations, libations, sacrifices, praise, feasting and merrymaking.

East African people like the Kikuyu and the Abaluhya celebrate a harvest festival on the first day of the year. It is an extended family celebration and an occasion for strengthening family consciousness and solidarity while serving as an educational experience for children in social and spiritual matters. Much time is spent reflecting on the past year, making decisions about important matters that affect the family, wishing relatives a prosperous new year and enjoying food, music and games.

In the United States the first fruit celebration, Kwanza, is a symbolic event. During the festival Black people come together to celebrate our African heritage, to give thanks to our ancestors, to reaffirm the belief that elders should be respected, to reinforce our value framework for our children and to celebrate the seven principles of the Black value system, the *Nguzo Saba*.

1. **UMOJA**— *Unity*—To strive for and maintain unity in the family, community, nation and race.

2. **KUJICHAGULIA**— *Self-determination*—To define ourselves, name ourselves, create for ourselves and speak for ourselves rather than to allow others to do these things for us.

3. **UJIMA**— *Collective Work and Responsibility*—To build and maintain our community together to make our sisters and brothers' problems our problems and to solve them together.

4. **UJAMAA**— *Cooperative Economics*—To build and maintain our own stores, shops and other businesses and to profit from them together.

5. **NIA**— *Purpose*—To make our collective vocation the building and developing of our community in order to restore our people to their traditional greatness.

6. **KUUMBA**— *Creativity*—To do always as much as we can, in the way we can, in order to leave our community more beautiful, and beneficial than when we inherited it.

7. **IMANI**— *Faith*—To believe with all our hearts in our people, our parents, our teachers, our leaders and the righteousness and victory of our struggle.

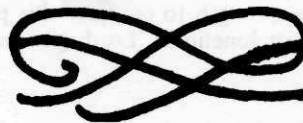
Feeling uplifted, I said, "Hey, Kwanza is for me!" As soon as I said this, questions of doubt crept into my thoughts. The principles were inspiring but I wondered how I would feel after going to a celebration. I needed to be a part of one; to hear words giving thanks to our ancestors; to rub shoulders with my people at a "gathering in." I needed to know without doubt that Kwanza was the celebration for me.

I shared my uncertainty and findings about Kwanza with my husband. He immediately said Kwanza was the way to go. Still, I had spent several months learning about Kwanza and hadn't made up my mind. How could he, so easily?

The next season, friends invited us to a celebration in their home. Traditionally, celebrants bring food and drinks to share for each day's feast. We took a vegetable casserole and a bottle of sparkling apple juice as our contribution to the dinner.

When we rang the doorbell, a beautiful woman I'd never met before greeted us with a big smile and a hearty "*Habari gani*." We managed to mumble hello, how are you. I learned later that celebrants greet each other during Kwanza with *habari gani*, the Kiswahili expression that means what's the news or what's happening. The response is that day's *Nguzo Saba* principle.

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Those of you who feel that the road to success is one of individual struggles, individual deeds, and individual achievements, should look back into history and see just how many battles have been won by a single individual.

by Beverly Rush

The Child (college students)

College students have an excellent opportunity to gain knowledge about many issues concerning Black people through a mutual exchange of information with other students. This is the time for individuals to put their leadership ideas to a test and to further develop leadership skills by becoming active.

Too often students come to college with no desire what so ever to develop politically or to gain any knowledge of issues concerning Black people. We can not afford to allow this to happen because as a consequence there are many Black students who graduate just as they came ignorant to Black awareness and with no desire to help anyone but themselves. As a result the progress of our entire race is affected.

We here at Lake Forest College are quite fortunate to have the organization A.S.A.L. Through this organization which functions under the principles of *Nguzo Saba*, every Black student on campus can grow politically and become more aware through communication, programs and etc. The organization allows us to see what others are doing and by what means they are trying to aid in the struggle. The struggle which will assure all people of color that the futures of their children and their great-grand children and etc., will not be predetermined by the color of their skin, but by the skills which they acquire by means of equal education.

We must be prepared to contribute some input into society. Input that will help to implement change for our people and we must begin now because tomorrow may be too late. In conclusion I would like to quote the late Dr. King who simply asked, "how long...how long?"

NEW FACES

by Stephanie Qualls

This Year we have an addition to the Black faculty staff. Charles Miller, replacing Steve Antrum is the new head coach of the Lake Forest basketball team. Coach Miller was born in Memphis, Tennessee, however, at the age of five he and his family moved to Massillon, Ohio, which is now his hometown.

Coach Miller has always been good in basketball and during high school he received honors for this sport. Miller attended West Virginia Wesleyan College for four years, where he received a Bachelor's degree in Spanish and Social Studies. He also attended West Virginia University where he received his Master's degree in Secondary Education.

Miller has coached football, track and basketball on the high school level. For the last five years he has been the assistant basketball coach as well as a health and education teacher at West Virginia Wesleyan College. This basketball team was a NCAA 2-division team. Last year they won the conference tournament. They also placed second in the NIAA- All Mexican Tournament. The NIAA consisted of eight teams and Miller's team went to the nationals in Kansas City, Missouri.

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In the living room, adults and children were dressed in colorful African-like clothing. They were a picture of beauty, warmth and friendliness—smiling generously, laughing hard and talking loudly while passing snacks of barbecued chicken wings, tiny biscuits, fried plantain (bananalike chips) and akara (ground bean ball hor d'oeuvres).

The decorations of red, green, black and African art objects created an ideal setting in which to celebrate the third day of Kwanza, *Ujima*, collective work and responsibility. Feeling out of place in my shimmering blue disco dress, I clutched the slits that revealed too much thigh. No one noticed my dress; no one even cared. I became so involved renewing old acquaintances, meeting new people and telling folktales to the children that soon I didn't care either.

A bearded fellow across the room started drumming on bongos. Before long, everyone was clapping to the music. A few people danced and invited others to join them in intricate yet exciting moves and steps. They danced 'til one outdied the other—all in good fun. Suddenly the drumming stopped. That was the signal that the evening's ceremony was about to begin.

Everybody gathered into a semicircle in front of the living room fireplace. In front of the fireplace below a banner spelling out the seven principles, stood a table covered with a green tied-dyed cloth. The host announced that he and his family were going to set the table with the symbols of Kwanza and would explain each piece as they placed it on the table. This introduction was for those of us who were new to Kwanza. The first piece was a straw mat, *mkeka*, the symbol for our historical foundation in traditional African culture. Upon the mat the host set a candleholder, *kinara*, the symbol for our African ancestors. It held seven candles, *mishumaa*, three red, one black and three green ones. The candles represented the seven principles. The hostess arranged two other symbols upon the mat. A cup, *kikomba*, symbolized the unity of African people, and *matunda*—tropical fruit, vegetables and nuts—represented the yield of traditional harvest. When the host placed three ears of corn on the table, he said that the corn represented the number of children in his household and that in childless homes an unshucked ear of corn is used to express the potential for children. Corn, *mahindi*, symbolized the eternal nature of Black culture. Gifts, *zawadi*, wrapped in red, black and green completed the setting for the table.

Gifts given on the seventh day of Kwanza, are mainly for children and represents parents' satisfaction that their children have achieved and grown in a manner that gives honor to the family. The hostess said the guiding principles for gifts are that they be expressions of giving of oneself, our history, culture and our commitment to education as a liberating force. Creativity and moderate spending are guiding principals during Kwanza, the host added, especially in the selection of or the making of gifts.

When the host's parents took seats on each side of the Kwanza setting, I knew the ceremony had started at last. The elder (grandfather) charged us to remember our ancestors and to struggle diligently for a new world for our children, while his wife poured a libation from the unity cup. A libation is an expression of communication among us: the living, our ancestors and our children yet to be born. To express unity as an ideal in Black communities throughout the world, the elders drank from the unity cup and passed it to the rest of us. We drank symbolically from it and shouted "*Harambee!*" (Lets pull together!), thereby pledging ourselves to unity. Each of us expressed our thoughts and feelings about the third principle's relevance to our lives and discussed experiences that may inspire others to collective work and responsibility. *Ujima*.

We then fell into heavy conversation with another couple about their combination celebration of Christmas and Kwanza. My ears perked up because this couple, Donald and Diane Elam, expressed strong feelings about family solidarity and Black consciousness. They have five children, five to 19 years old. Donald is president of a successful marketing and sales corporation. Describing herself, Diane said she is a college graduate who became a serious housewife with an active political life.

The Elams' combination celebration starts with Donald shopping with the children. Donald said, "We try to make gift giving modest and practical, although we can afford to spend more." But Donald and Diane don't spend more because their motivation is to build values of sharing, showing concern and thriftiness, not materialism.

The Elams think of Christmas as a family sharing time. They teach their children that it is they who struggle for them and it is they who provide the spirit and gifts of Christmas. "We're an oppressed people. We don't want our children looking up to the white man as though he's the gift giver," Diane said.

The Elams believe that Kwanza brings Black people together in a positive way and that we need positive things to connect us as a people. "Since the total aspect of Christmas is very commercial, it is necessary that we, Black people, have something we can identify with during the holiday season," Donald said.

Diane recalled her heavy nationalistic period. She wanted to stop celebrating Christmas but Donald didn't. He felt they had something positive in the way they celebrated Christmas. Diane said she agrees with Donald now though she still is nationalistic and added that Kwanza would be a part of their lives forever.

It must have been my night for meeting interesting people. The next couple I met was Cecil and Joyce Reeves, who are confirmed Kwanza celebrants. The Reeves met at Stanford University when both of them were doctoral candidates. They have two children.

"Except for the seven principles, celebrating Kwanza isn't too far afield from the way my mother celebrated Christmas when she was a child," Cecil said. "Back then, friends and relatives visited and shared food and feelings of communality. It's like return to true celebration."

Joyce's voice was strong and sure when she talked about Kwanza as an opportunity to reinforce the cooperative and family values that they're trying to communicate to their children. "We feel good about Kwanza and we want our children to feel the same way," she said. She has conducted instructive programs about Kwanza at her children's childcare center and school.

That evening left me exhilarated and motivated. After much conversation and thought, I made up my mind. I decided to celebrate Kwanza. This year I'm even going to try to make a *kinara*.

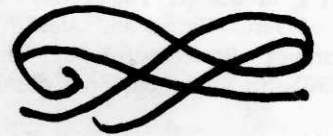
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Miller found out about the coaching position here at LFC and was very interested. He felt that the position presented a challenge for him as well as another step up the ladder, so he decided to apply for the opening. While visiting Lake Forest and talking with the administrators, Miller was impressed with what he heard and saw. Miller stated, "The college campus is beautiful. The people are cordial individuals, and Mike Dau, the athletic director, had a big influence on my decision." Coach Dau let Miller know that he would be comfortable and would enjoy his job and it's environment. Coach Miller is also the intramural director.

Miller is bringing in a new system with new ideas. He expects heavy competition from within the team and against other teams. The basketball schedule for this year is a tough one, however he is expecting to have a winning season. The players on the team have good attitudes, and a lot of potential, maybe more than they realize. Miller is here to make sure that each player performs to his fullest capacity in basketball and in academics. In the future, Miller will be recruiting for top notch players, however, dedication is the most important aspect. He wants to help make players ready for life. More so than anything though, he wants to see his players leave Lake Forest with degrees in their specialized fields.

Coach Miller's wife Lexie and their two children, Charlie and Scott have adjusted well to their new environment. Miller stated that it doesn't take much to make the children happy and this has made their adjustment here a little smoother.

Some of Miller's hobbies are bowling, tennis, playing cards, eating and playing scrabble. He is a competitive individual in any and everything he does. He strives to do as good a job or better than anyone else. His primary concern is to produce a product that people will want to see. His only disappointment is that Mike Dau does not eat lunch nor does he smoke a pipe.



by Linda M. Jones

To the community:

Pre-Med is a committee designed to help those students interested in the Health Sciences or those who need help in any science class. We have available students, who either presently or recently have taken science courses to aid anyone requiring assistance. The committee advises students on courses and gives a general description of what might be covered in a particular class. We also direct students to professors or administrators whom they may seek further information from.

One of our goals is to provide information concerning future education such as graduate or medical school. We currently have information on:

1. Xavier University of Louisiana College of Pharmacy
 2. School of Related Health Science
 3. Florida Institute of Technology
 4. Medical College of Pennsylvania
- These are just a few of our resources. More information is on its way. We also have information on financial resources for further education.

The committee also tries to bestow a sense of knowledge not being something to keep just for oneself. But, it should be spread in hope to enrich others and become enriched.

Besides broadening our minds we have fun-raising projects such as bake sales, awareness sessions, etc. In the awareness sessions anyone who has an experience, information, or problems that he wants to share, this is his opportunity to do so. It is a time to understand and become better acquainted with one another. We also have tutoring sessions upon request from an individual who is having problems.

On November 15, 1979, Pre-Med "got off" on its first project, CPR (Cardio Pulmonary Resuscitation) Training. Those members interested and other interested students went to Lake Forest Hospital and learned the techniques of CPR. After completion of the lesson each person was given a certificate which stated that each person had learned the necessary skills needed to perform CPR on a person in need. It was a very educating and enjoyable experience. We will be engaging in more events in the near future.

Pre-Med is here to help you, take advantage of it. If there is anyone interested see Donna Hayden, or Linda Marie Jones.

We are here for you,
Linda M. Jones

POETRY

Cole Porter - play written by Ben Bagley and directed by Dean Button, Body Politic Theatre, 2261 N. Lincoln Ave., 871-3000, Special New Year's Eve Performance-Dec. 31st, at 9:30pm, \$12.50.

December 12th - 14th

A Musical Portrait of Lorraine Hansberry - adapted and directed by June Psykacek, Columbia College, 62 E. 11th Street, 663-9462, Wednesday-Friday 1 & 8pm, \$2.50.

December 13th

WBMX presents PRINCE -Park West, 322 W. Armitage, 929-5959, \$5.00.

December 14th & 15th

Joel Hall Dancers - Beverly Art Center, 2153 W. 111th Street, 372-5178, Friday & Saturday-8pm, Matinee Saturday 2pm, \$4-general admission, \$3-senior citizens & students with I.D.s, \$2-per person for groups of 10 or more.

December 17th

Second City - Benefit for Court Theatre, Mandel Hall, 5706 S. University, 8:30pm, \$3-students, \$5-UC faculty and staff, \$7-general admission, \$100-benefactor tickets, 753-3581.

thru December 30th

BLACK MESSIAH: The Second Coming - (musical which intertwines events in the lives of Jesus Christ and Martin Luther King) by Chicago playwright-Claudia McCormick, director of X-Bag, Parkway Community House, 500 E. 67th Street, 493-1305, Friday-Sunday 8pm, Sunday matinee 4pm.

thru December 31st

Evolution of the Blues - (Jon Hendrick's musical tribute to 200 years of gospel work-songs, calypso, urban blues, and more), Choreography by Donald McKayle, Drury Lane Water Tower, Tuesday- Thursday 8pm, Friday 8:30pm, Saturday 7 & 10pm, Matinees-Wednesday 2pm and Sunday 2:30pm, \$5-12.

Do I know what I want out of life
Life has many things to offer-but striving
Is the hard part of obtaining those
many things life has to offer. Through
the trials and tribulations you smile
because you give life all you got to
deal with what you have to strive for.

Michelle Johnson

LIFE HAS A LOT TO OFFER PEOPLE BUT WE ALL HAVE TO STRIVE HARDER
AS THE YEARS GO ON BECAUSE PEOPLE WILL PUSH AND PULL OTHERS
JUST TO GET ON TOP BUT WHAT IS THE TOP? NOBODY REALLY KNOWS
BECAUSE AS OUR WORLD ADVANCES THE TOP GOES A LITTLE HIGHER
SO THE TOP IS WHAT WE MAKE IT AND NOT WHAT OTHERS MAKE OF IT.

Michelle Johnson

Never underestimate my intelligence
Because I can be so many personalities in one
That people question my moods
There is nothing wrong with me
I just like being introspective and staying to myself
To see where I am headed because I
Hate to converse so much to the point that
I lose my sense of direction.

Michelle Johnson

BEING BLACK IS SOMETHING TO BE PROUD ABOUT BUT I WILL NEVER
UNDERSTAND HOW A SHADE OF SKIN MAKES A DIFFERENCE IN OBTAINING
MY GOAL IN LIFE NOR RECEIVING THE RESPECT I DESERVE ALL I ASK
IS TREAT ME LIKE A HUMAN BEING AND MAKE SPACE SO I CAN BE SOMEBODY
IN THIS WHITE MANS WORLD AND PROVE THAT COLOR IS A LABEL SOCIETY
HAS PLACE ON ME. TAKE ME FOR WHAT I AM AND NOT WHAT YOU THINK
I COULD BE.

ADDITIONAL READING ANYBODY?

Roseann P. Bell, Betty J. Parker & Verly Guy—Sheftall, *Sturdy Black Bridges*:

Visions of Black Women in Literature

Michelle Johnson

NEW POEM. FOR US'

Gwedolyn Brooks, *Jump Back*, Selected Poems

Angela Davis, *If They Come in the Morning*

Howard East, *Freedom Road*

Paulo Friere, *Pedagogy of the Oppressed*

D. Parke Gibson, *\$90 Billion in the Black*

Sam Greenley, *The Spook Who Sat by the Door*

Ivan Illych, *Deschooling Society*

George Jackson, *Soledad Brothers*

Rose Jourdain, *Those the Sun Has Loved*

Don L. Lee, *Poems*

Gerda Lerner, *Black Women in White America*

Haki Madhubuti, *Enemies--The Clash of Races*

Toni Morrison, *The Bluest Eye & Sula*

Anne Moody, *Coming of Age in Mississippi*

Piven & Cloward, *Poor Peoples' Movements:*

Why They Fail, How They Succeed

Mike Royko, *I May Be Wrong, But I Doubt It*

Bobby Seale, *Seize the Time*

Allan Spear, *Black Chicago, Making of a Negro Ghetto*

Chancellor Williams, *The Destruction of a Black Civilization*

Richard Wright, *Black Boy & Native Son*

Cyanocitta Cristata

Cyanocitta Cristata I am called
for I never flew straight
never reside in one place
never join the chorus
never soluble
an outcast

On and off I flash
mixing the innocent flowers with modest grime
feeding others, while stamping the rest
such is my domain
of wild trees, the seas, earth, light and life.

Futility awaits you. innovation
your exultation and the wealth that goes with it.
Castle and caves make no difference to me
for my dusk will always last
when your green light stops short.

For enjoyment I gave the light
I laugh at your joy, for my black bell never ceased.
for I shine in the midst of brutality
my roll call is most busy at this time
when return is hastened by the deeds of men.

And in darkness I dance the lullaby
When my innocent hosts are lost in forgetfulness
I pay my visit ignoring the welcome
for peace I pluck the lilies
living the first light with dew of agony.

Alas for I have the control
I created the waves so you may sail
the wind so you may drift
I could cut off the wave and the wind
I am the omega, I am your Blue Jay
William Ikpeazu

don't let them die out
all these old/blk/people
don't let them cop out
with their memories
of slavery/survival.
it is our
heritage.
u know. part/african
part negro.
part/slave
sit down with em brothas & sistuhs.
talk to em. listen to their
tales of victories/woes/sorrows.
listen to their blk/
myths.
record them talken their ago talk
for our tomorrows.
ask them bout the songs of
births. the herbs
that cured
their aches. the crazy/
niggers blown
some cracker's cool.
the laughter
comen out of tears.
let them tell us of their juju years
so ours will be that much stronger.

Sonia Sanchez