

BLACK

Lake Forest College



RAP

AFRIKAN STUDENTS FOR AFRIKAN LIBERATION

March 28, 1980

Where Do We Go From Here ?

Although Black History month has passed I am still reminded of characters such as Toussaint L'Overture, Marcus Garvey, W.E. Dubois, Harriet Tubman, Frederick Douglass, Adam Clayton Powell, Sojourner Truth, Crispus Attucks, Jean Baptiste Dusable, George Washington Carver, Martin Luther King, JR., Booker T. Washington, Paul Lawrence Dunbar, Xountee Cullen, Phillis Wheatley, Whitney Young, Julian Bond, Barbara Jordan, Shirley Chisholm, Ralph Abernathy, Jesse Jackson, James Baldwin, Maya Angelou, Qwendolyn Brooks, Muhammed Ali, Roy Wilkins, Thurgood Marshall, Stokely Carmichael, Bobby Seal, Bill Cosby, Dick Gregory. Along with the many, many names which come to the mind during this time, I would also like to pay tribute to our Black institutions. It is these institutions which secure the survival of our race as a unique and distinguished group of people.

Shule Ya Watoto
Nation of Islam
Institute of Positive Education
Garfield Park Comprehensive Community
Mental Health Center
Blyden
Tranquility
Woodlawn Prep
Community Resource Council
Association for Advancement of Creative Musicians
Kuumba Workshop
African Caribbean Bookstore
The Cultural Linguistic Approach to Education
National Association of Black Psychologists
Association of Black Psychologists
Black Child Journal
Chicago Urban League
Third World Press
Ellis Bookstore
Ebony's Talent development School of Performing Arts
Woodson-Delany Educational Fund
Timbuktu

Black History, Black people... have
struggled, are struggling and will struggle
Do you know your heroes?
Do you remember their
accomplishments
How often do we think of them... how
quickly
We forget how much we owe them
We give them a moment when they
gave us our lives
Do you have time to take time to give
a salute to our great ones?!



THE LINGUISTIC APPROACH

by Jocelyn Burton

Once again, I would like to share some *knowledge* I gained as an indirect result of the ACM Urban Studies Program. While on ACM, I did my independent study project on independent black schools, and in the midst of researching I came across "The Cultural Linguistic Approach". I decided to do my research paper for Glassman's learning, psychology class on "The Cultural Linguistic Approach". This paper will be presented in two series. The first series describes the "Cultural Linguistic Approach" and the second series incorporates other learning theories which are supportive of this approach.

The purpose of my paper is to analyze the Cultural Linguistic Approach. An extension of this analysis will entail the use of other supportive social learning theories.

The Cultural Linguistic Approach is an early educational program that is specifically designed for Black-American children, but it includes guidelines for Mexican-American, as well as Native American. The children usually range in age four to eight years.

The Cultural Linguistics people have designed teaching manuals for the following subjects: Math, Science, Social Studies, and Reading. The grade levels vary from Kindergarten to third.

The proposers of the Cultural Linguistic Approach attempt to develop and expand the language and cognitive skills of their children. In doing so, they reject the notion that Black language is deficient, and they make use of a teaching technique called "language elicitation." This procedure encourages the child to speak freely and naturally. Cultural Linguistic people also strongly emphasize the distinction between understanding a concept and merely labeling. Their theory is that just because a child does not know the "accepted" label or has no label, does not mean he has no knowledge of the object.

There are six major elements of the Cultural Linguistic Approach. The first one involves the use of the child's cultural background in developing skills which enable him to understand, to interpret and to change social phenomena. Following are four examples of how the cultural background of the child is incorporated in the Cultural Linguistic Approach to learning.

1. This approach stresses the importance of the teacher being acquainted with the child's immediate neighborhood. They go as far as to suggest that the teacher visit each child's home, if possible.

2. Classrooms should be representative of the ethnic heritage of the pupils. They should contain specific, historical, background, information. This could be accomplished, for instance, by displaying pictures of African families or maps of Africa.

3. It is suggested that the first week of class be spent with the children gathering ethnic objects or making their own. They could also exchange experience stories around these articles.

4. The other means by which this approach ties in the cultural heritage of its children is through the use of their own teaching manuals. The Cultural Linguistic staff has developed five teaching manuals which include Math, Science, Social Studies, Reading, and teacher's guide. There is a section in every lesson that attributes an accomplishment from the lesson to a person of the same ethnic heritage as the pupils.

Another major component of the Cultural Linguistic Approach to learning is the use of the sequential, learning, method called USISPU. This learning sequence attempts to broaden the child's communication and concept building skills. It is also a method for the teacher to organize and present new material. USISPU is broken down in the following manner:

Unstructured Elicitation - This stage is child centered. It allows the teacher the opportunity to find out what the child already knows about the subject. And, it also gives the child an opportunity to discuss the subject and its relevancy to him. This gives the child a chance to tie in cultural aspects which may affect his interpretations of the concepts.

Interim - This stage is teacher oriented. Here the teacher incorporates the information to further illustrate the concept.

Structured Elicitation - Once again child - centered, this stage is initiated by the generation of questions from the teacher. These questions relate directly back to the objectives of the lesson. Here the students have an opportunity to tell the teacher what they know about the concept as a result of the teaching experience. This phase is also evaluative in nature in that is the lesson was successful the teacher can continue on with the learning sequence. If the lesson does not elicit the desired results, the teacher uses very basic concepts in the next stage for here reinforcing agent.

Practice - This stage is the segment for reinforcement and expansion of the concept learned. Here the child is able to express an idea or concept in several ways. i.e. He can incorporate the experiences which he brought to the learning situation along with those skills he has just learned. This gives the child an opportunity to use new vocabulary learned, and to relate it back to his own language.

Unstructured Elicitation - This final stage completes the cognitive process in that it signals the child's attainment of specific skills. Here the ultimate associative goal is reached where the child indicates an incorporation of the concept within his own cultural framework.

The third component of the Cultural Linguistic approach is the building of new concepts based on the language elicitation method which I mentioned earlier.

Another characteristic of this approach is the degree of flexibility in rates and styles of learning. This is possible due to independent learning activities, individualized instruction, flexible groupings, and cooperative learning centers play an important role in this flexibility. Every CLA (Cultural Linguistic Approach) classroom is responsible for providing a learning center. This is a place where children can work either independently or together on various skills. These learning centers should be equipped with activities and materials that teach, reinforce, and or enrich a previously learned skill or concept.

Still another feature of CLA is their faith in instructional aids as a very important aspect of the teaching process. Some of the instructional aids which the Cultural Linguistic people employ are a large phonvisual vowel chart, gamebooks, individual charts for children and the teacher's manual. Also learning centers consist of instructions in bold print telling how to operate every machine. The children are responsible for operating these machines when they are working within the learning center.

The last distinguishing factor of the Cultural Linguistic Approach to learning is their utilization of parents as paraprofessionals, classroom observers, volunteers, etc. In follow through classes (classes where CLA has been adopted), a teacher's aide is hired. Generally, the Cultural Linguistic staff prefer that this teacher's aide be a parent from the community.

A MESSAGE FROM ZO

Whenever there is a body of people whose way of life comprises the institution of a tribal system, that way of life may survive intact internally. However, when that body of people is invaded by a unified external foreign body of men, with a purpose to conquer and destroy whatever is found, they are brought under the yoke of captivity.

When the white man came to America, he found a body of black men. They were divided inherently by the Indian tribal system. The white man quickly conquered these tribes and founded himself a nation-The United States of America. The white man's next move was on a similar type of tribe, the Africans. He abducted and shipped the strong bodied blacks into his new country and introduced them to slave trading and blood sucking plantations. By having classified the blacks as a selling commodity the white man further divided the tribal blacks by selling them in lots.

By subjecting blacks to the slavery system, whites not only inflicted physical pain upon blacks but mentally programed blacks to accept the white man's ideas. After such inhuman treatment, blacks sought relief... they decided that, if they tried to bewhite, their problems would be solved.

Well brothers and sisters, that sounds like the 60's, 70's and maybe the 80's. When do we realize that we are the product of a slick, smooth, invisible, racist doctrine that exists on this campus and in the world. Think carefully about the Bache case and similar ones. Where do we go from here?, down the gloomy road that we all know and maybe love, or into the enlightened road filled with the realization that we are a proud and beautiful people.

In conclusion, I believe it is not right for one to preach black unity when he doesn't live it.

FARRAKAN

by Jocelyn Burton SPEAKS

Friday, February 8, 1980, Dunbar High School Auditorium, 3000 S. King Drive, Chicago, IL - Minister Louis Farrakhan spoke. His address was titled "Advancing the Liberation Movement in the 80's."

The procedures of the event were as dynamic as Minister Farrakhan's speech. First it was announced that one of the Nation of Islam followers would prepare the audience for Minister Farrakhan. A small build, yet stern and earnest looking black man appeared. He stated that Farrakhan was ready to speak and had just recently been on tour. He also delivered the procedural line of how everything Minister Farrakhan does is in service to the honorable Elijah Muhammed, messenger of Allah and the Nation of Islam. This man spoke for about 15 minutes then he disappeared behind the closed stage curtains.

The curtains are drawn and seated on stage are three rows of black men and women. In the first row, stage-center left, sat the man who had prepared the audience earlier. The rest of the row was occupied with other male members of the Nation of Islam. Next, Hannibal Afrik, founder of the independent, black school, Shule Ya Watoto (School for Children) announced that Lu Palmer would have the honor of introducing Minister Farrakhan. After a warm and enthusiastic introduction, Farrakhan appeared.

He was dressed in a black, two piece pant suit, which really reminded me of a military outfit. His outfit appeared to be tailored made and he wore a black hat to complete the look. If Farrakhan's appearance was not dynamic enough, his speech doubly reinforced his appearance.

Farrakhan pointed out that he had no complex, brain-storming message. The main point of his speech was that we as blacks have no control over the major forces which affect our lives. He touched issues which ranged from education all the way down to we don't even know how to manufacture the toilet paper we use to wipe our fabulous ----!

Farrakhan was right. His message was not complicated, nor was it anything new. We've all heard it before - but the question is when are we going to do something about it.!

Black Rap

WORDS OF WISDOM

by Linda Marie Jones

Watch Out For The Man, He Likes To Play Games

There is a psychological game being played on my family. The players are trying to pull us apart and make us hate and distrust one another. The tools in the game they use are confusion, negativity and smiles. Many of the members of my family are not aware of this game or if they are they do not want to face and deal with it.

The game begins with the man picking a member of my family. It is usually the member who seems to be the friendliest and easiest to talk with. Once the member is chosen the game starts. The man tries to become a friend and finally succeeds. He opens his heart and extends his hand offering his concern and eagerness to help my brother. The next step is to become familiar with my brother's problems, weaknesses and strengths. The necessary items needed to know in order to win at the game. After this the implantation of distrust, hatred and disloyalty begins. The man plays with my brother's problems, causing him to think negatively toward the people surrounding it, his family. Meanwhile the man is still confroting my brother, listening, smiling and steadily offering his hand. My brother is now looking at the man as a friend, in a sisterly or brotherly way.

Confusion and disloyalty is now setting its course. My brother is turning more toward the man for help rather than his family.

The end of the game is approaching. The family needs help. There is some conflict between our family and the man's family. My brother can't decide what side to take. Should he stand with his family or friend, who has seemingly helped him a great deal. He can, can't decide what he doesn't want to hurt any one therefore he chooses not to get involved. He remains neutral.

The game is over the man has won. He has succeeded in making my brother lose sense of his self by confusing him to the point that he no longer stands with his family and considers them before others.

Wake up members of my family. Look at the game, learn it, understand it and be able to deal with it. Whatever happens in your life do not lose that sense of family. We all have a common struggle. It might not be for the same reasons or goals but a struggle is common in us all. Look at each other first as your sister or brother then deal with his or her faults. If you see me or I see you as my brother or sister some sort of bond forms between us and we are better able to deal with one another. As a family there exist strength, unity, love and loyalty. This can overcome many of the problems that lie before us all. Together, we can make it.

by Lu Palmer

THE KKK: THE RACISTS RIDE AGAIN

Ed. The Balc

Ed. The Black Collegian

Vol. 10, No. 2, October/November

October/November 1979

In Barnegat, New Jersey, a 17 year-old youth invited the Ku Klux Klan to hold a rally on his parents front lawn. When his parents first heard about the boy's plans and protested, he told them: "Well, you said I could have my friends over." The rally went off despite counter-demonstrators.

In Connecticut, the Klan is popping up all over the place, to the extent that state officials have become alarmed.

In Chicago, there are new signs that the Ku Klux Klan is operating in the police department. Prisoners in the Illinois Prison system are sending letters to newsmen alerting them that an unspecified number of prison guards are members of the KKK.

Reports of the Klan operating in the United States Navy are frequent. Racial violence believed to be Klan-related has been reported in Norfolk, Virginia, while the Navy is investigating activities of the Ku Klux Klan aboard a ship based in Charleston, SC.

And, of course, there has been widespread publicity about the Klan-S.C.L.C. clashes in Decatur, AL. When the KKK replicated the Martin Luther King-led Selma to Montgomery march this summer, the racist-terrorists marched openly with sub-machine guns and sawed-off shotguns.

These are just samples of increased Ku Klux Klan anti-Black action in recent months and it should be noted that, by no means, is the Klan active only in the southland where it was born.

What is as disturbing as the resurgence of the infamous KKK is the relative calm with which Black America is accepting this extremely dangerous trend. It is also frightening that young Black Americans, even college students, seem to have very little understanding of the Klan - its history and its threat. A recent attempt to engage a group of Black college students into a discussion about the Klan resulted in their brushing off the organized terrorists as "a bunch of kooks." This attitude, I concluded, was either a mask to hide their ignorance of one of the most sinister movements in American history, or one more indication that far too many young Blacks have placed Black survival on the back burner of their range of priorities.

An understanding of the mentality of whites following the Emancipation Proclamation will provide some degree of comprehension of the climate which gave birth to the Ku Klux Klan. Remarkably, that same climate - but matured many times - can explain the sometimes frenetic behavior of robed and hooded Klansmen today. The attitudes of whites toward slaves-turned-freedmen changed drastically after they won their "independence." A House Report during the 42nd Congress in 1872 describes the widespread feelings of whites shortly after "emancipation":

"Before, they (whites) considered him (the negro) as a gentle animal that they would take care of for his services. Now in place of that kindly feeling of the master, there is a feeling of bitterness-a feeling that the Negro is a sort of instinctive enemy of ours. That feelin' does not leave the mind in a condition to treat him as kindly as the white man would be treated under similar circumstances."

From that same report:

"As a slave (a Mississippi official pointed out in 1871), the Negro was protected on account of his value; humanity went hand in hand with the interest of the owner to secure his protection, to prevent his being overworked, underfed, insufficiently clothed, or abused, or neglected when sick. But as a free man, he was deprived of all that protection which had been given to him by his value as property. He was reduced to something like the condition of a stray dog."

And so in a turbulent climate blended with bitterness and disdain the Ku Klux Klan was born to become the most feared, the most violent and the greatest overt enemy Blacks have ever known in this country. Ironically and significantly, the KKK was brought to life in the office of a judge- Thomas M. Jones - in Pulaski, Tennessee. The American Historical Review sets the time as May or June of 1866. Six young Confederate veterans were the founders.

Dick Gregory

Comedian turned political and social activist. Gregory was the source of comic relief during the tense decade of the 60's, however there was a serious message in what he said.

One of his most famous one liners was in response to a waiter in a southern restaurant who said he didn't serve niggers. Gregory responded "good I don't eat them."



WHERE DO WE GO FROM HERE ?

by Lorenzo D. Renfroe

On March 27 through 30, ASAL will sponsor its annual Black Weekend. This event is attended by colleges throughout the midwest. In the past as many as 40 Black Student Unions have sent representatives to ASAL's annual event.

This weekend holds the theme "Where Do We Go From Here?" We have seen the unrest of the 60's, the so called changes of the 70's, and the apathy that has resulted from it all. What do we do next? This will be the focus of our annual Black Weekend.

The weekend will host a number of guest speakers, a career conference, a talent program given by the students of L.F.C., a performance by the Ethnic Heritage Band and a play by the Kuumba Workshop of Chicago.

ASAL's Weekend will examine politics, education, women, and cities. Speakers will include: Lu Palmer - News analyst and journalist, Dr. Roger Pulliam - Director of Center of Urban Affairs at the University of Illinois Chicago Circle, Dr. Anita Boswell - Professor Emerita University of Chicago, Director of Womens Programs Chicago Economic Development Corporation, and Hannibal Africk - Founder of a westside Independent Black School. The weekend will provide a multitude of enjoyment as well as educational experiences valuable to all who participate.

AGENDA FOR BLACK WEEK-END

- | | |
|----------------|---|
| Thur. March 27 | Art Gallery Opening Robert Peppers
Time 8:00 p.m. |
| Fri. March 28 | Kuumba Workshop Hixon 7:00 p.m.
The Ethnic Heritage Band McCormick 9:00 p.m.
Film 11:30 p.m. Pinkie |
| Sat. March 29 | Career Conference 10:00 a.m. Commonplace
Panel Discussion "Where Do We Go From Here"
McCormick 2:00 p.m. Speakers:

Lu Palmer - Journalist, News Analyst
Dr. Anita Boswell - Womens Division-Chicago
Economic Development Corporation (V. Pres.)

Dr. Roger Pulliam - Director Center for Urban
Studies, University of Ill. Chicago Circle |

According to Allen W. Trelease in his book, "White Terror-The Ku Klux Klan Conspiracy and Southern Reconstruction on," the six founders of the Klan "came of good families and were well educated by the standards of the time and place. In later years, some entered the professions, some were by any standard useful and public spirited citizens."

The name of the organization came from the Greek work "kuklos", which means circle or band. Because most of the founders were Scotch-Irish, they called themselves a clan. Thus: Ku Klux Klan. According to Trelease, the KKK originally came together for social and amusement purposes, which lasted all of six weeks. The Klan quickly turned into a "law and order" fraternity, taking unto itself the task of "protecting" whites from the newly-freed Blacks. The movement thrived and new groups sprang up all over the south. Its new formal statement of purpose was at once laughable and chilling: "This is an institution of chivalry, humanity, mercy, and patriotism, embodying in its genius and its principles all that is noble in sentiment, generous in mankind, and patriotic in purpose."

The Klan's objective: "To protect the weak, the innocent and the defenseless from the indignities, wrongs, and outrages of the lawless, the violent and the brutal; to relieve and assist the injured, oppressed, suffering and unfortunate, especially widows and orphans of Confederate soldiers."

Translated, that meant maintaining white supremacy and keeping "Negroes" in their place" by any means necessary.

By 1868, there were hundreds of Klansmen in Tennessee. They literally whipped Black men and boys "in line." Black males were punished for real or imagined transgressions against whites with hickory sticks or branches from trees. They were lashed hundreds of times across their bare backs leaving permanent scars on both the body and mind. Pregnant women and children were forced to wade through icy water. Countless Blacks were shot and it was common to garrot Black men, tie huge stones around their necks and dump them into rivers or streams.

Much of this terror was pulled off at night, which accounted for the name "night riders". Klansmen would ride in the dark of night to homes of Black families and carry out their despicable missions. Covered with white sheets and hoods, often hyped up on various kinds of alcoholic drinks, the KKK became a second law in the south. Their burning crosses lit up the countryside both as warnings to terrified Blacks and as symbols of their increasing boldness. Rarely were Klansmen interrupted in their terror by official law enforcers because almost always the sheriffs, deputies and others charged with protecting life and limb were hidden beneath the sheets and hoods.

The Klan spread to every Southern state and it is impossible to estimate the amount of carnage spread by this lawless band. Efforts by the Federal government to bring the Klan under control were sporadic and often weak, although by the turn of the century the Ku Klux Klan was not as strong as it had been in prior decades. There have been periodic "rebirths" of the Ku Klux Klan, notably after 1920 and again during the civil rights period beginning in the late 1950's. This writer faced the wrath of the Klan in Memphis, Tennessee in the late 60's when a cross was burned in front of the offices of the Tri-Sate Defender, a newspaper of which I was the editor. Cross burning have always been signals from the Klan to "watch out."

There have been a disturbing number of cross burnings on so-called "intergrated" college campuses. Some have been dismissed as fraternity pranks. However, the burning cross has been the precursor of too much anti-Black violence to toss aside as some kind of joke. Indeed, the recent upswing of Klan activity should be regarded by every Black person in this country as a clear warning. It must not be shrugged away. The Jews, staring genocided in the face, kept telling themselves: "It can't happen."

It is fascinating to compare the similarities of the racial climate in 1866 with today's climate. The Klan was born out of bitterness, disdain and fear of Black people. Blacks had become "free" people and whites resented this and saw this newly "liberated" people as a threat. A mechanism had to be developed to keep them "in line." There is a widespread belief today that Blacks are "getting too much" and are feeding at the trough of white taxpayers. This has created a backlash not unlike that of the Reconstruction period.

Further, Blacks are being painted as a criminal people creating a frightening "law and order" mentality among whites. This can be compared to the fear post-Emancipation whites held for Negroes of that day. A major plank in the Klan platforms was to provide "protection" for whites, especially white women. With the economic crisis pushing this country toward the brink of disaster, the Black person in today's society is competing desperately for employment.

In many ways, the climate today is ripe for a new resurgence of the Ku Klux Klan. And that is exactly what we are getting. While law enforcement officers-- except for those who serve as police officers and prison guards and embrace the Klan openly-- do not don the hooded sheets as they did in the hey day of the KKK, there still are those who operate with the ferociousness of the Klan mentality. Police brutality is rampant; prison abuse is epidemic. At the same time, Blacks find little comfort in recent Supreme Court rulings, in lower court decisions, and in the general delivery of what's called justice - so little comfort that one can see the same objectives of the Klan being carried out but much more covertly.



Queen of Sheba



by Linda Jones

One of Dr. King's most devout follower, Rev. Jackson continued his effort in the civil rights movement after King's death. He founded the organization People United to Save Humanity (PUSH). He emphasizes the need to instill individual pride into youngsters ending many of his lectures with the chant "I am Somebody!"

Rev. Jessie Jackson



The new Assistant Dean of Student Affairs, is a very alert and concerned young woman who was born and raised in Cleveland, Ohio. Mrs. Cheryl Peppers attended John Adams public high school and has worked since the age of fourteen. While living in Cleveland she held such jobs as a babysitter, sempstress, and cashier. Through a program designed to place inner city youth in college, Mrs Peppers was able to attend Athens, Ohio University. She also met her husband Robert Peppers during that time while he served as a scholarship representative for the program.

Upon entering Athens Ohio University, she came in contact once again with her Robert this time as her college counselor. They talked and things went from there. Mrs Peppers attended the college with the intensions of being a doctor because she felt it would be a good way to help people. Helping people is something she has always wanted to do. However her major was changed to education, "child development and family life."

Mrs. Peppers was married and gave birth to two sons Idris four years old and Karim two. In Athens, she also attended grad school and obtained several jobs such as nurse school teacher, camp counselor, and secretary in the educational system of South Eastern Ohio. Mrs. Peppers feels these jobs have given her a great deal of experience and has helped her in choosing her career.

In 1979 Mrs. Cheryl Peppers was offered a job here at Lake Forest College as the Assistant Dean of Student Affairs. She and her family moved to the state of Illinois and are presently living in Nollen Hall. Mrs. Peppers' feels the campus community is nice and has its advantages and disadvantages. In particular the cost of living in Illinois will take some getting use to.

When asked about the reverse role of coming to Illinois because of her job instead of her husband's job, she simply stated that, "It has been slightly hard because she is and old fashion domestic girl when it comes to the roles of man and woman. However, she feels opportunity should be afforded to everyone and she expects to get the same salary as any man if the job is done." If she gets a better job offer than her husband the family will go with that job. On the other hand if, if her husband gets a better job offer than the family will go with his job. In their case she was offered a good position and they both agreed to come to Lake Forest.

Mr. Peppers wanted the opportunity to be an artist. Mrs. Peppers explains that "being an artist takes a lot of time and patients which she has learned to live with." she feels there are a lot of social pressures for the man to be the bread winner and dominant force of a family. In their case the social pressures do not exist because of her personality and her experience of having a husband who is an artist. In fact Mr. Peppers spends more time with the children than Mrs. Peppers because of her job. This situation has been hard on her in a sense because she has always dreamed of being at home with her children while they were young. So far for Mrs. Peppers this has not been possible but she feels that we don't get everything we want in this life, so we must learn to work with what we have. She hopes that someday she will be at home with her children, but she is thankful and content with the position she holds. She feels it is a great challenge to be a Dean and live in a dormitory amongst the students.

Mrs. Peppers takes her job seriously and constantly works toward improvement. She feels very optimistic about the black community and would like to see more activities happening among the community as a whole.

INNER THOUGHTS

by Jocelyn Burton

by Linda Marie Jones

I am a woman but I am strong. Society says a woman is weaker than a man. Her ideas are narrow minded and she cannot take on leadership roles.

I am Black. Society says that being black orientated means I am a minority. I've been raped from certain opportunities, stopped or hindered for taking to many steps. I have to compromise my soul, my identity. I have to put on a act to be accepted. I have to appear according to how society expects people like me to appear. Then maybe, just maybe my life will be a little easier.

However, I cannot lie, I cannot act and I will not hide. I am a Black woman and because I possess these two characteristics, society expects me to appear and respond a certain way but I don't and I won't. I will deal with a situation calmly and logically. I will deal with it, as society will see it, an individual who has no color, therefore preventing them from designing the way I should act and I will have no fear or concern that I am being something other than what I am expected to be. I am a woman, a Black woman, do not underestimate my expectations and do not make assumptions on my potential. No one puts limitations on me but me. I am a Black woman with many unpredictable characteristics.

Desperately, I sat pondering for a central theme in dedication of Black History month (February). Afterall, by no means am I an expert on Black History. Suddenly, I was reminded of something a friend said once. She postulated that there is not one Black person alive today who was born Black. We have been stripped of our heritage and culture for so long that it has become second nature for us to accept the White man's dreams so readily.

Yet, when I think about what Black History means to me, I see many pictures. The most vivid pictures are those involving my parents. I remember the times when they recommended books such as The Spook Who Sat by the Door, Coming of Age in Mississippi, I Know Why the Caged Bird Sings, Malcom X, etc. I took these type of activities for granted then, now I can appreciate my parent's interest. They were supplementing my education at an early age. They knew that I wasn't going to get this type of education anywhere else. Haki Madhubuti created a poem which I feel expresses these ideas clearly.

Re-taking the Takeable

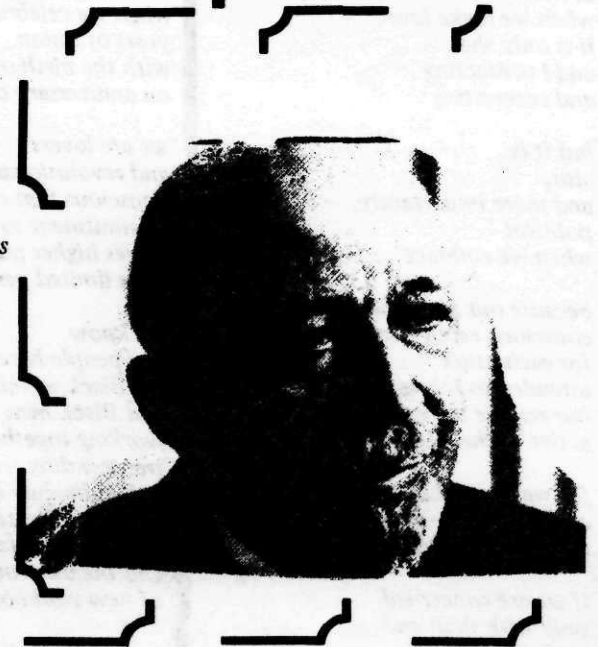
to create or recreate an Afrikan mind
in a predominantly european setting demands
serious work & has no wonder drug.
to recreate Afrikans is not a 12 week course
at UCLA with thanksgiving and christmas off
there will be no coffee breaks or 3 week vacations in the bahamas
we prepare to retake our minds like
our enemies prepare for war.

we're trying to recapture
the substance & the future of ourselves
trying to recapture
the direction of our young.
it took a war to take them from us and
it will take nothing less than a war
to return the minds of Afrikans
to their rightful owners.

by Jocelyn Burton

W.E.B. Du Bois

"No single title does credit to the prodigious talents of Dr. Bois. He has been labeled educator, a author, historian, sociologist, philosopher, poet, leader, radical, apostle of peace, and prophet. he earned each label and deserves others which might describe how he has inspired black youth all over the world."



The Gift of Friendship

Friend is a priceless gift that cannot be bought or sold;
But its value is far greater than a mountain made of gold.

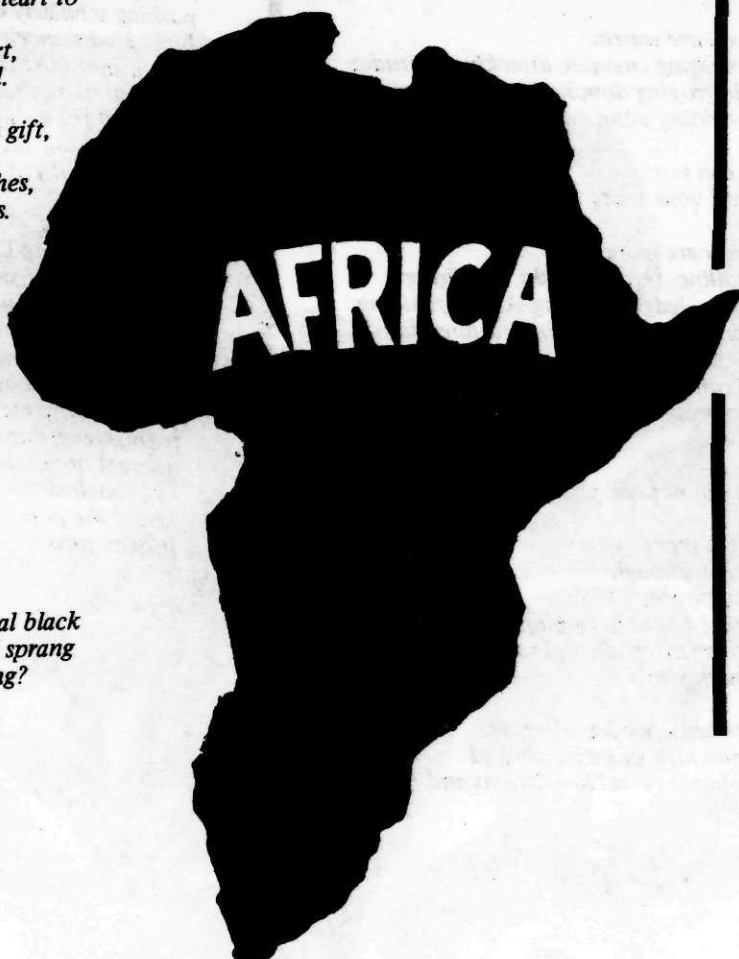
For gold is cold and lifeless; It can neither see nor hear;
And in time of trouble; It is powerless to cheer.

It has no ears to listen, no heart to understand;
It cannot bring you comfort, or reach out a helping hand.

So when you ask God for a gift,
Be thankful if he sends:
Not diamonds pearls or riches,
But love or real true friends.

What is Africa to Me?

What is Africa to me:
Copper sun or scarlet sea,
Jungle star or jungle track,
Strong bronzed men or regal black
Women from whose loins I sprang
When the birds of Eden sang?



GUESS WHAT? i.e. WHO INVENTED WHAT?

(Unscramble the letters given to guess the invention of each black inventor.)

- 1) April 8, 1879-J.R. Winters-rief epacse edladr
- 2) April 26, 1887-J. Gregory-tromo
- 3) October 10, 1887-A. Miles-vteoerl
- 4) May 27, 1890-F.J. Farrell-aatsppuar ofr mltnige wnso
- 5) July 14, 1891-J. Stanford-riratregfoer
- 6) February 2, 1892-Carter Williams-Cponay amrfe
- 7) June 7, 1892-G.T. Sampson-olhtsec rider
- 8) August 30, 1892-S.R. Scrottron-irmtcau dor
- 9) September 27, 1892-A.L. Lewis-woiwnd aelcren
- 10) August 3, 1897-L.P. Ray-udst anp
- 11) November 23, 1897-J.L. Love-clepin rspenehar
- 12) March 22, 1898-J.W. Smith-nwla erniskrpl
- 13) April 4, 1899-B.F. Jackson-ags nrubre
- 14) October 10, 1899-J.W. Butts-uglgaeg irracer
- 15) November 28, 1899-W. Burwell-ehos

Answers To Guess What? i.e. Who Invented What?

- 1) Winters - fire escape ladder 2) Gregory - motor 3) Miles - elevator 4) Farrell - apparatus for melting snow 5) Stanford - refrigerator 6) Williams - canopy frame 7) Sampson - clothes rod 8) Scrotton - curtain rod 9) Lewis - window cleaner 10) Ray - dust pan 11) Love - pencil sharpener 12) Smith - lawn sprinkler 13) Jackson - gas burner 14) Butts - luggage carrier 15) Burwell - shoe

WELCOME TO THE WORLD OF KALAMU YA SALAAM POETRY

LOVE IS REVOLUTIONARY

x
to touch Tayari
is personal
in that
when we make love
it is only she
and i contacting
and connecting

but it is
also,
and more importantly,
political
when we embrace

because our kisses become
conscious reinforcement
for each other
intended to rejuvenate
our resolve to remain
active in the movement

for we understand,
accept and advocate
revolutionary relationships

if we are concerned
only with flesh and
romance then you
could color our coupling
slave sepia
limited to one crippled chord
of self satisfaction
played endlessly,
repeating itself and
going nowhere
like a cracked record
in a rut

but like fine ground glass glued
together, we have mated to
form a powerful lens
refracting the light
of the world, passing on
goodness, magnified and
made more powerful,
our union has become a prism
pushing forth from our
revolutionary relationship
a rainbowing kaleidoscope
for social concerns
and commitments

for we have learned that
to love each other
is to love
struggle
as much as we
love each other

xx
we are revolutionary lovers
when we stick, stay
struggle and smile
with each other
undaunted by the temporary
disagreements and momentary
misunderstandings

we are revolutionary lovers
when we go to a meeting
and i stay home
washing the dishes
bathing the children and putting the clothes
in the dryer,
and it is no big thing
or threat to my manhood

we are revolutionary lovers
when we passionately
recommend readings to
each other, books and
articles served
like food, a magazine
left intentionally on the bed

we are revolutionary lovers
when people see us
walking with our children
or talking very quietly
with each other, or
giving over our evenings
and nights to meetings
and work til round midnight
we are revolutionary lovers
when we celebrate seven
years of union
with the birth of a child
on anniversary day

we are lovers
and revolutionaries
conscious that our
commitment to each other
serves higher purpose
than limited personal pleasure

we know
our people have need to
see Black women
and Black men
working together as one
transcending environment
and individual inhibitions,
jointly dedicated to the overthrow
of oppression/exploitation
and the ushering in
of new world order

we are revolutionaries
and lovers
and our hose is both
haven and stronghold
from which we venture
out to wage war, to which
we retire inward to heal and help
each other as fellow warriors
in our Black battle
to create beauty

and better
the world
desperately
in need of change

xxx

good loving is not easy
being solid man or
strong woman is hard, especially since
society's style makes
it so sophisticated to
slither and stumble
away, moping about and mumbling
excuses or compulsively crying about
the material things we
want and miss

when we look across
the room at each
other, having gotten
older, the children
crying for attention,
a demonstration
to make, a paper
to be written, or other
people's problems

my three peices
are all suits, I wear silk ties
and seat overdressed in summer, can
speak clearly, enunciate distinctly and
pick white wines in fine french restaurants with
the best of them, i love cold, snow and air
conditioning, think foreign movies are marvelous
prefer cullen to barakaprefer cullen to baraka,
giovanni to lee, and rather
tennyson more than them all, have
you seen my library?

if you hire me
i swear i'll never
tell the truth again,

where do i sign?

Poetry

i can not call you mine

we are not
owner
property

i can not
tell you what to be
your identity is not
entirely, or even mostly, me
entirely, or even mostly, me
i can not call you mine

i do not own you
you are not a thing

i can not call you mine

you are a person
choosing, changing, conscious
producer, possessor and proponent
of your own unique personality

i can not
box or bottle your being

you are mother you are mother
noting and nurturing the needs
of countless children, both those biological
ours and those not borne through your body

i can not
claim your accomplishments

you are warrior
engaging enemies, attacking attitudes
destroying domination, voluntarily
wielding your own weapons

i can not
call your shots

you are weaker
toiling, through tasks, acquiring
knowledge, learning skills, providing
productive labor for our liberation

i can not
expropriate your wealth

i can not call you mine

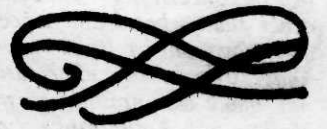
it is more
than enough
to be able to say
that i have been blessed
to share space, time and struggle
with you

because we are together
and kiss, or intimately and
openly reveal our dreams and fears

that does not mean we own
each other, it is surely
simply a sign of trust,
an index of our identification
with the inviolable integrities
of each of our individual selves

no one body can claim or own us,
not even we ourselves, for
we belong to our people,
our past and the future
we collectively develop in
these contemporary
conditions and circumstances,
you and i belong to the
ideals of a new world and the
constancy of conscious change

and thus cognizant of our worth
we willingly give of ourselves
to those with whom we
share struggle
i can not call you mine



Anonymous

JOB APPLICATION (trying for tenure & professorship/
for some suppose to be teachers i know)

wait
i know
what you want,
you want me to
denounce struggle
denounce, deny and depreciate struggle
and be oh so sophisticated hip, in an
educated sort of way, a person well trained
a kind of personal Phd demolition specialist
proficient at crippling and maiming
young mines of potential
pushing scholarly drivel, numerous
bits of substanceless trivia and
unsubstantiated criticisms
yes i am more than willing
to expell the radicals
and flunk half the black kids
to prove that i'm really a teacher

yes, wait, you
don't know my life,
what my professional aspirations are
i really want to be a department head
yes, no i don't mind homosexuals,
i could be one, might even marry one
(dare i hope to be a president?)
i received my masters from white folks,
encounter groups, T sessions and
discreet orgies done with a touch of class,
i've touched the president's dog
kissed the pope and helped my brother run
for congress