

BLACK RAP has been created in order to satisfy certain needs of the Black students on campus. It hopes to promote the creativity of those Black students who have in the past desired to display their talents (as artists), but who were reluctant to submit articles to White-oriented publications. We feel that Black students will be more apt to express themselves in a paper that has been created in order to provide a showcase for Black talent. It will only contain articles that are relevant to Blacks on campus and the Black community at large.

BLACK RAP is primarily for the use of Black artists, however, articles deemed relevant by the editorial staff will be accepted from anyone. All articles must be signed and include box number or address, but names will be withheld upon request. Articles to be considered for publication should be put in Box 533 (c/o Gerard Simon at least a week in advance, i.e., by the Wednesday following date of latest publication).

The opinions expressed in the individual articles do not necessarily reflect the views of BSBA.

BLACK RAP is for you, and it is up to you to make it a success. So, get together and rap "Black"!

EDITORIAL STAFF

Ronald Wayne Cook
Gerard M. Simon

Erselle Ditcher
Calvin Gantt
Betty Walter
Charles Webb

BUSINESS MANAGER

Natalie Iannum

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EDITORIAL
ARE WE REALLY TOGETHER?

In great part, only the editors write for BLACK RAP. We write because we have something to say and feelings we want to communicate to Black people. We feel that Black people as a whole ought to take advantage of such an available medium - Black oriented and substantiated as such - and exploit it to enlighten other Black brothers and sisters (and Whites, occasionally) to the overriding and inherent deliberating complexities of the Black-White plight at this crucial juncture in history. For, this point in history is like an ascending slope where Black men must surmount undeterminable and ever-burdening obstacles and reach that proclaimed "mountaintop" where all men will, unburdened, be left to determine their individual destinies. For, if we should falter and finally fail in our attempt to reach that mountaintop and surpass an imaginary democracy, then, renewed vigor and hypocritical reality will reassert itself and make its aim eternal suppression, if not universal genocide, of a people who realize their unequal and unbearable position in a world hypocritically professing idealistic regimes for betterment of its "unfortunate minorities", while practicing opportunistic schemes for continual suppression of its minorities. It is grim realities such as these and communication of these realities that Black peoples and colored peoples as a whole must begin to understand in order to squarely and powerfully confront the destructive forces that be. And it is this "why" and others that necessitated and moved some to evaluate the need for Black people near and far, large and small, to quantitatively and qualitatively examine and reexamine themselves for a most powerful solidarity, understanding, and confrontatory power for future encounter that may prove to be much more than any legendary hell and damnation.

And I hope that I am not over-emphasizing the need for inter-communication among Black people; and even more important, I hope that you are not under-estimating the need for said communication and examination. For, it is my belief that Black people must work out their differences and strategies before attempting to enter into any measurable confrontation. And be aware that I am not suggesting that the only available medium for dialogue is BLACK RAP, but what else is there? The most that Black people on this campus seem to do in each other's company is dance, play cards, and gossip! I hate to sound like "the White man", but dig, let's be honest! If we could get together and try to "get relevant" at least sometimes, then that would be most rap! But presently we don't have time for that, or so it seems. So, get together and rap through BLACK RAP, or just rap to each other, and see what becomes of it. It, don't become like the majority of the Lake Forest College student body - apathetic and alluding to great things - damnably just alluding. And whatever you do, never for a moment think that a B.A., M.A., or a Ph.D. will stop a bullet marked for a nigger! Don't be caught up in just living!!

Ronald Wayne Cook

"BLACK POWER" IDEOLOGICALLY SOUND, BUT WILL THE ECONOMIC PHASE WORK?

Keith S. Cook

(The following is the second part of a serialization of a paper by Keith Cook. The first part was printed in the preceding issue of Black Rap. Footnotes, bibliography, and complete text can be requested of Keith Cook, Box 291.)

The whole idea behind the economic sphere of "Black Power" is that the black community should "pull themselves up by their own bootstraps". However, this feat is contingent upon two factors: (1) an effective black business class must develop, and (2) the Black Re-investment Theory must be actively pursued by those established members of the black bourgeoisie, its future or prospective members, i.e., all that black protoplasm which will find its way through college or some real form of educational training beyond high school.

The economic aspects of "Black Power" call upon black people to amass all of their economic resources and to use them as exclusively and productively as possible within the black community. This would lead to self-development or what is known in economic circles as the technique of "pulling one's self up by his (their) own bootstraps". In other words, black people should "buy black" as the hard core "Black Power" advocates preach. This means that black people should buy as much as possible from other black people, deposit their money in black banks, and these banks in turn would attempt to lend mainly to black people. These black people in turn would then be able to provide more employment for other black people, especially those whose economic life is for all practical purposes confined or concentrated in the black community. Such "buy black" action is necessary to keep a maximum amount of investment and capital in the black community: ".....black communities resemble still developing countries with balance-of-trade problems. Too much of our [the black communities'] resources flow outward. This trend must be reversed; and it can be. We black people can cast our consumer and investment ballots for our own communities."¹⁰

However, for this to occur on a meaningful scale, there has to be the creation of an effective black business class. This is indeed tragic because the black people are lacking a real entrepreneurial tradition or heritage. Why? Well, given the racist socio-economic environment that black people must contend with, it is almost presumptuous to assume that black people could have assumed a meaningful entrepreneurial heritage to begin with. Within the sole confines of developing an effective black business class, the lack of an entrepreneurial heritage is the only new large problem to contend with. All the residual problems and factors that contribute to the lack of a black entrepreneurial heritage, and consequently the lack of an effective black business class, are the same problems that black people have been facing ever since the Emancipation Proclamation - actually, since black people arrived in the 1600's. These problems are simply the basic ones: poverty, lack of resources, racial prejudice, discrimination, poor education, etc. Besides, let's be realistic. "It is after all, a classic vision of the American dream: be your own boss, hold your head up high, make a lot of money, swing a lot of weight. It is a powerful vision, and a major force in the innovative, competitive thrust of the nation. Yet, a black man who tries to follow this vision runs into the same bleak tangles of barriers that confront Negroes who try nearly anything else."¹¹

The lack of an effective black entrepreneurial class can be further explained by the fact that not only are black people a racial minority, but they are an economic minority as well. Caught in the institution of slavery, black people did not have the opportunity to amass any substantial amount (s) of economic resources. And then, ever since the post slavery period began, the economic racism and exploitation that black people have continually been confronted with successfully created circles of poverty within numerous segments of the black community. (over)

Consequently, few black people have enough capital or real assets available to enter into business, i.e., the black businessman is almost always under-capitalized. According to the rules of business economics, if one is under-capitalized in the beginning, he should not consider plunging into any kind of business adventure. This is because undercapitalization means certain failure. Under-capitalized, the black businessman usually can set himself up sufficiently to secure revolving credit. He is then usually forced from time to time to skip some payments to his suppliers, landlords, etc. As a result, he winds up with a faulty credit rating and makes himself ineligible for bank loans. Those white bankers who are willing to bend credit standards are more or less "insulted" by poor bookkeeping practices; few black people are adequately trained in such business methods that whites take for granted, even such essentials as bookkeeping, and loan applications which show disorder, confusion, lack of collateral, credit history and supporting fact. (This precludes the fact that the banker may have already overlooked the fact that the typical black businessman may often have another job outside of his business and that they take very little if anything out of their business for living expenses.) At this point the banker would probably be forced to eliminate any of the sound loans that he may have made initially. Thus, we see the fact that the black man has no entrepreneurial heritage, lack of training, and lack of money which in turn results in under-capitalization, no revolving credit, and a poor credit rating.

Since this is the case so often, the black businessman can only afford to begin his establishment in the ghetto. In such a location, the black businessman has had his enterprise subject to riots if he did not write "SOUL BROTHER" on his establishment soon enough - assuming of course that the white state troopers, national guardsmen, and local police will not destroy his establishment on general principle, spite, kicks, or what have you during such a disturbance. One merely adds this to the usual risks that all establishments face in the black ghettos: vandalism, shoplifting, and the marginal economic status of the typical black slum ghetto dwellers: "Just three weeks after she had just opened a brave little boutique called Somethin' Different in the Crown Heights section of Brooklyn, ex-secretary Jackie Williams walked into the shop one morning to find that burglars had cleaned out her entire stock. 'The only thing that saved me', she says, 'was the fact that my suppliers had been demanding cash, and half of my orders hadn't been delivered because I didn't have the money'".¹² One can also take notice of the plight of Mrs. Taylor who owns a struggling, small laundry and dry-cleaning shop in South Oakland, California: "Look!", she says fiercely, waving at the sagging racks of neatly packed clothing, "that's where all my money is. They bring the clothing in, but they don't pick them up because they don't have the money. I got clothes here that's been hanging for eight months. What can I do? I can't blame them. They just haven't got the money."¹³ In the end, however, the factors that have been previously mentioned rate a poor second to the ultimate factor which intensifies the affects of the ones brought out in his paper: It is the prejudice of the white world, something which is totally unique to the black businessman. This is in part why black businesses are one-on-one taxicab companies, grocery stores, beauty shops, undertaking parlors, barbecue stands, struggling mom-and-pop operations, etc., mostly confined in the ghettos. And when an ambitious black businessman tries to expand his operations or invade a new field outside of the traditional ones, he collides head on with a power structure that judges him by yardsticks he does not understand, offers him little help, and all too often, penalizes him just because he is black. He has trouble getting bank loans, suppliers often gouge him, and if he can get insurance at all, he may have to pay up to three times as much as the white businessman would pay.

There are a few organizations that the black businessman can go to in an effort to make his misery less miserable: the Small Business Administration of the government, the Interracial Council for Business Opportunity, the businessmen's

(turn to p. 5)

UNTITLED

RONALD WAYNE COOK

SHIT ON A STICK
AT QUARTER PAST SIX
OR AT ANY OTHER TIME
ALWAYS THE SAME OLD RHYME
GET UP AND TAKE ON THE DAY
GO TO SLEEP AND TRY TO DREAM IT AWAY
LIFE BECOMES LIKE A FLY IN THE GRASS
IF YOU CAN'T HAN'DLE THE GRASSHOPPERS, THEN THAT'S
YOUR ASS

EVERY DAY IS A RUN FROM PAIN
LIVE THROUGH THAT DAY MEANS TRY AGAIN
EVERY DAY IS A DODGE FROM DEATH
AT THIS RATE THERE'S NO HUMAN LEFT
TORN TO PIECES BY LACK OF LOVE
LOOK FOR REFUGE IN FEAR OF 'THE ABOVE'
BUT JUST THE SAME, DIE HARD AND DIE COLD
STRIPPED OF HEART — NO SOUL
SO CONTINUE TO LIVE IN DEATH
NO LOVE, . . . NOTHING LEFT
JUST A SKILL OF A MAN, BUT TALL AND STRAIGHT
YOU CAN ALMOST MISS THE LIMP IN HIS GAIT
ITS THAT LIMP THAT SHOWS HIS SOUL
TRYING TO MAKE IT, TRYING TO BE BOLD
BUT HOW CAN HE DO IT, AND DO IT RIGHT
WHEN EVEN ON HIS BRIGHTEST DAYS HIS SOUL GETS NO LIGHT
LOCKED IN SOLITUDE AND LONELY CRIES
AND SLOWLY, SURELY, AS HE LIVES — HE DIES

Development Corporation which is an all black organization, organizations such as Operation Breadbasket, etc. For all practical purposes, however, there just seems to be a lack of good, sound, fair, effective organizations available for the black businessman, i.e., there are simply not enough programs, resource or fund organizations which are presently willing to aid the black businessman in his attempts to circumvent the bias he faces in the business world.

 +-----+

NOWHERE, HUH?

Calvin Gantt

Where do we go
 from here
 nowhere
 huh?

Well this few don't act
 in vain
 do they
 huh?

We all talk
 a lot
 don't we
 huh?

It seems like they died
 in vain
 doesn't it
 huh?

A chosen few
 take action
 don't they
 huh?

These few are like
 Malcolm, King
 aren't they
 huh?

In reference to my last article, I'm sure that many, if not all of you, recall this question being asked: where do we go from here? My reply to this question went something like this: wherever we wanna go! Obviously, from the reactions that I have received from this statement, with the exception of a few people, we don't wanna go anywhere. To get to the point, just who in the hell are you trying to fool? Anybody can talk Black rhetoric, and be accepted, but when it comes down to channeling this talk into some type of action, now that's when we find out who is really Black. And as far as this campus is concerned, I find very few who act. But why should these few who do act be forced to do all the work? All of us are supposedly Black, therefore we should all be working together. As I look on the Black students here as a whole, I become ashamed - all of this potential and no action. As I said before, I don't know who you people are trying to fool, but you ain't fooling me a damn bit! You might ask who am I to criticize others. Just because I am Chairman of BSBA doesn't give me any right, but I am not speaking as Chairman, I am speaking as a Black man, and I'm telling you right now, the few others and myself who are seriously trying to play their role as Black men and women, we gon' get ours. We are not going to let you others just blow in the wind while we are accomplishing our goals, but we are not going to let you stop us either. If you are going to sit back on your asses and wait for us to get what we all want, that's your business. I'm not trying to put the rest of you out of the picture, but we can't wait for you to come around, because waiting has never accomplished anything - and we have waited entirely too long!

So if you wait around and let others do the job that all of us should be doing, go ahead and wait around. But, don't think that you are fooling anyone, because the only ones you are fooling are yourselves. Keep on living in your world of make-believe, you'll receive the glory of accomplishment, but your glory will be a lie just like you!

REMEMBER MALCOLM X - FEB. 21, 1967

I AM MY BROTHERS KEEPER
-Phyllis Wyatt

To strive, to strive and strive
and get nothing at all is better than
To sit, to sit and sit
and get nothing at all.
To help my brother is an honor,
to shun him is a sin.
I shun my brother,
I shun myself.
He is my image.
With my care he will grow like me.
Not exactly, the light of society will bend the image,
so it will not look like me.
The experience is different,
but he will feel a concern for his brother,
that I gave him and I feel.
Would it be better to stand aside,
so that stones will break my image to protecting self,
than to act as a shield in front of him?
I would rather die than to see,
the pieces of a broken society I have built.

On Complacency

"It's the hinge that squeaks that gets the grease."

—Dr. Kenneth B. Clark

YEAH, ME TOO! I'M DAMN
SICK AND TIRED OF THINGS AS
THEY ARE, BUT WHAT THE HELL
ARE YOU DOING ABOUT IT MAN?!!

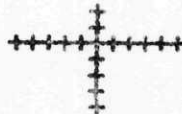
BUT, WHAT DO YOU PEOPLE WANT ANYWAY?

-Anonymous-

My first task, it seems, is to clearly set down the rules. I consider myself a confessed liberal. I am 100% in favor of integration of the races and giving the Black man his deserved status in our American society. After all, what are we if we don't actively hold fast to the professed doctrines of American values, but a hypocritical mass of liars endangering the survival of mankind? I repeat, I am a devout liberal, willing to (and having done so) fight for the cause of civil rights in this country. I was one of the non-colored marchers in Washington in 1963, one of those who willingly accepts Black friendships, and unfortunately, one of those who, with self-guilt, felt great remorse after the assassination of Dr. Martin Luther King, Jr.

But, unfortunately again, today I find myself at a very critical point in my life. I find myself standing outside of current history and woefully examining the effects of centuries of enduring work by myself and others like me. What am I talking about? It's very clear. I look at Black people who I have labored hard to allow the possibility of attending our good high schools and colleges and other institutions of learning, and I weep. I look at Blacks who have been allowed the privilege of attaining positions in society because of their education and skills, and I weep in despair and disgust.

Bear with me, please! It's a sin and a shame that Blacks who we White liberals have risked our lives and our positions for, now exhibit actions typical of street hoodlums. By this I refer to the current uprisings and excessive demands of Black students on our college campuses. How can these privileged Blacks have the audacity to assume the position of demanding concessions of institutions that they prayed to get into, when, if not for these liberal colleges, these Blacks would be anonymous figures in unemployment and criminal statistics? How can these Blacks not be satisfied with being able to get enough education to get a decent job and live like a man in society? Why must he deviate from educational pursuits and request acknowledgement of "Black histories", that as far as we know, don't exist? How can he request departments in African Studies which will give no promise for future employment and usefulness? How can he demand of these institutions concessions for segregated this-es and separate that-s? Is it not segregation that his very presence in liberal institutions is supposed to contradict and work to eliminate? Tell me, please! Why must you, who we love so dearly and have fought to help you get where you are, why must you begin to destroy the fruits of our efforts? Why must you seek to disrupt and alienate institutions and people of my kind, who are trying to aid you? Please tell me! I wait, and I hope that you will cease your contrary actions. I speak to you not as one speaking out of fear, but as one who shared the plight of your historical agony, and as one who sincerely cared for your well-being, and most recently, as one confused and disgusted. I beseech you to come to reasonable terms and to return to attempts of dealing reasonably and intellectually with a society willing to accept you, if only you would use the right tactics and, as you say, "be cool".



NOT TO SOUND NAIVE, BUT, IS NAIVETE A PARTY?

- 50 -

A LITTLE ADVICE: GET ON THE BALL LFC
ADMIN. AND FAC. - YOU CAN'T
AFFORD TO DRAG YOUR
FEET!!

JOURNEY

—Sidney Horton

Vagueness

misty

A plodder.

An eerie feeling
of being.

Soul

Mind trembles
...the brink, up

God,

all eternity,
a sweep ——— wind

clouds

crescendo ——— crash!

Darkness.

A mist,
A tear.



BREAK THE CHAINS!

NEWS

During the past week there have been disturbances at at least seven more major colleges and universities across the nation. This number includes Duke University in North Carolina, members of the California University system, University system, University of Chicago, Roosevelt University in Illinois, University of Illinois, University of Wisconsin at Madison, and City University of New York.

The national guard and police were called in at Duke, Wisconsin, and California. Demands for Black studies were made by Black Student Unions, and were usually supported by White students.

Buildings were occupied at the University of Wisconsin, University of Chicago, Duke, and City University of New York.

Students were suspended at Chicago, California, and Roosevelt.

Classes were disrupted by students at Roosevelt.

The college switchboard was tied up by numerous calls by students at the University of Illinois.

(The above information was summarized from various Chicago area newspapers, whose contents did not cover all the facts related to the several incidences.)

DISCRIMINATION

-Anonymous

If you discriminate against me
because I'm uncouth,
Then I can change,
I can become merable.

If you discriminate against me
because I'm filthy,
Then I can change,
I can become clean.

If you discriminate against me
because I'm ignorant,
Then I can change,
I can become learned.

But if you discriminate against me
because I'm the wrong color,
Then you can change,
because I'm Black!

DISILLUSIONED REVOLUTIONISM

-Gerald Newell

What manner of nonsense is this?
Call us the Great Pretenders!
Pretending we are angry.
Pretending we are proud.
Shouting militant rhetoric,
Expounding revolutionary philosophies,
Concealing our white aspirations.
Outwardly "loving" our brothers,
Secretly hating ourselves.
Polluted with honkiness,
Engaged in nothingness,
Calling it Blackness.

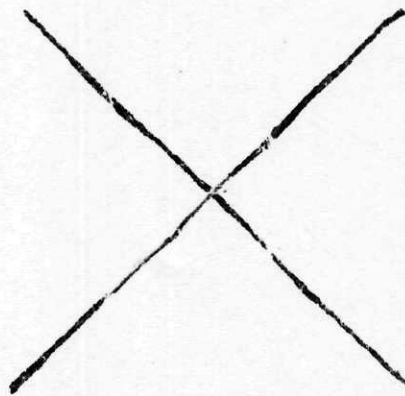
SUGGESTED READING (AND LISTENING) LIST

- # "Brer Soul" - Melvin Van Peebles (recording - album) #
- # "Message To The Grass Roots" - Malcolm X (recording - album) #
- # The Political Economy of Slavery - Eugene Genovese #
- # White Man Listen - Richard Wright #
- # Muckrakers Guide (Special of Ramparts) #

Black Freshmen, don't forget
your 'big brother' or 'big sister';
they can help you trade an 'F'
or a 'Y' to a 'P', at least...
NOW!!

POETRY, PROSE, RHYTHM, AND RHYME,
ALL RHETORIC HAS ITS PLACE AND ITS TIME.
IMPLORE KNOWLEDGE AND RAISE A REVOLUTIONARY CRY,
BUT WHAT DO YOU DO WHEN THE INK WELL'S DRY?
SCRATCH POEMS ON THE SAND IN THE SUN?
OR SUDDENLY REALIZE THAT YOU DON'T HAVE A GUN?!

MALCOLM



FRI. FEB. 21